

THE INDIAN REVIEW.

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST.

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[No 1.

PROPOSED INDIAN REFORMS

BY

ROMESH CHUNDER DUTT, C.I.E., I.C.S., (Retd.)

The Reforms announced by Lord Morley, in his De-patch of November and in his speech of December, are solid and substantial, and are precisely in the direction in which the Indian National Congress has demanded Reforms during the last twenty years and more. In one word, the changes announced are calculated to give the people of India a substantial share in the control and direction of their own concerns. The voice of the people will find expression through recognized official channels; the wishes and opinions of the people will influence and shape the internal administration of the country.

Firstly, take the proposed appointment of an Indian Member on the Viceroy's Executive Council. He will have a portfolio, i. e., will be the head of an important department of administration, whether it be Home or Revenue, Public Works or Law. More than this, he will have a voice in the deliberation of all great questions, coming from all Departments, for discussion in the full Council. Whether it be Land settlements or Famine Relief, Primary Education or the organization of services, encouragement of industries or the abolition of Cesses,—the Indian Member of average ability will represent the views of his countrymen and take a share in the discussion. Schemes and changes on such subjects have hitherto been initiated without the consultation of Indian opinion in the highest quarters whence such sche-

mes emanated. This will no longer be so;—and I venture to think that on every question of importance, affecting the welfare of the vast population of India, Indian views pressed by the Indian Member will receive full and fair consideration, and will largely shape the internal policy of the Empire.

Secondly, consider the effect of a non-official majority in the Provincial Legislative Councils. In their every-day work, the non-officials will naturally differ in their opinions, and this is fair. But great questions will arise, like the imposition of a harassing tax, the withdrawal of a landed right, or the partition of a province, which will find the whole body of non-officials ranged on one side. Lord Morley has pointed out in his de-patch that when this is so, Government must pause, and perhaps abandon new-fangled schemes and innovations distasteful to the entire people. For the first time, the non-official members of Provincial Councils will be invested with an effective power to oppose schemes brought forward by new Lieutenant-Governors or over-zealous officials,—schemes which the people do not want. Legislation like the present Calcutta Municipalities' Act, or the Bombay Land Revenue Amendment Act, will henceforth be impossible.

Thirdly, consider the larger powers proposed for Provincial Legislative Councils in the matter of settling the Provincial budget. The final power of accepting the recommendations of these Councils is still left in the hands of the Government, but we are safe in believing that such recommendations will, as

THE REFORM PROPOSALS.

A SYMPOSIUM.

SECOND INSTALLMENT.

In response to an invitation sent by the Editor of this "Review", the following expressions of views have been forwarded for publication—Ed. I R.

LORD KINNAIRD.

I think the reception which has been given to these proposals is satisfactory and though the Reforms may not satisfy those who hold extreme views, yet I cannot but hope that giving to our Indian fellow subjects a further share in the Government of the country, will be received by the Indian people as a token of our interest in all that concerns the well-being of that great land, and our desire to act fairly towards the various important interests of our Indian Empire.

MR. FREDERIC HARRISON.

In my opinion the reforms promulgated by the Minister for India are most satisfactory, so far as they go, and for the moment.

Had they been doubled or trebled, and promulgated in 1906, and, even now, if they were accompanied by the redress of grievances and of the fatal Bengal Partition, they would do much to restore confidence in the good intentions of the British government.

SIR HERBERT ROBERTS, M. P.

I respond with much pleasure to the request for a brief recital of my views upon Lord Morley's Reform proposals, and, in doing so, I desire to express my appreciation of the valuable service rendered to the best interests of India by the *Indian Review* which under able editorship, reaches a high level of journalistic excellence and wield a decisive influence in the wide sphere in which it circulates.

The declaration by the Secretary of State in the House of Lords on the 17th of December was, in truly apprehended, an event of momentous importance to India and to the dominion of the British Empire. I hold that India will be the dominating factor in unlocking

the gates of the future in relation to the power of the British people in the life of the world and that any effort which is made to strengthen the bonds uniting India to this country is a matter of prime concern to all interested in the welfare of the English-speaking race.

I attach the utmost value to the fact that this bold and comprehensive scheme of reform was announced under the shadow of regrettable events and widespread unrest in India. The statement of Lord Morley is a sure evidence of the spirit and policy of the Liberalism now governing political action at Westminster, and will, I have no doubt, be met by a generous response from the people of India.

I will not enter into details, but I think it is absolutely clear that in the enlargement and reconstitution of the Legislative Councils, in the courageous abolition of the official majority, in the new regulations as to the procedure and scope of debate, and in the appointment of an Indian member upon the Viceroy's Council, there is one dominant purpose in view, namely the increased association of the Indian people in the government of their own affairs; and when these proposals are supplemented by the reforms in local self-government, which it is confidently expected will be recommended by the Hobhouse Commission, it will be seen that a great step forward has been taken in the direction of giving the vast population of India a larger voice and a direct interest in Indian administration.

I do not shut my eyes to the reality of the forces of reaction and disorder now moving in the life of India, neither will I here attempt to trace them to their source; but I venture to express the confident belief that the great majority of the Indian people will recognize in these Reform Proposals an honest and determined effort to meet the legitimate demands put forward by the accredited leaders of constitutional agitation in India and that the reforms, when translated into action, will yield a rich harvest of renewed hope and confidence and be found to be a sound foundation upon which a further advance can at a later stage be made upon the road of Indian self-government.

remarkable testimony to the soundness of the National Congress when the Viceroy appeals for the co-operation of the leaders in carrying the new reforms into fruitful operation, especially when one remembers the official treatment of the Congress during all the previous years of its arduous and strenuous labours.

Everything that is needed to render India peaceful, prosperous, and glorious, is comprehended in a single word : justice. "Be just, and fear not."

MR. HENRY J. WILSON.

I do not pretend to have such a grasp of the whole case as would justify me in presuming to pass judgment on the subject, and will only say that I am glad to see that they appear to have been favourably received in many quarters,—indeed, in some quarters more favourably perhaps than we might have expected; and that I sincerely trust, as all who wish to be friends of India must trust, that they will have a fair trial and be crowned with so much success as to justify further advances in the same direction.

MR. H. R. FOX BOURNE.

In response to your request I may briefly say, however, that my strong feeling is that, commendable as are the proposals lately put forward by the British Government for accord-ing a measure of justice to the Indian people, they appear to me belated and, in the present circumstances, inadequate. Any grace that there may be in them is marred by the coercive measures now being taken against champions of native interests, whose pardonable, if indis-creet, zeal in pressing the claims of their com-patriots is made an occasion for harsh and tyrannical punishment on suspicion.

THE REFORM PROPOSALS.

This is a handy volume of 180 pages containing the full text of Lord Morley's Despatch; the Despatch of the Government of India; the Debate in the House of Lords with the speeches of Lord Morley, Lord Lansdowne and Lord Macdonnell; Mr. Buchanan's state-ment in the House of Commons; the Hon. Mr. Gokhale's scheme presented to the Secretary of State for India and his speech at the Madras Congress on the Reform Proposals. The price of the book is Rs. Six, while subscribers of the "Indian Review," can get it for four annas.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

MR. H. W. NEVINSON.

You ask me what I think of Lord Morley's reform proposals, and I answer, first, by re-minding you of Johnson's well-known saying about the dancing dogs. "It is not well done," he said of the dancing; "but the won-der is it should be done at all." Whatever criticism we may pass upon the reforms, the wonder is that there is any reform at all. Let us begin by putting that to Lord Morley's credit. He has no personal knowledge of India and it needs a good deal of courage for an old-ish man with a high reputation to withstand the pressure of the Anglo-Indian "experts," who are chiefly retired officials, and who resent as you know, any suggestion of reform as a criticism on themselves and their system.

Nothing, in my opinion, could be worse than the new Coercion Act with its atrocious method of secret investigation before a magistrate in the absence of the accused. Nothing could be worse, unless it is the revival of the Ordinance of 1818 for the deportation of conspicuous Indians without trial at all. These are things that make us despair of English liberties. Lord Morley's insistence on his personal disbelief in Parliamentary government for Orientals was also to be regretted, especially on the very day when the British government, of which he is a member, had telegraphed its congratulations to the new Parliament in Constantinople. No-thing, again, could be more deplorable and tactless than his references to the ancient fallacy of Indian cowardice. On points like these Lord Morley fills one with the sickness of disappoint-ment, and that is worse than condemnation.

But there is this to be said : this unexpect-ed and disastrous tendency to reaction has so delighted the Anglo Indian and Conservative authorities in this country that they will now take reforms from Lord Morley which they would not look at from a consistent Liberal. I do not suppose the policy was intentional, but if Lord Morley had aimed at securing a good reception for his reforms from the reactionary party, he could hardly have done it better. Whether it is ever worth while securing the enemy's applause is another question.

The chief points of the reforms themselves, however inadequate, appear to me to put the future on the right lines. The admission of Indians in the Executive Councils, and a great increase of Indian representation on the Legislative Councils, together with the right of interpellation, resolutions, and genuine discussion, especially on finance—All these things are of considerable value, if Indians will use them, and if they are allowed to use them thoroughly. They mark, as I said, the right lines of future advance, and whatever Lord Morley's mistakes may have been, India will remember his name for this service alone.

Like all machinery, it is but a beginning—it means to an end. Everything depends on he use made of it. The real problems for India as for all countries lie beyond the machinery of Government. But here, an important step has been taken towards the emancipation of India—towards securing for her the ultimate control in the destinies of her own peoples.

REV. JOHN PAGE HOPPS.

Lord Morley's proposals have been largely judged as House of Lords proposals; and, as such, they may be regarded as advanced. But, judged from the point of view of even moderate Liberalism, they are simply amusing, as, from the point of view of the Indian nationalist, they are really aggravating and childish; and it is fortunate that an Indian nationalist was on the spot to say so. The day following Lord Morley's deliverance, Bipin Chandra Pal, speaking at Caxton Hall, under the very shadow of the Houses of Parliament, hit straight out at his Lordship's timid and tepid scheme. He boldly declared that Indians did not want more appointments and posts: what they wanted was to control them. They wanted the right to appoint the Viceroy, and, if they could not find in India one as good as Lord Minto, they would then import one from England. These tinkering reforms, he said were valueless as not leading to freedom. An M. P., writing in 'The Daily News,' deplores Lord Morley's icy dictum that Orientals could not be made fit for Parliamentary institutions, and that his proposals were not intended to lead up to them. He calls this an 'extraordinarily tactless utterance,' the effect of which

in Persia, Turkey, and China will be disastrous.

Another member of Parliament, writing prominently in 'The Daily News' and 'The Daily Chronicle' denounces the Russian methods of the Government, 'unparalleled in modern British history.' He warmly argues that projects of reform cannot be calmly considered by Indians while their liberties are placed at the mercy of a frightened Executive and a corrupt Police.

The solemn childish fuss made about a possible introduction of one Indian to the Viceroy's Executive Council is an indication of the utter failure of the official English mind to deal with the situation. How childish it looks when one thinks of what Indian patriots really desire! It is like presenting a man with a penny postage stamp who presents his bill for a thousand pounds.

Looking back upon the trivialities of last Thursday in the House of Lords, the picture called up to the mind's eye is that of a tied and blind but highly decorated old horse going round and round a clay pit, to grind it into mush, and yet who knows? That mushed clay may yet reappear as solid kind, to help to build up the very thing the grinder thinks can never be.

MR. A. J. WILSON.

Had I the leisure it would afford me much pleasure to give you at length my views about the "reforms" graciously proposed for India by the Home Government. Unfortunately, all my energies are absorbed by my Investors' Review. You will, however, find in it from week to week what I think about current events and more particularly about Lord Morley of Blackburn's proposals. It is possible they may have some value if the peoples of India are vigilant and careful to give their masters no handle by which to tear away what has been bestowed.

But frankly I do not see how it is possible for your overlords to bestow genuine powers of self-government upon you until they are prepared to give you control over India's financial affairs. The true root and origin of all your troubles is the boundless extravagance of the supreme Government. Thanks to that extravagance, an act of bankruptcy has been

dually setting back the hand of progress which the great Marquess had so wisely and generously inaugurated in 1882. If that far-sighted Statesman's policy had been steadily pursued it is just possible that the present situation might never have disgraced the Indian public and blotted the Indian administration. I am free to admit that the scheme is on the whole a satisfactory measure of reform and will if properly carried out, go a great way to relax if not remove the tension that has unfortunately arisen in the relation between the Government and the people. But even at the risk of being charged as a pessimist I feel constrained to observe that there is a long way between a well-devised Scheme and its faithful execution, and much depends after all upon the spirit in which it is received not simply by the people, but by the authorities also. If they loyally accept the constitution provided and ungrudgingly give effect to it in a generous and sympathetic spirit, the Reforms proposed may well be expected to inaugurate an era of progress, peace and contentment. But if on the other hand steps are taken actually to minimize the effects of these proposals and defeat the objects of the reforms, I am afraid they will aggravate the situation. I hope and trust that if Parliament sanctions these Reforms the Government of India with whom rests their ultimate execution will rise equal to the occasion and the responsibility and shape their policy in strict accordance with the Principle underlying these proposals. The monumental scheme of Lord Ripon which Lord Morley has resuscitated after a quarter of a century's neglect and disparagement affords a striking illustration of the fact that "rich gifts often wax poor when givers prove unkind." In conclusion I must add one word as regards Bengal, the premier Province in the Empire. As at present constituted neither portion of that unfortunate Presidency would be entitled to enjoy the full measure of the proposed reforms and as a measure of reconciliation the scheme is bound to be a failure unless that ill-starred measure of Lord Curzon, the Partition of Bengal, is modified. It is no use disguising the fact that the support which Bengal has given to Lord

Morley's Scheme has its foundation entirely in the hope which its sympathetic spirit has engendered in the possible reconsideration of that unfortunate measure which is primarily responsible for the present deplorable situation and which after three years, painful experiment stands almost universally condemned both here as well as in England. It must be admitted that Bengal is the centre of all political activities in India, and if the Reform Scheme is to succeed the political atmosphere of Bengal must be cleared before any substantial progress can be made. If Bengal be raised to a governorship, a status to which she has a claim under the Statutes and to which she is fully entitled by her advanced position and development, the clouds to which Lord Morley has more than once pointed his finger from his place in Parliament will at once disappear and India will again rejoice in the bright sunshine of peace, order and progress.

DEWAN BAHADUR

R. RAGUNATHA RAU, C. S. I.

Lord Morley's despatch on the Reforms necessary for the betterment of the mode of governing India is a state paper of great importance. It embodies principles acknowledged as true and sound by personages of British reputation such as Burke, Bright, Gladstone and attempted to be introduced in India by the venerable Grand Old man of the world, Lord Ripon.

In this despatch, unpracticable schemes have had no sanction of the Secretary of State for India, such as Imperial Council and Advisory Councils, while the old practice of asking of and receiving from competent persons their opinions on important matters, is approved.

Lord Morley thinks that the facilities in the discussion of public measures should be met by extending the powers of the existing Legislative Councils and abolishing the rule of official majorities in the Provincial Legislative Councils, although this majority should exist in the Imperial Legislative Council. His Lordship approves the general principles of election advanced by the Government of India and recommends a system of popular electorate founded

on the principle of electoral Colleges of a more extensive nature and better than those that exist now, as the latter mode would protect minorities against exclusion by majorities. This mode would avoid objections against a system of nomination. He approves the due representation of the Indian mercantile community recommended by the Government of India. He is of opinion that with sufficient safeguards, the asking of supplementary questions should be allowed. He recognizes with much satisfaction the liberality of the proposals of the Government of India, of the rules as to the discussion of Budgets in the Imperial Council and the Provincial Councils.

His views, on local self-government are most valuable and if they are carried out to the length he intended, the Indian Government will become the most sound one of all Governments.

It is not primarily with a view to improvement in administration that this measure is put forward and supported. It is chiefly desirable as an instrument of political and popular education. There appears to be great force in the argument that so long as the chief Executive officers are, as a matter of course, Chairmen of the Municipal and District Committees, there is little chance of the Committees affording any effective training to their members in the management of local affairs or of the non-official members taking any real interest in local business. The non-official members must be led to feel that real power is placed in their hands and that they have real responsibilities to discharge. If Local Self-Government has so far been no marked success as a training ground, it is mainly for the reason that the constitution of the local bodies departed from what was affirmed in the Resolution to be "the true principle" that "the control should be exercised from without rather than within; the Government must revise and check the acts of local bodies but not dictate them.... It would be hopeless to expect any real development of self-government if the local bodies were subject to check and interference in matters of detail and the respective powers of Government and of the various local bodies should be clearly and distinctly defined by statute so that there may be as little risk of friction and misunderstanding as possible within the limits to be laid down in each case. However, the Governor-General in Council is anxious that the fullest possible liberty of action should be given to local bodies. Your Excellency will recall that the Resolution from which I have quoted treats the sub-division taluka or the tahsil as the smallest administrative unit. It is a question, whether it would not be a wise policy to go further. The village in India (generally) has been the fundamental and indestructible unit of the social system surviving the downfall of dynasty after dynasty. I desire Your Excellency in Council to consider the best way of carrying out a policy that would make the village a starting point of public life.

I have written upon this subject very often but the authorities took no notice. Now that the Secretary of State says the same thus emphatically, it is hoped the authorities in India will take it up.

He discusses the desirability of creating a department in each Province for dealing exclusively with local bodies, guiding and instructing them and correcting abuses in a form analogous to the operations of the Local Government Board in England. He approves an addition to the number of councillors to the Governors of Madras and Bombay, one of whom being an Indian gentleman.

The Indian people should and do feel highly grateful to Lord Morley and Lord Minto for these results. Much however remains to be done by the Executive authorities in India. She is now remarkably fortunate in her Governors and the Governor-General. With the co-operation of our people and the blessings of All's Father India may become a happy and contented country.

MR. MUSHIR H. KIDWAI, BARRISTER-AT-LAW.

The 17th December, 1908, was a bright day in the history of the Turkish Empire. It was a red-letter day for the people who sat in a Parliament that day to govern themselves. The following day though not so bright was a red-letter day for India. On the 18th were enunciated in the House of Lords reforms which if carried out with honesty and generosity will be epoch-making. The proposals of Lord Morley mark a triumph of liberalism, they are a triumph for the philosophical and liberal statesman who guides the destinies of 300,000,000 people. Lord Morley by these reforms has justified the hopes Indians had of him when he came to the India Office; he has scored a grand victory for the Liberal Party in the field of administration. India welcomed the advent of the Liberal Government in England. Its expectations were falsified by the repressive actions of the Indian Government, but these reform proposals have restored the confidence of the educated community in India in the elevating mission of England. The speech of Lord Morley in the House of Lords expounding the reforms is a masterpiece in literary

style, modest expression and statesmanship. The words are as noble as the substance. It will be however but ingratitude on the part of the Indians if they do not recognize the prominent share taken by Lord Minto in this historic work. His in a way was the more arduous task. The pressure against reforms put upon him was much heavier than that put upon the Secretary of State for India. He himself had not those liberal traditions and instinct which made a retrograde step practically impossible on the part of "honest John". The provocations offered to him to withhold from reform were strong indeed but like a true statesman he remained calm and collected and persevered in moving forward. He may have been helped by his Secretaries in this liberal work but the part which his colleagues took in these reforms cannot have been very considerable if one judges by their public speeches and public acts. They seem to have been more for repression than for reforms.

It will be premature to criticise elaborately the new proposals. The details are not known yet to the public. It is yet to be settled what alterations are to be made in the number of Councillors in each Province. It is not known how class representation will be worked out in the Electorate. But it can be safely said that the principles laid down in the proposals of Lord Morley constitute real steps towards Parliamentary Government—the goal of all good governments in the 20th century. The grandest principle gained is the dropping of the official majority from the Provincial Councils and I feel sorry that Lord Morley should have left the same step to be taken as to the Imperial Council for a succeeding Liberal Secretary of State for India. The Government even if in a minority would have never been outvoted except in matters which, if carried would have done harm to the whole country. The Assembly at Cairo did not unite but for a demand for Self-Government, and it was none the better for that unanimous demand. I am afraid those Mussalmans who talk of separate traditions and characteristics of their community, who want that system of Government—the system of favouritism and

despotism—in the 20th century which Islam rejected as intolerable thirteen centuries ago, these "Mohammedans" as they foolishly call themselves, who have been shouting themselves hoarse against the very representative system of Government for India may raise a cry against the liberalisation of a Conservative scheme—the scheme of restricting men of one class and creed to electing only men of the same class and creed. Had Lord Morley not taken out this sting of class representation he would have left a cause of perpetual discord in the different communities and classes of India and the smooth working of the Council would have become an impossibility. The system of Electoral Colleges though complex will tend to unify the different communities and will put a premium on progressive men. The Mussalmans being in a minority will naturally have to be contented with a second place in the administrative machinery of India but if they educate themselves thoroughly and if they make their masses more industrious and prosperous there is no reason why their traditional genius for administration and democracy and their great adaptability to modern thought and progress should not secure for them the first place. The days of favouritism are gone and so are the days of despotism. These are the days of education, industry and constitutionalism and Lord Morley's proposals are imbued with the spirit of the age. Giving at least one seat to Indians in the Executive Council is a right step in the right direction. In fact there ought to be an equal number of Europeans and Indians excluding the Viceroy in the Executive Council but that probably has been left again to the second rung of the ladder of the Self-Government. In my opinion every Lieut. Governor should have at least one Indian of responsibility and good education always at his elbow to keep him in touch in Executive matters with Indian opinion.

With the proper re-adjustment of the administrative machinery under the decentralization scheme, the noble work of Lord Morley will be accomplished and if under that scheme the lesson of extreme toleration and liberalism given by the Young Turks is followed—if the

Judges of the late Queen and the King-Emperor are faithfully carried out and the distinction of race and colour and creed obliterated in giving posts under the Crown, in short, if Indians are given practical opportunities of training themselves for Government, and are given a real share in their country's administration, if they are given the freedom which is the birth-right of every man, the name of Lord Morley will go down to posterity among the greatest Empire-builders the great Empire-building nation ever produced, and the foundation of British Rule in India will become unshakable.

I, as a Mussalman, believe that the linking together of agricultural India with commercial England was providential. If the relations economical and political both of the two countries had been adjusted on a just and proper footing, the people of both countries would have been more prosperous and happy and nothing could have disturbed their lasting union. Unfortunately however the interests of the agricultural country with its teeming population were neglected and more heed has been given to the noisy pretensions of Manchester and the outrageous demands of the Colonies than to the claims of the millions of India. But perhaps we are on the eve of a new Era now. What educated people in India want most is freedom and equality. A step—forward step—has been taken by Lord Morley but a good deal of work has been left for Lord Minto to do and everything now rests with him to put into practice the scheme proposed and the coming decentralizing proposals. He will have to show the same calmness of mind he has shown unperturbed by Extremists and Anarchists on the one side and by reactionary officialdom and newspapers on the other.

HINDU SOCIAL PROGRESS: Being Essays by various writers on Hindu Social Reform on National Lines; Collected and Edited by N. Subbarau Pantulu Garu, B.A., B.L. Price Rs. 1 only. To subscribers of the Indian Review, Rs. 12 only.

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MR. KAZI KABIRUDDIN, BARRISTER-AT-LAW.

Looking at them from broad Indian—not exclusively Hindu or Muhamedan—point of view, they have been conceived in a most liberal spirit. Every sober-minded Indian will hail them with joy. They are so carefully drawn up that every Indian, be he a Hindu or Mussalman—ought to be thoroughly satisfied with them. Lord Morley has made an honest and sincere attempt to allow the popular element a real and genuine hand in the self-government.

The Mussalmans are the greater gainers in these reforms. They ought to be more satisfied. His Excellency Lord Minto has sincerely carried out his word and for the first time Mussalman right to separate representation has been recognised. It is difficult to express an opinion as to what effect this new concession will exercise on the political atmosphere of the country. But I hope my co-religionists will make correct and proper use of this right. In any case, if the Mussalmans don't take full advantage of it, it will be their own fault.

I am glad to note that the Imperial and Provincial Advisory Councils, the proposed constitution of which, had evoked so much criticism, have been abandoned. They would have been perfectly useless. This extra spoke in the wheel might have done more harm than good.

The reform of the Supreme council does not seem to be quite satisfactory. The Indian Reform Party cannot be satisfied. The Muhamedans will be equally disappointed on account of inadequate representation. The original scheme set forth by His Excellency the Viceroy, which has been sufficiently criticised before, has been adhered to.

The substantial concession is the removal of the most severe official control of the local bodies and organisations in the Districts. The new reforms do away with the official control and thus give the people an opportunity of learning as well as managing their own affairs. This free scope is of immense value. With the official check removed, with liberties so enlarged, and with the scope of representation widened, I have, no doubt, the

of *plige*, the spirit of steady, patient forward progress that makes

Freedom slowly broaden down
From precedent to precedent,

than all will be well, and during the process of growth in Self-Government, race anomalies will be harmonized and religious bitternesses softened. Meanwhile the new sentiment of self-dependence and self-reliance will have time to develop throughout the whole country and reach the masses of the people; and the women of India, educated and enlightened, will pour their own treasures of self-sacrifice and devotion into the common cause of the nation. The movement already begun will in no sense pause at free electorates or councils, but will touch every side of life, economic, social, educational, religious. The living forces which are remoulding East will find their highest spiritual expression in India.

MR. T. V. SESHAGIRI AIYAR B. A., B. L.,

To my mind, the offspring is worthy of the labour. Such a notable exposition of the principles of governing an alien nation fully justifies the time taken to pronounce it. The despatch to the Government of India is full and clear, but the chief interest, to the Indian public, lies in the explanatory oration in the House of Lords. The acceptance of the principle of generous and indulgent treatment of Indians foreshadowed by John Bright decades ago, the bold and pellucid enunciation of the guiding elements of Indian statecraft are worthy of the philosopher statesman who guides the destinies of this great country. We are living under heavy clouds and in a troubled sea. The air is thick with substances that have exploded and still explode dangerously. The stoutest-hearted captain might well feel alarmed at the prospect before him. With a courage rare under similar circumstances and with adherence to ideas which have been denounced as visionary and with trust and confidence in the people worthy of the great man whose biography he has written, Lord Morley has given expression to his views of governing India which we all fervently hope will not be whittled away in the same way the

Queen's Proclamation was dealt with by two Imperial Viceroy's and a host of the smaller fry. One might not go into ecstasies over the actual concessions made. As Lord Morley generously says the principle was propounded in the famous Local self-Government Resolution of Lord Ripon. There is nothing new in what was said on Friday. In fact the course of Indian Reform was chalked out from time to time by eminent authorities in despatches from England and in resolutions in India. It is in the practical acceptance of those ideas and in the clear declarations that the reforms now promised are but the earnest of what ought to come that Indians should feel grateful to the Secretary of State. As Gladstone said before, the most unimpeachable Regulations might be made nugatory by those entrusted with the actual working of them. But as Lord Minto is in full accord with Lord Morley, it may reasonably be expected that the theories embodied in the despatch will in practice be given an honest chance of successful existence. I am glad that the advisory councils have been given the *quid pro quo*. It was an attempt to introduce a House of Lords in a country where these wealthy aristocrats are, generally speaking, not guilty of having any ideas of politics or statecraft. In democratic countries where the hereditary peers have been in the front of the battle for right and justice, it has been found that the possession of riches and their not being responsible to the constituencies for their power to legislate have made them enemies of progress, of reform and of right doing.

In a country like India where the territorial magnates "neither toil nor spin," and who base their claim to superiority on the ground that they are not agitators—the only claim to successful statesmanship lies in a man's ability to agitate honestly and for the well being of his fellow citizens—and who are never weary of employing scribes to indite letters denouncing all attempts at reform, the creation of a second chamber, although you may give it the very unctuous title of advisory council, will spell the smothering of all genuine public life. Indians ought to feel grateful to Lord Minto that he readily acquiesced in the determination of Lord

Morley not to have this useless encumbrance. There is still the possibility of having a Council of the Ruling Chiefs. If these worthy men are to be consulted only on the art of governing their principalities and if their advice is not to be taken in administering the country, no harm will be done by having this ornamental annexe to the suite of the Viceroy. But it is to be fervently hoped that this proposed constitution may not be brought into existence until the new council has been given a good chance of showing that it is able fully to assist the executive in the everyday administration of the affairs of this country.

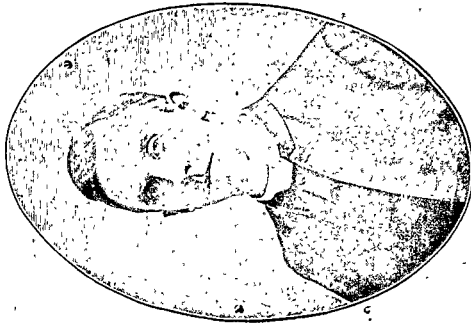
Probably the boldest step was the recognition that one Indian should be associated with the Governor in the executive administration of the country. Nowhere is truer information regarding the wants and wishes of the people less available than in the Executive Councils. In the District administration, Deputy Collectors co-operate with the collection. In the Executive Councils—the absence of an Indian to assist and advice often leads to mistakes. The principle of reserving a place to an Indian in Executive Council will rank with the appointment of Indians to the High Court Bench as being the most salutary of the reforms hitherto introduced. It is wonderful to find Anglo-Indian papers echoing the praise of Lord Morley on this step. Some of them say that they had long insisted upon such a reform. To yell with the mob sometimes save the lungs.

The expansion of the Councils is not a panacea for all the ills of the Indian administration nor will the appointment of an Indian to the Executive Council allay the legitimate agitation for gaining for Indians some of the higher appointments in the gift of the crown. Lord Morley rightly points out that this is only an instalment of what ought to be granted. It is not unlikely that Lord Minto will soon take action to make the administration more in accord with the principles of Government enunciated by the Secretary of State.

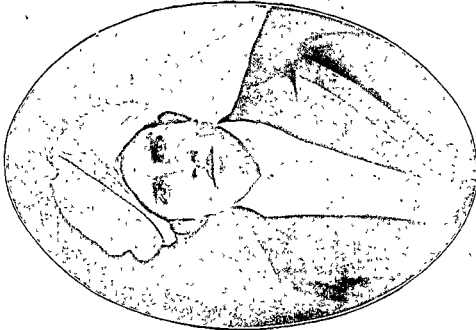
The provision for the representation of minorities has been well conceived. This will enable Hindus and Mahomedans to act in conformity in all matters affecting common

interests. If Mahomedan are to be returned by a joint electorate, it is just possible that those whom the Mahomedans have the confidence may fail to secure nomination, although the course of elections in this Presidency at least shows that sectarian bias does not stand in the way of the most capable man being returned. However, it is well, in the interests of the harmony and goodfeeling that ought to subject between the two principal races that mahomedan electors should be given the choice of nominating the best amongst themselves for seats in the council. One also sees with relief that Lord Morley does not accentuate in his despatch the necessity for eliminating particular classes or professions from overrepresentation, as it was called. I remember to have read opinions from Local Government which suggested that particular professions should be prohibited from standing as candidates, even. This mischievous suggestion has not found favour with Lord Morley. The representation of those not being Hindus or Mahomedans is adequately provided for in the scheme.

The success of the measure will depend as much upon those who are to be clothed with the new powers as upon those entrusted with the arrangements of the details for giving effect to the reform. One thing is certain. This will bring the rulers and the ruled into closer touch—whether the drawing together will result in promoting the well being of the people is for the future chronicler to say. The opportunities have been provided. If the Indian is incapable or if the European is unwilling to profit by the association, no good will come out of it. Readiness on the one side should be met by toleration from the other. Prompt advice of the Indian should secure ready co-operation from his European Colleague. In this way, a fabric may be built up which will astonish even Sir Ranslyde Fuller by its strength and solidarity and which would stand out not simply as justifying the Liberalism of the Secretary of State and the Loyalty of the Indian subjects, but as a monument of the wisdom and capacity of educated Indians and of the sympathy and good will of our European fellows subjects.



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HOPE THE CONQUEROR

BY

THE REV. C. F. ANDREWS, M.A.

SPES VICTRIX!—Hope the Conqueror! How often have the words come to the mind during the year that has now ended! There has been so much to depress true Indian hearts that beat warmly for their country,—so many hopes deferred that make the heart sick, so many mistakes and blunders that can only be atoned by suffering, so many misunderstandings and bewildernents that paralyse energy,—and yet in spite of all beneath the surface there has been more solid progress, more to encourage, more to make Hope lift up her head in triumph, during this critical time of stress and strain than in many former easy years when all seemed going prosperously and smoothly. It is for this reason that I choose 'Hope the Conqueror' for the title of this article at the beginning of the year. Let me give briefly some of the main grounds of encouragement.

My first reason for hopefulness, as one who is pledged to the cause of Indian Nationality, is this, that the old spirit, which we call in the Panjab the *ma-bap* spirit, is rapidly dying down and a manly spirit of self-dependence is taking its place. Not only is this now the case with the few, not only is this fact clear in one Province, but rather the note of vigorous self-reliance which has been struck by leaders has found an echo in every part of the land. Indians who wish to help their country have been made to think for themselves, to face the real situation, to bestir themselves and throw off indifference. The problems of Indian Nationality are being faced in real earnest, and even if the first diagnosis of the disease in the Indian body-politic needs subsequent modification and correction, it is an immense gain that the diagnosis has begun, and that the best thinkers in India are now engaged in the work and are no longer leaving the fundamental problems unsaid. The great saying of John Bright is true to-day—'He who never makes mistakes, never makes anything.' Mistakes may be corrected, over-rash enthusiasms may be directed,

but deadness and passive acquiescence in abuses are the despair of all reformers and the dead-weight on all progress. There is life in India to-day, young, earnest, vigorous life, and therefore 'Hope is the Conqueror.'

The second ground for encouragement is that Indian lovers of their country have begun to believe intensely and passionately in themselves and their own capacities. Here again an unsympathetic critic might discover much to find fault with, especially in the attitude of the younger generation. He would complain with some truth that the ancient reverence for authority is decreasing in the land, and a strong self-assertive and self-confident spirit is coming in instead. *Let the criticism stand for what it is worth, yet even granting it to the full, the compensating gain has been enormous.* The old respect for authority meant often in the past the careless acceptance of what was wrong and the slothful indifference to what was right. It implied on very many occasions a subservience that was degrading and not unfrequently a servility which was wholly demoralizing. Now this is passing away and a healthy belief in the innate capacity of the Indian people themselves is taking the place of a weakening dependence on the foreigner. Until a nation believes in its own destiny there is little hope. When a nation, on the other hand, begins whole heartedly to believe in its own destiny, there is scarcely any height to which it may not rise. India has now at length begun to believe, not in England, not in Europe, not in Japan or any other land, but in *herself*; and the effect of this belief will soon be visible on every side in an altered demeanour, a brighter outlook upon life, a more vigorous energy, a more triumphant sense of progress. Here again there is ground for rejoicing in 'Hope the Conqueror.'

Again the new national spirit of self-dependence and self-confidence, which is supplanting the old subservient and dependent attitude, is more and more showing its true and proper fruit in active internal reform. It is becoming self-critical as well as self-confident. It is no more a mere wailing and complaining against wrongs, imaginary or real, inflicted by others, but a clear determination to face the evils

Last and greatest of all the National Movement during the past year has become more distinctly religious in its outlook: it has dropped like a veil the merely utilitarian aspect, and is standing out in its true colours as primarily spiritual. There was a danger for a time that under the stress of material conditions, under the pinch of material poverty, the interest of a more worldly and selfish kind would predominate, and that the eager struggle for technical and scientific training, for commercial and industrial progress (a struggle natural and wholesome in its true place) would overshadow a finer, rarer, spiritual struggle of the soul. But this has not come to pass. Though the material side of the national life has received a remarkable stimulus, yet still more noticeable has been the effect of the new spirit on the religious life of the people. It is to spiritual forces that the appeal is now continually made and spiritual ends are kept in view. It is true here again that in certain recent tendencies there may be ground for apprehension. Superstitions are here and there being re-vivified under the name of 'national'—superstitions which had much better be allowed to die a natural death. But this is nothing compared with the serious religious spirit which has spread among the younger generation and given a greater earnestness and depth to life and character. Self-sacrifice for the Motherland, the determination to devote one's career to the service of one's country, the passionate devotion to the national cause in its higher aspects—these spiritual qualities have given a new dignity to many lives in obscure villages and crowded cities. If I may refer for a moment to a personal experience,—among the many letters that have reached me from unknown correspondents in almost every part of India I have been deeply struck by the higher tone and more serious spirit which has been manifested during the past year. The experience, it may be said, is a minor and a personal one, yet it indicates what can be seen on a larger scale in other directions, namely, a change of tone, a more serious note, an awakening of the spiritual side of life worthy of Indian tradition in which the spiri-

tual rather than the material has ever held sway. For this reason therefore one may face all the disappointments and the failures and cling to 'Hope the Conqueror.'

That the work which remains to be done is enormous, that only the nearest fringe of vast social problems has been touched, that the old spirit of disunion, separation and division still remains to be driven out of the land, that failure after failure and bitterness after bitterness have still to be experienced, that the path is still strewn with obstacles and surrounded with difficulties,—all this is true,—how true Indians themselves know best in the paralysing moments when the pulse of life beats low and the spirit fails. I would not minimise these things and yet I would not dwell upon them; for the great need of the present is not to brood over difficulties, but to rise above them; not to dwell upon possibilities of failure, but to gain assurance of the certainty of success. It is in this spirit I have written as one who loves India and longs to see her take her rightful place among the nations of the world. It is for this reason I have chosen for this paper as a lesson learnt from the old year now dying and a motto for the new,—*Spes Victrix*,—'Hope the Conqueror.'

IMPRESSIONS OF THE MADRAS CONGRESS

BY

DR. G. B. CLARK, F.R.C.S.E., EX-M.P.

I VERY gladly accept the invitation of the Editor to give my impressions of the Madras Congress. I am indeed a "Congress-wallah" having, for very many years, attended Congresses of various kinds in all parts of the world and these were naturally recalled to my mind as I looked round on the delegates in the *pandal* at Madras. At first sight, it was perhaps the contrast rather than the likeness to other Congresses which attracted me. The Congress meetings which I have attended in Europe have generally been held in one of the Houses of Parliament or in some municipal building or public hall, while the

delegates there assembled have been clothed in the somewhat monotonous tones of our occidental attire. In the tent at Madras, the prevailing impression was that of brilliancy and variety of colour. On the first day on which I was present (I wish I could say the same of the subsequent days of deluging rain) the southern sun added a splendour to the scene which was totally at variance with our northern idea of Christmas weather.

Lord Curzon once said that an Indian nationality could not be said to exist, though he did not deny the possibility of its existence in the future. But, as I looked at the scene before me, at the delegates from all parts of India, men of all its races and religions and of many of its castes, I thought that the *future* of which he spoke had already become the *present* and that I saw before me the epitome of the Indian nation. We hear at home of the divergence of the views of Hindus and Mahomedans but here they sat side by side and the large number of Mahomedan speakers testified to the fact that the important section they represented were coming into line with their Hindu compatriots and, as the Congress proceeded with its work, it was increasingly evident that the proposition that "the whole is greater than a part" was, to the delegates, no mere geometrical proposition but an article of faith. It was clear that from whatever part of India they came, whatever their religion or race they were to be considered primarily as Indians and that the interests and welfare of India as a whole was to be regarded as the paramount consideration. Even the statement of so popular a speaker as Mr. Surendranath Bannerji that he was a Bengalee first and an Indian afterwards was received with shouts of disapproval.

The general level of the Congress, both as regards matter and form compared very favourably with the Congresses I have hitherto attended. To characterise the speakers as eloquent would be to do them but scant justice. Their speeches were not only instinct with intensity of feeling, but their appeals to the emotions were, in nearly every case, balanced by appeals to the intellect, co-

gent reasoning and a sense of proportion which indicated clearly both breadth and toleration of mind and freedom from hasty judgment. It was at times difficult to realise that the vehicle of thought employed by the speakers was not their mother-tongue. The language of our modern politicians is apt to be colloquial rather than classical, but the eloquence of the speakers at the Congress recalled that of an older generation—the eloquence of Bright or Gladstone or of a still older generation.

The audience too showed itself well worthy of the speakers. It listened for hours with rapt attention and eagerness and with evident appreciation. It should not be forgotten that an attentive and appreciative audience is an important factor in the success of a Congress.

A word too should be said of the labours of that very responsible department of the Congress—the Committee. It is no exaggeration to say that the Congress owes its success, in a large measure, to the deliberations of the Committee to which was entrusted the important work of drafting the resolutions. I was very much struck with the efforts made to conciliate the views of the delegates and with the ease with which resolutions, presented in a somewhat crude form, were transformed into logical and political propositions. It would be idle to deny that, on several points, differences of opinion existed but the various sections presented their views with lucidity and moderation and, in cases where absolute agreement was impossible and the policy to be adopted was put to the vote, a cheerful acquiescence was accorded to the decision which, after very careful deliberation, had been taken. The minority neither protested nor threatened to appeal to the Congress but were content to defer any further expression of their opinion. They had evidently taken to heart the words of the Chairman of the Reception Committee "Harmony must be our motto".

One could not fail to be struck with the warm appreciation accorded to the Secretary of State for India and to the Viceroy. Indeed, the mental and moral temperament of the former might be expected to appeal to the Indian community. It has sometimes been

said that Lord Morley is too much of a philosopher to be a statesman—a remark which surely argues an ignorance of the nature of politics. In the elevation of his mental outlook and in the depth of his sympathies he is the antithesis of the materialistic arrogant Britisher who, in the minds of so many Indians (and I fear with only too good reason) stands as the type of our race. Not that the Congress could possibly condone all the work of Lord Morley's administration but, in view of his Reform Scheme, there was a generous tendency to regard him as the pure fount of reform, and not only as the mere channel of the repressive policy into which he had been coerced by official opinion. So completely did the Congress attribute the framing of the new constitution for India to Lord Morley that it was apparently forgotten that his work had been shared and sanctioned by the Prime Minister and his colleagues and that every proposal has had not only to satisfy but to be practically unanimously accepted by the whole cabinet. Of course, the Reform Scheme was not regarded as a perfect one but there was a well-marked tendency to accept it as "a good beginning," suitable to present conditions and as an earnest of better things to come—the unfolding of a corporate national existence bringing with it the possibilities of a fuller social and political life, such as are always ardently desired and demanded by every civilised, developed people. For myself I know of no instance in history when the political recognition of a people has not resulted in its accelerated development, both material and intellectual.

We, in Great Britain, have heard much of the "Unrest in India" and there are some of us who think that the history of our rule during the last few years would fully justify a spirit of revolt among any self-respecting people. It might, however, have surprised some of our countrymen to have heard the magnanimous acknowledgment made by many of the speakers of the indebtedness of India to Great Britain. They would have been equally surprised at the corollary of this proposition, upon which the President and others lay stress, i.e., that Indian

development lay along the lines of loyal co-operation and interdependence with and not, in opposition to the British people.

There was evidently less unanimity on the Resolution relating to the Swadeshi Movement. As a convinced and life-long Free Trader, I should find it difficult to logically defend a policy of protection but I am aware that the exigencies of politics occasionally demand weapons which are not forged by logic.

The condition of Indians in South Africa, and especially in the Transvaal, was depicted in telling language by some of those who had lived and suffered there, the indignities which Indians have to endure in South Africa. A well-drawn resolution was adopted calling the attention of the Government to the various aspects of Indo-Colonial problems. When the new Indian constitution is passed by Parliament, the Colonists can no longer urge that Indians, having no votes in their own country, cannot complain if they are withheld from them in another. Efforts should, I think, now be made to form Indian colonies in East Africa where there are now practically no Europeans and which is eminently suitable for Indian colonisation.

The discussion on the Resolution regarding the coercion policy in Bengal was instructive and interesting. It is perfectly clear that the Indian Government, following the example given by the Irish Government under Lord Spencer and Mr. Forster, are using their power to imprison some of the ablest and most moderate leaders of the Indian people and that the mistake made regarding Lajpat Rai has been followed by similar mistakes in the cases of many Bengal leaders. Surely the request made on their behalf is a very moderate one, i.e., that the deported men should know the offences of which they are charged and should have the opportunity of refuting them and that, in the future, there should be a judicial instead of an administrative enquiry—the Report of the Police Commission having shown the untrustworthiness of police representations.

The statesmanship of the Congress was well shown by its appeal to the Government for

free, and gradually compulsory, Elementary Education. A comparison of the military and educational charges of the Indian Government forms very strong ground for an indictment of British Rule. Acknowledging the difficulties in the way of a complete scheme, the Congress called on the people to take the matter in hand and, where possible, to organise education for themselves, and then to apply for Government grants. It is not difficult to see that the Resolution on this subject is one of the most vital importance—the ignorance of the great bulk of her people being at present the great barrier to the political as well as to the industrial and intellectual development of India. It is not possible for the very high culture of the (relatively) few to balance the dead-weight of the general ignorance.

I have left to the last the most dominant impression left on my mind by the Congress at Madras. The presence of women on the platform at the National Congress, then striking and eloquent speeches at the Social Conference and at the meeting of students on the following day were to me a revelation of the New Spirit which is pervading India. The movement for the breaking down of the barriers of class and caste and sex is, in one form or another, a world-wide movement and on its success depends the progress of the future both in the East and in the West.

Despotism with its concomitant bureaucracy are being swept off the face of the civilised world—indeed they are only possible where large sections of the people are kept in a condition of ignorance and subjection. Only those nations are really free in which Freedom is rooted deep among the masses of the people.

The history of a nation is no longer the history of its rulers and publicists. It is the science of the evolution of the whole people leading gradually, but surely, to the co-operation of each unit of the community towards a higher ideal of national life—the realisation of which remains an impossibility while large classes of the community remain outside the pale of a decent human existence or while one-half of the nation are denied that social, intellectual and political freedom without

which they will inevitably prove a hindrance rather than a help to progress. "The growing good of the world" demands the energies and co-operation of men and women and, at a time when the men of the nation are, in some measure, entering into a condition of political freedom, we may well ask, with Shelley, "Can man be free if woman be a slave?"

While taking this opportunity of congratulating the Congress on the success of its work both in the past and in its session at Madras, let me offer my heartiest wishes for the Progress and Prosperity of the great Indian nation in the New Era into which it is now entering.

TEACHING AS A PROFESSION

BY

PROF. J. NELSON FRAZER, M.A.

The unattractive points about the teaching profession for the most part lie pretty plainly on the surface.

It is, to begin with, physically exacting. The constant use of the voice is fatiguing; and class-rooms are still in many cases badly ventilated. Intellectually, modern types of work demand much exertion; and discipline always involves more or less strain.

There is no profession where failure is more ignominious. It is not so disastrous as in some other professions, for we see that inefficient schoolmasters stumble through long careers of uselessness, but it is humiliating and destructive of self-respect. Boys are merciless to bad schoolmasters and do not spare their feelings. And a conscientious man will feel acutely as a schoolmaster that if he is not doing good he is doing harm.

From the point of view of pay there is much difference between various grades of the profession. But speaking generally, in the ranks the pay is small, especially in secondary schools. The prizes attainable in England are not small, but there is the alternative of ruin in middle age. Here in India the teacher has security and a pension; he will not starve, but his early wages are very small and the prizes not remarkable.

In social position the teacher now stands everywhere sufficiently high. Here and there an assistant master in a private school has some mortifications to contend with, but the humiliations of the "usher" have practically vanished.

There are however to be reckoned with certain damaging effects of the profession on men's characters. Every profession inflicts such. The brutality of the soldier, the cant of the clergyman, the cynicism of the lawyer, these are standing dangers of their trades; the schoolmaster must not think his vocation is without its perils too.

They have changed somewhat with the changes of the age. Since the rod is no longer the teacher's hourly resource he is not likely, as his predecessors were, to grow brutal, nor is the noisy dogmatic tone of older schoolmasters a conspicuous failing now. But there is no doubt that teaching impairs the subtler qualities of the mind. The teacher, especially the teacher of the young, is always concerned with the obvious, and a certain superficiality takes possession of his mind. He loses touch with large interests, and he grows impatient of anything that cannot be summed up in a few plain words. He becomes blind to the poetic side of life and cannot follow arguments where-in it is necessary to comprehend the subtlety of human character and the complexity of human institutions. Sometimes one finds this disability end almost in childlikeness.

While the catastrophe is to be avoided I think the disability indicated must on the whole be accepted. It is not very serious or very degrading, and may so far as is necessary be counteracted by some intellectual pastime and the wise use of holidays. In the higher grades of teaching—University teaching especially—there is a larger question whether teaching does not injure the speculative power of gifted men. Teaching at such steps tends to compel men to formulate their views before they are ready to do so. The one thing that the young do not want from a lecturer is indecision or the confession of ignorance. They want—especially where examinations are in view—to have conclusions put before them,

supported by neat and final arguments. The University lecturer is drawn by public sentiment to supply these, and perhaps this is one occasion why the English Universities do not produce so much original work as the quality of their tutors would lead us to expect. The discussion of this topic, however, would be beyond the scope of these essays.

We may now turn to the pleasant sides of the teacher's vocation. As it presents itself in the secondary schools of England we see that it is a sort of continuation of a life which young men have been brought up to love. The better schools are provided with fine surroundings, and there is plenty of open air recreation. Domestic conditions are not present, but English boys are brought up to do without them. The pay though small begins at once and is certain, and youth looks more to the prize than to the blanks of the future. Moreover, there are long holidays in view.

Further, the prospect of associating with the young to most English people is agreeable. It was not always so, but the present age has at any rate changed this for the better. It is our general habit now to think of childhood as attractive and interesting, and young University men in their way look on boys in this light.

One may regard this with unqualified satisfaction. It is an attitude of mind essentially right, and it leads to less disappointments than any other predilection. As youth passes away some other attractions of the teacher's life pass away too, and the impossibility of marriage, except for the few, is felt more heavily with advancing years. But those who have once taken an interest in the life and character of children will not find this interest decline, as time goes on, nor will they find their charm diminish. They will find moreover that the company of the young tends to keep a man young. This is a compensation for that childlikeness we have spoken of; and it is a valuable one. It is associated with much genuine and unsullied pleasure; for have we not all found that the best pleasures of middle age are those reflected from the happiness of children?

of the woods, because the Secretary of State belongs to a "discredited" Ministry "tottering to its fall." Human nature is much the same everywhere, and it were impossible to expect otherwise from the habitual traducers of our race. But there is a hand that guides, and it behoves us all, especially men of the younger generation who still stand on the threshold of the years to come, to adhere to the standard of law and order, to make the best of our opportunities, and to act so that each to-morrow may find us farther than to-day. Our salvation lies in our own hands. Our earnestness alone will be the measure of our success.

There are however dark shadows to this picture of hope even now. Amidst the universal rejoicings which have heralded the dawn of a new day, Bengal, unhappy and gloom-stricken, is still left to mourn over her sorrows and her wrongs. Settled facts can at times unsettle large and peaceful provinces, and "the greatest blunder which had been committed in India since Clive conquered at Plassey" still remains unrectified. It is useless going over the old ground once again but this much seems perfectly clear that the pacification of Bengal is bound up not so much with the success of the reforms as with the redress of her one standing, heart-felt grievance. The Bengalees have welcomed the new scheme in the spirit in which it has been propounded, and their leaders, representing different schools of political thought, have solemnly promised their co-operation to the Viceroy. But in their case gratitude is really a lively sense of favours to come, and if only the province could settle down to its normal condition for a while, one can be sure that the question of the Partition will be reconsidered in all its bearings. The error has been admitted, though its authorship denied, but truth will prevail in the end. So it will also be in the case of the recent deportations. This again is an old question, for the issues that were raised in 1907 and the amount of criticism they evoked are now all matter of history. The mysterious and impenetrable circumstances that are said to surround the Government of India often render their actions equally mysterious and impenetrable. But whatever be these circumstances, an act of

coercion will always mean in the eyes of the people a denial of the justice that is every man's due, "justice which owes no account to the little prudences of the hour." And even apart from principle one cannot help reflecting that our rulers must be woefully out of touch with the people over whom they rule when they can summarily proceed on the unverified testimony of informers and spies against men of high character and culture who had denounced all forms of violence and tried their best to weed the younger generation from the poisonous influences of mad and unholy ideas. We are prepared to concede that in great and unforeseen emergencies exceptional measures may be required, and these are as a matter of fact reserved by every civilized nation on the face of the earth; but nothing unforeseen in the shape of a general rising or commotion had happened in Bengal on the eve of the deportations to justify the use of an obsolete Regulation which was clearly intended for other times and other men. The Congress, however, has pronounced its verdict on these painful topics, and has also added a prayer that the persons recently deported be given an opportunity of exculpating themselves or for meeting any charges that may be made against them or be set at liberty. The sympathetic response of the Government to this appeal will mark the happy consummation of their new policy of reform.

The subject of "boycott", another disturbing element in the divided province which has ended in an attitude of hostility to the powers that be, was carefully avoided this year. Boycott has its economic value, and there are ardent protectionists who believe it to be a potent instrument for good, but looked at from every point of view it was as well to drop it from the Congress propaganda in the present state of affairs. The people have had enough special legislation so far, and who knows whether "boycott" would not sooner or later have been added to the list. The *Swadeshi* movement stands on a different footing, for the peaceful promotion of indigenous industries is a matter in which all can co-operate for the common good. But the Resolution on the subject ought really to be construed in the nature of a resolve, for if after all it is to be

left to a man's conscience whether he should or should not incur some sacrifice in giving preference to home-made products over imported commodities, is it not superfluous to pass a formal proposition or to quibble over its words and phraseology? It is more a question of practice than of preaching, and those who cry the loudest are often found to be the greatest sinners when it comes to measuring their words by their deeds. There is not a Congressman but will accord his most cordial support to the *Swadeshi* movement, but in practical questions a mere academic approval or even the fervent expression of a sentiment will be of no avail. We must do what we can, and circumstanced as we are, so scrutinize all our methods as to move along the lines of least resistance.

The President's address touched on various other subjects of absorbing interest by way of a forecast, but no part of it will be better appreciated than that in which he discussed our great ideal, the goal of India's ambition. This has been clearly laid down in the first article of the Constitution, and even those who at first denounced what they called "the fetish of the creed" have no scruples now in accepting the creed as a basis of their offered compromise. Of course the goal is and for many years must be out of the range of practical politics, but a clear and definite ideal it is necessary to have as the end of our arduous work. "To blot out the ideal", says Dr. Ghose, "is, according to the Greek saying, to take the spring from out of the year. It is at once our solace and our inspiration, our pole-star to guide us and our comfort." And what is this ideal? It is the highest realization under the aegis of the *British Crown* of all the latent potentialities of our people in each and every department of life. All the tendencies of the national movement must therefore be concentrated in this direction, however slow the process of evolution. It is true the movement has hitherto been guided by the middle classes, university representatives, men of culture, of morality, and of education; but through these very men, much maligned in the past, the voice of a new India has spoken to the civilized world. Led by this aristocracy of intellect the movement continues to work along a much higher plane

of thought than our critics imagine, and to captivate the imagination of men in the lower strata of society through the influences of a patriotism which is not merely an empty formula but a deep and abiding truth, elevated into the regions of the spiritual. It must be admitted that there is much that is also reprehensible in the process of our national development, but fortunately the darker work of shame is confined only to a microscopic minority which will soon be a memory of the past. The mighty heart of India is still sound to the core, and in the eloquent words of Mr. Justice Sankaran Nair who presided over the last Social Conference, "for every diseased mind that does not shrink from deeds of horror there are thousands of others in whom the sacred fire of service to humanity burns", let us say, with the ardour of youth. We all condemn anarchism; who does not, except the anarchist himself; but side by side there is also a lot of genuine discontent in the country which has grown in volume since the closing days of Lord Curzon's regime, and which, it is hoped, will in great part be removed by a liberal and sympathetic working of the new scheme of reforms which represents an honest effort to associate the people with the administration of their own affairs. In this noble work we can all join hands as subjects of a common Sovereign. We must face the situation such as it is, not as so many doctrinaires beating the air and disdaining to stand on the earth, but as sound practical men who cannot affect to ignore the circumstances under which we live and the limitations under which we have to work. And in conclusion one can only express a fervent desire that future Congresses will go on with their work as before, that future assemblages will be graced by the presence of delegates from a really united Bengal, that those of our friends who deviated at the parting of the ways will rally to the old standard of constitutional reform by strictly constitutional means, and that the new day which even now augurs well for the future will soon witness the spread of peace, harmony, and content throughout the land, without which no nation can hope to progress or be great.

Mechanisms that Relieve the Brain of Drudgery

BY
MR. SAINT NIHAL SINGH.

The Twentieth-Century inventor is laboring to make machinery do the drudging, mechanical work that dulls and fags the brain and makes it impossible for the mind to occupy itself with matters that are really worth while reasoning about—machinery that not only does the thinking for man, but does it much more reliably and rapidly than the human brain itself. A machine does automatic thinking uncompainingly and without reference to hours. It never balks at the magnitude of the problems to be solved, nor do tedious fractions perplex it. It does work of a uniformly good quality and without bringing upon itself brain fag or nervous prostration. The feats it accomplishes are many and wonderful. It adds, subtracts, multiplies, divides, converts foreign money into its domestic equivalent, keeps and audits accounts, weighs and prices groceries and merchandise, and deduces percentages and proportions from complicated statistics. It enforces honesty by registering the time the employee enters and leaves the factory or shop, and by indelibly impressing on paper the amounts of cash received and expended. A single machine which will perform these processes is still in the womb of futurity, but three or four machines jointly accomplish these feats.

Dayton, a leading manufacturing town in the state of Ohio, of the United States of America, is the birthplace of the cash register, an invention which has driven filching away from the stores and shops where it is installed. It is a simple but impressive looking piece of machinery, having a keyboard resembling that of a typewriter, with numerals instead of letters impressed upon the keys. The pressure on any of the keys automatically unlocks the drawer, divided into a number of compartments for keeping coins of different denominations, registers the amount of money deposited in the cabinet—the same amount as indicated by the key pressed—on a strip of paper in the back part of the machine, adding it to the column of figures already impressed on the strip, and

also throws up another piece of paper with the amount deposited printed on it in big letters, so that the purchaser may know that the price he has paid corresponds with the amount of money the salesman has deposited in the money drawer.

The cash register is so made that the amounts realised by a certain man can be traced to him without any difficulty whatsoever. The register records the time of purchase, the hour, minute and date. This leaves a complete record of the work accomplished by a salesman which enables the employer to judge of the work performed by him.

Closely analogous to the cash register is the automatic computing scale. It weighs like most other weighing machines, with the difference that a row of figures clearly indicates the precise amount of the material purchased, and this effectually removes the possibility of underweighing. A great advantage of this machine lies in the fact that it automatically computes the legitimate amount due for a fraction of a pound at a certain price per pound. This, in its turn, is a great advantage, as most housewives are chary of fatiguing their brains by doing complicated sums in fractions and rather allow themselves to be defrauded of hard-earned pennies. It also saves the grocery man's temper and pocket book. Complicated calculations are apt to sour his disposition and make him resentful of small orders. If the grocer eschews computation, and if he is conscientious, he is apt to undercharge when he guesses at the weight of goods he should give for a coin of small denomination. The machine, it will be seen, reduces the risks of both the buyer and the seller, rendering business transactions on a small scale easy and equitable for both the buyer and the seller.

The cash register and the automatic scale, coupled with the automatic bookkeeper, form an ideal equipment for an office. The automatic bookkeeper looks very much like a typewriter, only the carriage is at the bottom instead of being at the top, as is the case with a typewriter, and it is made to carry a heavy ledger instead of a sheet of paper. The machine is so made that the ledger remains

stationary and the carriage moves up and down and sideways, thus permitting writing on any part of the book and in any way that is desired. The keys strike down on the face of the ledger, much in the same way as a typewriter; but when the end of the column is reached, the machine automatically totals the row of figures, totalling the credit and debit columns, foreign and domestic money being recorded separately.

The adding of each column is done by a little two-inch adding machine contained in one of the metal boxes at the back of the automatic bookkeeper. The rear of the bookkeeper is so arranged that several sets of these small adding machines can be put into it and this makes it possible for a number of columns to be automatically added simultaneously. This device simplifies bookkeeping to merely lightly touching the keys of the typewriter. The machine never makes a mistake in adding a row of figures as a human being is more than likely to do. Where it is used, therefore, there is no tiresome tracing of errors that makes life a nightmare to a weary bookkeeper. The use of the machine not only enables one person to do the work of ten bookkeepers, but also eliminates the necessity of auditing the accounts, as the automatic bookkeeper is self auditing.

Division, multiplication, addition and subtraction are done on a separate machine. It is a simple mechanism, consisting of a small metal box with an inscribed key board with the figures from 1 to 9 in columns representing units, tens, hundreds, thousands, tens of thousands, hundreds of thousands, millions and upwards. Multiplication is performed by pressing at once all the keys representing the multiplicand, the number of times there are units in the first figure of the multiplier, then taking the second figure similarly, and so on, shifting the figures one column to the left as each figure of the multiplier is employed. The description of the process sounds somewhat involved and tedious; but it is so simple in operation that voluminous sums of multiplication can be done in an infinitesimal fraction of the time which it has taken the writer to

describe the operation. Reference to a printed slip enables the operator to reduce fractions into decimals.

Addition is done by striking the keys as if one was writing the figures to be added, in order. The machine supplies the zeros automatically.

Subtraction is considered a form of complementary addition, and is easily handled.

The cash register, the automatic scale and the automatic bookkeeper are wonderfully brainy, but the mechanism that does sums in logarithms, arithmetical, geometrical and harmonical progressions, is so human, or, to be more precise, so superhuman, when it is considered that it is almost infallible in its work, that one is compelled to admire its inventor. This mechanical apparatus is made in an elaborate cylindrical form. It can solve a knotty problem like obtaining the centrifugal force exerted by a train several thousand pounds a lineal foot, passing a curve of a certain percentage at a speed of a certain number of miles per hour. It can tell the power exerted by a certain number of wheels and pulleys or tell the kind of wheels and pulleys required to obtain a certain momentum. It determines the force, velocity and pressure of water. It obtains specific gravity and solves problems appertaining to uniform or variegated motion. It measures the velocity of wind and of sound. It is invaluable in nautical, statistical and actuarial work.

The Brahmins and Kayasthas of Bengal.

BY BABU GIRINDRANATH DUTT, B.A., M.R.A.S.

Author of the "History of the Hutwa Raj," etc.

The present work purports, in a brief compass, to be a national history of the two great castes, Brahmins and Kayasthas, which form the bulk of the educated population of Bengal. It is an endeavour to explore a field left still untouched by Oriental scholars, and my researches have resulted in exploding the traditional structure of the ancient chroniclers of Bengal, which was a stumbling-block to many renowned antiquarians.

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G. A. NATESAN & Co. ESPLANADE, MADRAS.

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From the above table it will be seen that, during the last fifteen years, while our imports have gone up by 47 p. c., our exports have exceeded by 59 p. c. I do not wish here to go into the details of this question of the balance of trade, and shall content myself with merely recording facts in connection therewith.

The classification adopted in official reports, by which articles are grouped in seven classes, certainly convenient in other ways, is not suitable for the inquiry which I have proposed to make in this paper. The distinction between purely raw materials and articles which have wholly or partly undergone human or mechanical manipulation is not clearly brought out in them. Following this mode of grouping, Mr. Ranade has considered as new materials all those articles which are not classed as manufactured goods. Thus sugar, oils, spirits, tea, engines and mill work Mr. Ranade takes as raw materials, while they should have been included under manufactured articles for correctly estimating our industrial progress. As I have said above, however, I shall, for the present, adopt the same tests for comparison as he has done, and see what progress our industries have made during the last fifteen years.

In the year 1892-93 out of a total of 164 crores' worth of exports and imports, excluding treasure and Government transactions, we imported nearly 36 crores' worth of manufactured produce while we exported 85 crores of raw produce against 16 crores' worth of manufactured articles. Comparing these figures with those of 1878-79, Mr. Ranade has mentioned five features of the transition referred to at the outset. The first of these which marked the fourteen years he reviewed, was that the exports of manufactured and partly manufactured goods had risen in the 14 years ending with 1893 by 211 p. c. Applying this test to the next fifteen years we find that the figure representing the exports of these goods was in 1907-08, 39½ crores as against 16½ crores in

1892-93, which means an increase of 139 p. c. in fifteen years, or a steady advance of nearly 9½ p. c. per year as against the 15 p. c. yearly during the 14 years previous. This increase in the first quinquennium, 1892-93 to 1897-98 was 5 p. c. per year, in the second from 1898 to 1903 again 5 p. c., while in the last quinquennium ending in 1908 the increase was 56 p. c., that is, more than 11 p. c. annually. There could be no clearer proof of the rapid strides our industries have been making for the past few years. Secondly, while the increase in the exports of raw produce was 43 p. c. in 14 years ending in 1893, that in the next fifteen years was 59 p. c., which means nearly 4 p. c. per year as against the 5 p. c. increase in the exports of manufactured goods. This comparatively larger increase in the exports of raw materials shows that we have not gained ground in this line and that we have not been making satisfactory progress in manufacturing our raw materials. We content ourselves with only sending out to foreign countries many items in this group which we ought to turn into finished goods in our own country. Thus oil-seeds, which represent a large portion of the entire exports of Indian produce, were sent out of this country to the value of 16½ crores in 1907-08 as against 13 crores, the average value for the previous five years. This is an enormous loss to our country, and yet not much attention seems to have been paid to this important industry. Thirdly, while the increase of manufactured articles imported into India was 30 p. c. in the fourteen years ending in 1893, the same amounted to 93 p. c. in the next fifteen years, that is 6½ p. c. per year. This shows that, as education is steadily spreading throughout the country, as the face of the land is being transformed by railways, telegraph, and the post office, and as new habits, customs and tastes are penetrating even the lower strata of our society, a larger number of new wants is being created among our people, to satisfy which imports of various kinds of manu-

Mr. Ranade, is not suitable for a correct survey of Indian industries. Though perfect accuracy in distinguishing between purely raw materials and articles which have undergone improved human skill or mechanical and scientific operation is difficult to attain, I shall attempt to make this distinction as accurate as possible so as to gauge the degree of our progress in industrial development. Thus, for convenience's sake, I shall class sugar, liquors, metals, coal, tea, coffee, cigars, oil, &c. as manufactured goods, because it is in connection with these articles that forward steps are being actually taken or are contemplated, and it is in the matter of these manufactures that the transitional stage of Indian industries is marked. Making the adjustments rendered necessary by this method of classification, we obtain the following results, corresponding to those given in Tables Nos. II—III.

| TABLE No. IV. | Percentage of increase. | | Annual. | |
|----------------------|-------------------------|---------|---------|-----|
| | 1897-03 | 1907-03 | Total. | |
| | 1892-93 | 1902-03 | | |
| | Crores of Rs. | | | |
| Manufactured Imports | 54 | 116 | 115 | 7.7 |
| Raw Imports... | 8 | 14 | 75 | 5 |
| Manufactured Exports | 26 | 54 | 107.5 | 7.1 |
| Raw Exports .. | 74 | 119 | 60.8 | 4 |

According to the new principle adopted in classifying goods in the above table, the imports of manufactured articles are higher here than those given in Table No. III. This is explained by the

fact that in Table No. IV sugar, steel and iron, railway material and machinery, &c. have been understood as belonging to the manufactured goods class, while in Table No. III they were relegated to the group of raw materials. As a result of the expansion of the textile industry during the last few years, the imports of machinery and mill-work alone have advanced from 4.9 crores in 1905-06 to 6.58 crores last year, an increase of $1\frac{1}{2}$ crores in two years. The increase in the imports of raw materials as shown in Table No. IV is not as high as that in Table No. III, as many articles which are really manufactured goods have been transferred from this to their proper group. In the case of manufactured exports the increase in the Table IV is only 7 p. c. per year as against the $9\frac{1}{2}$ p. c. in Table III as tea, coffee and other small industries now included in this group did not during the period under review, show as great an expansion as cotton and jute manufactures. The last item in the Table, that of raw exports, calls for no special remark. The proportion of manufactured exports to total exports is seen to be 31 p. c. as against the 22 p. c. mentioned before.

Thus with some variations here and there occasioned by the different methods of grouping articles, we arrive at substantially the same results. The six features of a healthy change in the industrial condition of India, noticed by Mr. Ranade in 1893, are to be clearly seen in the next fifteen years also, and though our progress during this period is not as satisfactory as one would have wished, on the whole we have been gaining ground rather than losing it. The work we have to do in the industrial field is not easy. There are so many difficulties in our path, which it will take a long time to overcome. We cannot expect all at once to be able to manufacture for ourselves all those articles which we import from foreign countries, nor can we hope in the immediate future to turn all our raw produce into finished goods in our own

land. It is sufficient if we keep our eye steadily on the goal we hate to reach and do our best with the means at our disposal. It is necessary for this purpose that our attention should be drawn from time to time to the industrial possibilities of our country as also to our failures and achievements in the field of manufactures, so that we may shape our further course in the light of this experience. I therefore propose now to take a hurried view of the present condition of our industries and manufactures, indicating in each case the progress that may have been made during the last fifteen years.

(1) Let us take up cotton manufactures first, as the textile industry is at present the premier industry of India. There were only 58 cotton mills in the whole of this country in 1878. This number rose to 130 in 1892 and the same on the 31st March, 1908 was 224 with 65,741 looms and 57,64,346 spindles. Looms have in the last fifteen years increased by 150 p.c. and spindles by nearly 72 p.c. Of the spindles nearly 72 p.c. were in Bombay, 7 p.c. in Bengal and about 5 p.c. in Madras. Of the looms as many as 80 p.c. were in Bombay. It is superfluous to say that Bombay takes the lead in this industry and is largely providing the sister presidencies with the country-made cloth they require. Cotton mills employed in 1907-08 nearly $2\frac{1}{2}$ crores of hands besides one lakh of persons engaged in cotton ginning, cleaning and pressing mills, as against one crore and twenty-thousand employed in the textile industry in 1892-93. The capital invested in cotton spinning and weaving concerns was approximately $17\frac{1}{2}$ crores last year, an increase of 56 p.c. in fifteen years. Seventy-one per cent. of the cotton mills are in the Bombay Presidency, the number being nearly 150 as against 88 in 1892. The spinning of the higher counts of cotton on an increased scale is a noticeable feature of the last few years, Bombay leading the way in this respect also. The quantity of

woven cotton goods, including that turned out in native states like Indore, Mysore, Baroda, &c., more than doubled within the last ten years. Here is then an industrial triumph of which we may with justice feel proud, and if that earnestness and that enterprise which have characterised the textile industry were extended to other planks in our programme, similar success is almost assured to us in the near future. In spite of our rapid progress in cotton manufactures, be it noted, we yet imported more than 44 crores' worth of cotton fabrics in 1907-08 from foreign countries. This shows that there is infinite scope for expansion in this department, and we shall have to strive hard for many a long year to come before we become self-reliant in this matter.

(2) Next in importance to cotton manufactures, we have the jute industry, and with respect to it, Bengal occupies the same place as Bombay does in the textile industry. The number of jute mills rose from 26 with a capital of 1.68 crores in 1892 to 44 mills with a capital of 5.41 crores in 1907. The number of hands employed in these mills rose, during the same period, from 66 thousand to 166 thousand, the looms increasing from 9 to 25 thousand. The value of the exports of bags and cloth of jute nearly doubled in the last five years. This fact alone is sufficient to show how peculiarly prosperous this industry has been of late years. It is to be noted in this connection that the exports of raw jute have not gone up in this same proportion. The exports of jute manufactures were 46.6 p.c. of the total exports of Indian manufactured goods in 1907-08.

(3) As regards woollen mills, no satisfactory progress has to be recorded. There are at present only six woollen mills, the number of the same being five in 1892. The capital invested is not more than half a crore and the number of persons engaged in the industry has gone up during the last 15 years only by a paltry 400. The two large mills, one at Cawnpore and the

other at Dhariwal, claim between them 70 p.c. of the total capital invested in the woollen mills. This industry, it will be seen, affords a large opening for capital and enterprise. There appears to be considerable demand for woollen goods in this country, and it has to be satisfied with imports from abroad. The output of our mills is very small compared to the quantities imported. The value of woollen imports is six times as great as that of the Indian produce. Looking to the fact that we imported last year woollen goods worth 2½ crores of Rs., and also to the stagnant character of the industry at present, it appears to be high time that serious attempts were made to tackle this line of manufactures more earnestly. Oriental designs are being successfully imitated in rugs and carpets in foreign countries and our goods are being ousted from the market. Something must be done to maintain the reputation of this land as the home of beautiful carpets, and we must strive to hold our ground successfully against foreign competition.

(4) There has been during the last fifteen years a remarkable development of tea plantations. The total area under tea cultivation was 3,34,825 acres in 1892-93 but this figure rose to 5,36,652 in 1907. The exports of tea were 120 million lbs. in weight worth 6 crores of rupees in 1892-93. Last year these figures were 227 million lbs. and 10.30 crores respectively. Though the internal demand for tea in India itself is continually on the increase, Indian tea is finding greater favour in Russia, Germany and other countries on the continent of Europe. China, the home of tea, is being gradually displaced from the English market, her contribution of tea to the same having been reduced from 50 p.c. to 5 p.c. in twenty years. The only serious competitor with India in the tea market is Ceylon. Coffee plantations have not shown any progress during the last fifteen years, and our export of coffee is only 2½ lakhs hundred-weights valued at 1.10 crores.

(5) In another industry again, we have been marking time. The number of paper mills was 8 in 1906. The capital invested has not appreciably increased within the last many years. The paper manufactured by the comparatively older methods in India cannot be expected to compete with the cheap wood pulp paper imported from Europe. While imports of paper were valued at nearly one crore last year, the value of the Indian output did not amount to three-fourths of this figure. Much has therefore to be done in the development of this industry. It is not merely a question of capital or demand, it is a question of up-to-date methods and materials to be used in the manufacture. The problem of supplying country-made paper cannot be solved until it is approached from this stand-point.

(6) Next we come to breweries of which there were 26 in 1906 as against 21 fifteen years previous. The output is 56 lakhs of gallons, an increase of 8 lakhs in 15 years. More than half of this quantity is purchased by the Government Commissariat Department, the remaining quantity being consumed by the civil population. It is estimated that two-thirds of the total production is consumed by the troops, the remaining third being drunk mostly by the European population residing in or near hill stations. The quantity of beer imported into India nearly equals that produced in the country itself.

(7) The output of Indian coal mines has been steadily advancing these many years. The quantity produced in 1892 was 25½ lakhs of tons, while the figure for last year was 111 lakhs, an advance of 14 lakhs over 1906. To-day the total output of Indian coal is five times that of 1892. The export trade in coal has never been very active in India, and while the indigenous production is rapidly growing and the exports have never been great, the imports have been expanding year after year, which is a sure sign of industrial activity, as the imported, along with the indigenous, coal

is absorbed by cotton and other mills. In 1907-08 as many as 97 lakhs of tons of coal were calculated to have been consumed in India. There are more than 300 coal mines and over a lakh of persons employed in the coal mining industry, which is chiefly confined to Bengal which contributes more than three-fourths of the total yearly output. The iron-mining industry has also before it a hopeful prospect, and it is gratifying to note that considerable progress is being made in tapping this source of India's mineral wealth.

(8) Mysore enjoys almost a monopoly of gold mining and the value of gold extracted last year was about 3½ crores of rupees. The Nizam's territory and Burma also contribute a small fraction of the total production, the share of Bombay and the Punjab being negligible. The gold imported into the country last year was 20½ crores as against the 4 crores of 1892. This large quantity seems to have been hoarded or sunk in ornaments from year to year and is of no use to industrial development.

(9) In the working of iron and steel mines we are to-day where we were twenty years back. It is the enterprising firm of Tata and Sons that are the real pioneers in this industry, though the history of the attempts made so far can be traced to the early part of the last century. There are a number of very serious difficulties in the way of such attempts and it is owing to these difficulties that the ventures have failed. As hinted above, however, the new company of Tata and Sons are going on with their work in right earnest, and in a few years we may be able to give a good account of the industry, which requires in its organisers an amount of skill, scientific knowledge, enterprise, as also vast capital together with the active help and sympathy of Government. In the meantime our imports of the metals are going up by leaps and bounds in consequence of the rapid progress of the textile industry as also owing to the needs of railways.

(10) Kerosene oil has in recent times come to enjoy greater and greater popularity among all classes of people. In fact the vegetable oils along with the old-fashioned lamps have been swamped away by mineral oils. This industry is essentially of a very recent growth, and yet within the last few years it has assumed very large proportions. As an illustration of this, it may be stated that the percentages of Indian oil and that of foreign oil consumed in this country which were 4.7 and 95.3, in 1898-99, became 52.9 and 47.7 respectively in 1906-07. The total quantity of petroleum produced in India was 19 million gallons in 1897 and the corresponding figure for 1906 was 140½ millions. This is a splendid record and ought to gladden the heart of every Indian patriot. Last year we imported from foreign countries 2½ crores' worth of kerosene oil while the imports coastwise from Burma amounted to 2½ crores. Our chief foreign suppliers are the United States and Russia, and in India itself the oil-wells are situated for the most part in Burma and Assam.

(11) Besides the industries noticed above, there are others, smaller but not less important therefore, which await development. There is every year a growing demand for refined sugar which cannot be supplied by the Indian article. With a few exceptions sugar manufactories are not carried on on a large scale, and the indigenous article turned out in small quantities is not able to cope with the cheaper but finer product of Mauritius, Java, Germany and Austria-Hungary. In the case of the sugar industry we have actually lost ground. Our country, which at one time exported large quantities of cane sugar to other countries, now imports both cane and beet sugar of the value of about 8 or 9 crores per year. On account of our old world manures and antique methods of growing and crushing cane we are to-day far behind all other cane-growing countries in average outturn. This shows the urgent neces-

sight into the spirit of British institutions which years of mere residence in the country do not afford. We wish Indian parents to send their sons to England to take this course of study in the same spirit that English gentlemen used to send their sons on the "grand tour." After they have spent even a few months in England under such guidance the mark of that country will be stamped upon them for the rest of their lives. Men trained as they will be must exert a great influence for good in the wider political life into which the peoples of India are being invited to enter.

It is, however, necessary to warn Indian parents. Indian students sent to England without proper precautions have never been in such danger of ruin as at present. Unless special arrangements are made, such as the London School of Economics and Political Science would undertake, it is far safer that a young Indian should not set foot in England.

The course would last for nine months from October to the end of June, and would be repeated each year. Rs. 1,200 should be allowed for the journey to England and back. The expenses of

living in England, together with those for travelling, books, etc., would amount to Rs. 150 per month, making Rs. 1,350 for the nine months. The fees paid to the London School of Economics and Political Science would be between Rs. 150 and Rs. 225. The total expenditure, therefore, would be well covered by Rs. 2,800.

The course would be open to all who came with a serious object, provided that they could devote their whole time to the work during the nine months. Those who go to England for other purposes should endeavour to set aside this period for it. We hope that those who control scholarships by which young Indians are sent to England will give them the opportunity of taking the course at the close of their other work.

It is necessary that I should know before my return to England, early in February, whether the response to this proposal is sufficient to justify undertaking the arrangements that I have described. Letters should be addressed to me care of the Government of Bombay until the 6th February, and after that date to the London School of Economics and Political Science, Kingsway, London.

To The New Year.

BY MR. P. SESHADRI.

Another year—we change and change;

We bid our parting friend adieu

And hail the advent of the new

From Time's eternal, boundless range.

We turn a page and ope again

The hoary book of countless leaves;

We have the Past bound up in sheaves,

But who can scan the coming train?

Welcome thou child of dawning light

With rosy cheeks and glowing face;

Welcome thou heir of all thy race

To show thy love and living might.

Let worlds in balmy peace repose

And ever more in paths of weal;

No reeking hosts of men reveal,

No warring aerial fleets disclose.

No more the strife of land with land,

The pride of colour, feud of race;

No tyrant sceptre, bloody mace,

No heartless ruler's cruel hand;

No more the dreadful clang of arms,

The lurid battlefield, and death

Of hardy sons; but one sweet breath

Of calm and love, afar from storms.

Let Science and Art extend their pales

To realms yet new to human skill

And Reason's piercing gaze, and fill

The world with stranger magic tales—

Of gorgeous cities in the air

That float on wings across the land;

Of nymphs that ride in joyous band

On cloud and rainbow, free from

Of unknown worlds on earth and sky,

Of teeming men in moons and stars,

And tidings from our friends in Mars—

Shall man these wondrous marvels spy?

Shall Labour have its due rewards

Of modest plenty, cheerful home

And sweet content; or rage and foam

At grinding masters, tyrant lords?

Shall statesmen steer the ship of state

With kindly heart, in wisdom's ways;

Or run a wicked, headstrong race

Of purblind zeal, with pride elate?

Shall Freedom bid in civic life,

States guided by the people's will?

Shall love and happy union still

The wrangling din of party-strife?

Let nations grow in love and peace

Like brothers unto brothers all;

And build their common Council-hall,

To judge their claims and rule the seas.

Let mankind strive in Virtue's way

With Faith and Hope and Conscience true;

And why should God's creation rue

Its days midst Nature's bright array?

Let worlds advance—the goal, not far,

The golden day of boundless Love

And Brotherhood—and see above,

The Hand that beckons like a star!

CURRENT EVENTS.

BY RAJDUARI.

NEAR EAST AFFAIRS.

Affairs in the Near East during the past four weeks may be said to have been of an assuring and encouraging character, leading to the prospect of a peaceful and satisfactory solution of the serious imbroglio which the declaration of independence by Bulgaria and the annexation of Bosnia and Herzegovina by Austria had created. The boycott of Austrian goods by the Turks, of which the substitution of the pure Islamic turban for the fez of Austrian manufacture was the most remarkable and effective object-lesson, has had undoubtedly a great deal of influence on the course of the disturbed Austro-Turkish politics. Economic wars seem now to be more potent for salutary checks on hostile ambitions of States than those for purely territorial or other rivalries. The boycott by the Turks had within a brief period so diminished Austrian exports into Turkey proper that Austria was greatly alarmed. For, say what you will, a permanent boycott of the character, proves in the long run infinitely more expensive than the cost of a regular war however triumphantly waged. The war expenditure may be heavy but after all its effects are temporary. They do not last for more than a few years. But a boycott of goods by an importing State permanently, is indeed a severe economical penalty to be paid. It deprives the exporting country of a perennial source of national profit to be counted by millions. The Boxers in the Far East were undoubtedly great pioneers in this mode of economic warfare against the "foreign devils." They had shewn the way how it might be effectually waged. And here now we see the men of the Near East following that example. The perennial loss of a profitable trade with Turkey

was a solvent element on the councils of no otherwise perverse and obstinate Austrian emperor. Turkey, on the other hand, embraced the situation, so favourable to itself, to demand compensation for the loss of the two provinces. She knew well that practically they were Austrian without a formal cession and that to put the army to the front to claim them back was midsummer folly. Her army is not in a condition of preparedness to take the field. Assuming even that it was, who can predict defeat or victory? Anyhow Austria with her better resources can continue hostilities which the opponent could not. Then why pursue the shadow? Why not pursue the substance for which certainly a legitimate demand can be made justified by and with the consent of the sympathising friendly powers. Thus the Reform party of young Turks has played its first cards in foreign diplomacy with considerable skill and statesmanship. While the Turks press their claim for the compensation of the annexed provinces, Austria found herself in a tight place. If she was to retain them by, and with the consent of, the signatories of the Treaty of Berlin, it was expedient to meet the claim honourably and thus induce peace at once—peace not only between herself and Turkey, but peace on the European continent which the events of the last few months had been threatening. So by means of a temperising policy and sagacious diplomacy on both sides an understanding has almost been agreed to, as we write, that Turkey should accept 2½ millions sterling as "compensation for disturbance."

A similar claim for compensation was put in for the Oriental Railway seized by Bulgaria. That province, too, has been independent in *esse* these many years, while nominally accepting the suzerainty of Turkey. But Bulgaria thought the time was opportune to proclaim her independence formally. It was no doubt not an illogical sequence of the system of parliamentary government in

sity of reform in our methods of agriculture and so long as we neglect this reform, it is not possible for us to compete with the cheap product of other countries. Here only capital, scientific knowledge and enterprise will not do. The help of Government is essential, and that help will be cheerfully given if asked, say, by an agricultural association on behalf of the poor and ignorant agriculturist who must be taught the use of the new methods and manures.

(12) As regards glassware we have to import almost everything we want in this line from outside, our imports of the same last year being valued at 1½ crores. This item on the import side, therefore, opens a large field before us. Last year we imported Rs. 61.2 lakhs worth of tobacco, cigarettes, &c. We have a few cigarette factories here and there, and some new ones have been very recently opened, but we have not yet been able to turn out articles that will compete with those imported from the United Kingdom, America or Egypt. Then there are other concerns of minor importance and smaller dimensions which I shall not deal with in detail. Thus we have silk filatures and silk mills, which have shown no progress during the last many years. Attempts have of late been made,—and in places they have been successful attempts—to start soap factories and match factories, candle factories and button manufactories, metal factories and cutleries, but they are too small and of too recent growth to allow a correct estimate as regards the capital sunk in them and the product turned out by them.

I have here passed under brief review the chief industries of India and have remarked on their present condition. The general impression left on the mind after a study of all the facts and figures given above, is that while we have been making, during the past twenty years, very gratifying progress in the manufacture of cotton and jute, in the working of coal and gold mines, in

tea plantation and in the kerosene industry, we have been marking time as regards sugar refining, oil pressing, iron mining, paper making, wool and silk manufacturing; and in the matter of glass, leather, umbrellas, metal manufactures, stationery, carriages, etc., we are almost nowhere. It is in the direction of these that we have now to make our way. That India yet remains a large field for producing raw materials for foreign manufacturing countries is no doubt true. But the opposite tendency which commenced thirty years ago is gradually gaining strength, and during the last five years the industrial problem has become the predominant factor in the public activities of the day. The question of the development of indigenous industries is now taken up in right earnest by the educated classes, and the whole country is ringing with the cry of *Swadeshi*. It is satisfactory to find that Government have also turned their serious attention to the subject, and their sympathy and co-operation have been liberally vouchsafed to us. On the whole, though the goal is yet far off, we are to-day much nearer to it than we were fifteen years ago. Whether we look at the number of mills and factories, or at the amount of capital sunk in the industries, or the number of hands employed in them or at the spread of scientific and technical knowledge, or at the demand for Indian goods, or the interest taken by the people at large in matters industrial, from whatever point of view we look at it, we arrive at the same conclusion viz., that we are making fair progress in the path of industrial development, and that we need not be disheartened by a few failures which are inevitable in the beginning. In describing the present condition of the various industries, I have already pointed out where there is scope for expansion and enterprise and where there are openings for capital. I shall therefore content myself with quoting a very instructive paragraph from the small but useful book on *British India and its*

Trade by Mr. H. J. Tozer, as it very tersely summarises our industrial position and points out what we must do in order to improve it. "The cotton and jute manufactures, already conducted on a large scale offer scope for still further development. Sugar and tobacco are produced in large quantities, but both require the application of the latest scientific processes of cultivation and manufacture. Oil seeds might be crushed in India instead of being exported while cotton seeds, as yet imperfectly utilized, can be turned to good account. Hides and skins, now largely exported raw, might be more largely tanned and dressed in India. Again, the woollen and silken fabrics manufactured in India are mostly coarse fabrics and there is scope for the production of finer goods. Although railways make their own rolling stock they have to import wheels and axles, tyres and other iron work. At present steel is manufactured on a very small scale, and the number of iron foundries and machine shops, although increasing, is capable of greater expansion. Machinery and machine tools have for the most part to be imported. Millions of agriculturists and artisans use rude tools which might be replaced by similar articles that are more durable and of better make. Improved oil presses and handlooms should find a profitable market. Paper-mills and flour-mills might be established in greater numbers. There are openings also for the manufacture of sewing machines, fire-works, rope, boots and shoes, saddlery, harness, clocks, watches, aniline and alizarine dyes, electrical appliances, glass and glassware, tea chests, gloves, rice, starch, matches, lamps, candles, soap, linen, hardware and cutlery."

[This is a paper submitted to the Fourth Indian Industrial Conference, held at Madras in December 1908, *Ed. I. R.*]

POLITICAL EDUCATION FOR INDIANS

BY

PROF. LEES SMITH

Of the London School of Economics.

So many enquiries have been addressed to me about the scheme for sending young Indians to England that I put forward at the Industrial Conference in Madras. A good deal of confusion has been caused by the fact that it has been connected with the commercial education on which I have been lecturing for the Government of Bombay. The two are, however, quite distinct. My proposals at Madras were as follows. We are about to embark upon a great experiment in imposing British institutions upon this ancient civilisation. In order that this undertaking should have the fairest chances of success, young Indians must be encouraged to go to England in order to study British institutions in the land of their birth. The London School of Economics and Political Science is willing to assist in this work. In this institution there is concentrated the bulk of the teaching in Economics and Political Science of London University. Its position as the centre of this teaching at the headquarters of the Imperial Government brings it into intimate association with the public institutions and the public men of Great Britain. For instance, among its lecturers or governors are Sir Courtenay Ilbert, Sir Alfred Lyall and Mr. Theodore Morison, whose names are well-known in India. On behalf of the London School of Economics and Political Science I have the following proposal to make.

If a number of young Indians are sent to England for the purpose of studying British institutions, arrangements will be made for them. The British Constitution, the system of local government, the great State departments, and all the chief social and political institutions of the country will be explained to them in lectures and classes. They will obtain first-hand information of the actual working of these institutions by personal visits to them. They will be brought into touch with representative Englishmen of all schools of thought. By these means they will obtain an in-

Turkey. Here, too, Turkish diplomacy has been successful in plying its suit for compensation. A large sum has been agreed upon. Practically, therefore, there will soon be "peace" but *at a price* which while it will in no way diminish Turkish possessions by even a rood is a source of replenishing to a certain extent the bankrupt treasury of Sultan Hamid. So that taking all things together the impasse in the Near East may be said to be giving way to a fair prospect of immediate peace unless there is a second bolt unexpectedly from the blue vault. The Conference will no doubt meet but it will have little serious work. Indeed, it will sit to register the negotiations already arrived at, and the formal annexation of Bosnia and Herzegovina and the independence of Bulgaria will be proclaimed to the four quarters of the Heaven. British diplomacy is now in the ascendant and the Reform party are intensely pro-British and Liberals. Next stand the French and Russia. How far isolated Germany will behave in the near future remains to be seen. At any rate all the grandiose visions of a second Germany in Asia Minor are at an end.

With peace with her Westerly neighbours, Turkey will no doubt be able to concentrate her attention in consolidating her power and prestige in Asia where there have been some bloody disturbances, more or less of a factional character. Jealousies and rivalries among contending Parties and tribal Chiefs are giving some trouble to the Sultan, but these will soon be brought to an end.

Meanwhile the attention of the new governing authorities under the constitution will have to be bestowed on overhauling the entire system of administration which has been in such a state of chronic disintegration. No doubt the element of oppression and corruption is swept away. But that is not enough. Reconstruction is absolutely essential, reconstruction on a sure and solid founda-

tion on which the fabric of a revived Turkey may stand erect for many a year to come. Finance is the sole key to reconstruction. Given a strong financial position and Turkey may be fairly expected to work out both her political and material salvation. Firstly, the army and navy, which must always be the long and strong arm of Turkey will have to be remodelled, re-equipped, and placed on a mobile and efficient footing. This reform is preliminary to all other reforms. With Turkey strong to oppose any neighbours who may still have an eye to her vineyards, she will be able to redeem herself by wise financial arrangements all temporary obligations, and unify her debt. With such financial reconstruction, the civil and army lists will have to be re-adjusted on a basis commensurate with her financial ability. This in itself is a stupendous task and will demand all the financial ability which the New Parliament can command. There is a consensus of continental opinion that in financial matters Turkey does not boast of any towering personalities. In that case it is inevitable that Turkey should borrow some experienced British financier like Lord Cromer. When the finances are put into order the next reform will, of course, be of the internal administration, specially that of justice. Even now, well-informed correspondents write despondingly about it. There appears to be hardly any difference in the administration of justice between the old and the new regime. But, perhaps, this disquieting feature is not unknown to the Reform party whose colossal difficulties we must endeavour to realise. The foreign question has to be first settled. When that is a *fait accompli*, as we sincerely hope it will soon be, no doubt some attention will be paid to internal affairs, both financial and judicial. But at any rate it may be said with truth that the events of the last four weeks are every way more encouraging and hopeful leading to a satisfactory

and peaceful solution. The black clouds on the Bosphorous are slowly melting away and a bright azure sky may soon be the good fortune of Reformed Turkey.

THE MIDDLE EAST.

But while prospects are better in the Near East, it is rueful to have to observe the exceedingly unsatisfactory character of affairs in Persia. The Shah is as irreconcilable as ever. His dissimulation has grown so transparent that diplomatists have ceased to believe in his word. His utterances are altogether inconsistent with his deeds. He obstinately and most ill-advisedly refuses to form a constitutional government. Instead he has assembled a Council of notables who are simply his nominees and those of a most re-actionary type. It has been an arduous task for both the Foreign Ministers of Great Britain and Russia to bring this foolish despot to his senses. Meanwhile affairs in Tabriz are growing worse and the latest reports are that the royalists have surrounded the town. What new tragedy this may mean it is not easy to say. Of course both Sir Edward Grey and Count Tschersky have presented a joint note through their respective ambassadors to the Shah. But it is to be feared they are still timid and refrain from taking that bold action which could place the Shah in a proper frame of mind to govern the country constitutionally. Some well-versed force is needed behind this Western diplomacy. Unless this is done it is futile to expect that potentate to reform Persia. The only hope of active intervention lies in the two interested powers assisting a reconstruction of Persian finances. The treasury is bankrupt and large sources of the state revenue are already heavily mortgaged to Continental bondholders. The salvation of the Persians lies only through reform of Persian finance. That reform alone must bring the Shah to bay, a suppliant at the knees of the two Powers. Meanwhile there could not be a

more dismal situation than presented to the civilised world at the commencement of the new year.

THE FAR EAST.

The most important event, perhaps far reaching in its effects, is the dismissal of the great reforming minister at Peking, Yuan Ki Shai. Manchurian intrigue has again prevailed and the pro-Chinese prospect of reform has again receded into the dark regions by reason of this evolution in the Peking palace. The civilised world has received with sorrow the degradation of the great minister. At first the foreign diplomats had wholly opposed the *Coup de etat* which certainly was not calculated to advance the progress of the Chinese people both politically and materially. But it seems that later on there has been some change in the attitude of the palace party. The ambassadors at Peking have informed their respective countries that the *Coup de etat* will in no way arrest Chinese progress. It is not conceivable that these Ambassadors could have so aroused their Governments without having a firm assurance from Peking authorities to that effect. Assuming that such assurance is given it may be taken for granted that it was owing to their own pressure. But Chinese politics are a puzzle as the Chinese ministry itself. We must await further developments which are certain to follow later on in the wake of the revolution. The Japanese are highly pleased, and well they might, seeing that their new ambitions in Manchuria are certain to be better realised with a Manchu still reigning at Peking rather than an indigenous Chinese. But Japan is too selfish and on our part we distrust all its politics in reference to China. We may also hope that the European legations at Peking will not be carried away by Japanese diplomacy.

PRESIDENT ROOSEVELT.

Six weeks more and the present able and popular lieutenant of President Roosevelt will as-

and the throne, so to say, which he occupies. The elevation of Mr. Taft to the Presidency has given universal satisfaction and on all hands the expectations are that he will prove even a more efficient and judicious President than his immediate predecessor who has made some big mistakes. Mr. Taft has earned the reputation of an impartial judge, a capable diplomatist, an excellent governor, and a far-sighted administrator without having to his debit a single mistake. This is a happy augury of a quiet and progressive Government of the United States. The presidency of Mr. Roosevelt, specially during the last two years, has been of a strenuously contentious character. He was no doubt intent on sweeping away the abuses connected with the great Trusts. But their representatives in the Congress and the Senate were powerful enough to counteract some of his well-meant exertions in the interests of commercial and political morality. That he has succeeded in spite of the fire-eating dragons of great monopolists is indeed a moral triumph. The recent confirmation by the Appellate Court of the heavy penalty of 15 millions inflicted on the purse-proud and omnipotent Standard Oil Company is absolute evidence thereof. But the President has come in on the eve of his retirement for a considerable share of calumny and abuse, in reference to the Panama Canal finances. Mutual recriminations, of an unprecedented character, have been hurled by the one party against the other which are neither edifying nor chastening. So much of the dirty linen ought not to have been washed in the public. In this particular respect the greatest and wealthiest democracy in the world does not set a good example either in manners or morals. We are reminded of the demagogues of austrophance at Athens. But perhaps these squabbles were inevitable. Let us, however, hope that the Taft presidency will allay all animosities and the good and useful work of the states will be accelerated with-

out any more unpleasant incidents. America has now entered on its *Imperial* functions. A few years more and it is not unlikely it will be all singly and by itself able to measure its strength with the *Imperial* states in the old world. To be able to do so implies internal peace, not internecine quarrels. The domestic brawls must cease. As to Mr. Roosevelt's latest pronouncement on the beneficence of British rule in India nothing need be said. We have known for years how "foreigners," that is either the Continentals or Americans write about India. One set presents a gorgeous picture painted with loud brush in the loudest of loud colours, of which the latest is this one by President Roosevelt. Another set does just the opposite, an instance of which may be given of the opinions expressed by Mr. Bryan. In the case of the latter this much may be urged, that he has personally seen India—official and non-official India. This cannot be predicated of Mr. Roosevelt. However, Indians need not take seriously either the one view or the other, as both are extremely faulty. In all probability the inspiration of President Roosevelt came from some distinguished Anglo-Indian. For it is simply the echo of the view we have so often heard. In all probability, it was Sir Mortimer Durand who coached President Roosevelt when ambassador at Washington very recently.

EUROPE.

European politics were more or less of a quiescent character. Germany has cooled down after the incident of Prince Bulow and the indiscreet Emperor. In France M. Clemenceau is gaining fair popularity. Russia is only concerned with the rehabilitation of her bankrupt treasury. The great loan of 48 millions is pronounced a "success" on the bourse of Paris. France has now deliberately plunged herself deeper into the mire of Russian indebtedness. She was already her creditor for over 800 millions. To these she has added some 25 millions more

But Russia has been the faithful friend and ally of France for half a century. Of course without England it might not have been so easy to raise such a colossal loan. But the stars in their course have brought a happy conjunction and Bull and Bear are for the present hugging each other. The key to the joint harmonious action of Russia and Persia lies in England's friendliness to help Russia in her present financial difficulties. Let us devoutly hope the *entente cordiale* may be maintained and strengthened. With three such great Powers acting in union the peace of Europe may be deemed as assured. Portugal is still perturbed. It is to be feared the Republic is not far off. We shall see. Sad to say, Italy is in deep mourning at the awful holocaust of over a hundred million souls on Calabria—victims of the terrific earthquake. The tragedy is indeed most mournful. It breaks the stoutest heart and brings tears to the eyes of even the least gentle. But southern Italy from the days of Prometheus and his "fair and fruitful Sikela" may be said to have been the victim now and again of these terrible disasters. India's sympathy goes to bereaved Italy to whom the world is so vastly indebted in times ancient and medieval. Old England is quiet. But there is economical war in the air and the Tariff reformers and the Anti-Tariffists are both brandishing their weapons. The Budget will be the great battle-field and it remains to be seen how Mr. Lloyd George gives the *coup de grace* to Balfour Bonar-Law & Co.

Mrs. Annie Besant.

A sketch of her Life and her Services to India.

CONTENTS:

Introductory; Early Life; Education; Marriage; Beginnings of Non-Belief; Charles Bradlaugh; Teacher of Atheism; The Knowlton Pamphlet; Malthusianism; India, 1878; Political and Literary Work; Views on Virisecton; First Contact with Theosophy; Socialism; H. P. Blavatsky; Mrs. Besant's Writings; Views on Indian Nationalism; The Central Hindu College; Female Education; Students and Politics; Swadeshi Movement; Imperialism and India; Mrs. Besant as a Speaker; "The Sons of India"; Mrs. Besant as President of the T. S.

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THE WORLD OF BOOKS.

The Oxford Student's History of India.

By Vincent A. Smith. (Clarendon Press, Oxford.)

Historical research in India has of late been pushing so steadily that new matter accumulates more rapidly than it can be assimilated or absorbed. To write again the leading facts of Indian history in the light of this new matter becomes therefore an obvious necessity, and there is thus a constant demand for up-to-date books on Indian history. We therefore welcome Mr. Smith's new book. The author says that he has aimed at a higher standard of accuracy than that attained by any other work he has tested, and to our mind, he has been, on the whole, eminently successful in this direction. One need only notice his correction of such misleading terms as 'the Pathan Empire,' 'Guptas of Kanouj' and the 'Gakkars,' and of such corruptions as 'Shahabuddin Ghorî' and 'Suraj-ud-dowlah'; and the correct dates he has given to Akbar and to Hyder Ali; for the existing text-books err in one or more of these respects.

The general reader will find in the book little information on Mahratta History and less on the social condition of India at various epochs, for which there are abundant materials in the works of Duff and Ranade, of Prof. Rhys Davids and Mr. R. C. Dutt. In the origin of the caste-system enough attention has not been called to the fact, we believe generally known, that the system had its origin in a division of labour among the early Aryan Colonists. In these directions as in some others also which considerations of space forbid us to mention, we should like to see the book improved in a new edition.

On the whole, the book before us embodies the results of the latest researches, and its language is clear and simple. There are coloured maps and other illustrations which are so essential a feature of good history books. It evidences everywhere the thorough scholarship, up-to-date knowledge and clear exposition which are the well-known merits of the author.

A History of India: For High Schools and Colleges. By E. W. Thompson, M. A. (Christian Literature Society, London & Madras.)

In spite of a few good books in existence, we welcome this latest addition to the available list of books upon India for more reasons than one. The Rev. Mr. Thompson has achieved a difficult task with considerable success; for as he truly remarks: "The attempt by any one man to write a history of India from the earliest down to modern times must seem almost like an impertinence to those who know anything of the subject. . . . But if we expect our school boys and undergraduates to see the history of India as a whole, that whole must first be formed in the mind of the teacher."

The book is written throughout in a simple style and the story as a whole unfolds itself as he proceeds with the work, although there is no clear attempt to give a thread to the narrative, which is often pointed out as one of the difficulties of a rational treatment of Indian History. This is not the place to point out a few blemishes in the book which the author will surely correct in the next edition; but we might mention one or two as a sample for him to take note of. On page 60 Rudradaman, the Mahakshetraps is mentioned as the son-in-law of Pulimayi, the Andhra. Pulimayi was the son-in-law of Rudradaman (see p. 200 V. A. Smith's Early History). On page 62 "After them came Vasudeva, who from his name and coinage, appears to have been a worshipper of the God Siva." He might have been a Saiva, but how from his name? These are slight blemishes which will disappear in the next edition, we have every hope, and wish this new addition to schoolbooks upon Indian History every success.

The English Factories in India. A Calendar of Documents in the India Office and British Museum (1622-1623). By Mr. W. Foster. Printed at the Clarendon Press, Oxford, 1908.

To those interested in the early history of the English in India and the East, the second volume of Mr. Foster's *The English Factories in India, 1622-1623* will be a welcome addition. The documents for the year are abundant and they relate to matters of more than ordinary interest. The English in the East at this time, had two Presidencies; one was Surat to which the factories under the Moghul were subordinate and the other was Batavia, to which the East Coast factories of Masulipatan and Pulicat belonged. The rivalries between the English and the Portuguese, which commenced with the appearance of the former in the Eastern waters, culminated in the siege and capture of Ormuz which was never again recovered by Portugal. We have several accounts of this important siege and capture, Edward Monnox, the English Chief in Persia, the guiding spirit in the affair, has himself left us one. He and those who acted with him wrote to the President at Surat that the voyage which had accomplished this great event would prove "beneficial to our employers, not so much for the present as the future" and they wanted suitable persons to be appointed to Ormuz now in their possession. They also added that "for the better advancement of the benefit thereof you shall do well in our opinions to sollicite the merchants of Indya and Sinde to continue their former trade, with promise of kinder usage from us than ever they had from the Portugall."

Passing over the affairs in the Western parts of India of which Surat was at the head we find the affairs on the Coromandel Coast not in a satisfactory condition. The Dutch had had all advantages of the so called Treaty of Defence of 1610 on their side, its financial clause

having proved far too heavy to the Company. The grasping Dutch squeezed the English trade at Masulipatam and Pulicat, then the chief settlements in the Coast into their own hands, while they personally showed the greatest friendliness and courtesy to their English friends. The chief defect of the English, it is clear from the papers now published, lay in their poor capital. The English factors at Pulicat plainly wrote home that "the Dutch in their glorie laugh in their sleeves att our present miseries" and added that the English investments were "not in a tenth degree comparable to theirs," and summed up the position by saying that it was "neyther beneficial to our maisters, credit to our nacion, nor content to ourselves." The factors were apparently looking out for pastures new and wrote (February 8, 1623) to Masulipatam that they had received overtures "from the greateste man in this quarter, who so kindlie invitte us to seat ourselves within his authoritie" on terms stated by themselves. The information left is, as remarked by Mr. Foster, 'regrettably vague' and it is impossible to say if the 'authoritie' referred to was the subsequent benefactor of the Company, the Raja of Chandragiri. The Pulicat partnership with the Dutch proved so far unprofitable that the factory was withdrawn on 1st July 1623, when the factors set sail to Masulipatam. From the papers now printed we see there was an extensive export trade in slaves at Pulicat and Tegnapatam by the Dutch to their settlements in the Far East. It is interesting to note as well the attempt made at this time (1622) by the Nayak King of Tanjore to induce the English to effect a settlement in his territories. In 1623 Shah Jehan visited Masulipatam when the English chief there buried his cash box in the garden for greater security! This volume further contains the earliest reference to Pondicherry. A Pulicat Factory letter dated 20th October 1622 refers to a slave ship proceeding from Pulicat to "Polasera" to take a quantity of slaves there on her way to Batavia. This is doubtless a reference to Pulliseri, a Pullicheri (the Cheri of Pullis, or Vanniyaans, a caste still strong in and around Pondicherry) he old name of Pondicherry.

Training for Athletics. (*Published by the "Health and Strength" Company Limited, London.*) G. A. Natesan & Co., Madras.

It is an admirable little book giving in a small compass a great deal of information saving the general reader a good deal of uninviting details, and the trouble and expense of procuring a separate book giving an account of each sport. Though not expensive, it is got up in an attractive way giving no less than sixteen full-page illustrations. The book is composed of fourteen sections each treated by an expert in the particular sport with which it deals. For jiu jitsu we have the Japanese expert speaking to us on his national sport, and his portrait is appended to that section. The language is that generally used in sport and is true and homely. The pictures in the illustrations are those of the champions themselves, and therefore serve the very necessary purpose of impressing upon the reader the general bearing and the particular side of development each sport calls for, and effects in producing.

The compiler emphasises in his preface the necessity for an amateur in any sport to be fairly conversant with not only the sport he is most fond of, but also a number of other allied sports. For otherwise the very object of sport, namely the development of the body as a whole is likely to be frustrated if too much exercise is given to one set of muscles and too little to others. "The pedestrian (whether a running or walking man) tells his pupils to go in for Indian-clubs; the boxer advises ball-punching; the wrestler weight-lifting and jumping" &c. The average sporting man will thus find in this manual all that he wants though one who aspires to champion-hip may require a special treatise on the sport he is interested in.

When on every side physical degeneracy is threatening no parent or school master can put a better book into the hands of the young folk than this 'training for athletics.'

The Future Prime Minister, ANONYMOUS.

(Grant Richards, London.)

Few will be disposed to deny the intrinsic importance of controversial subjects like Free Trade or Protection, though the general reader is certainly apt to feel a little out of it, when the dry bones of these topics of the hour are unexpectedly served before him in the guise of an attractively got up novel. The author who has wisely chosen to be anonymous cannot be congratulated on the method or manner of the book before us. The plot is little or nothing and centres round the career of Arthur Ellis, who is held up as a martyr to the principles of Free Trade. A sketch of his parliamentary career, in the course of which, he becomes an ardent advocate of protective tariffs is given with a thin under plot of a love story held in correct subjection to the main political or rather trade characteristics of the story. The final success of the hero in his parliamentary campaign takes us to the close of the book, where a prophetic announcement is given as a finale that greater successes than those recorded herein are in store for the hero. The hint casually given herein is probably the only justification for the title of the book, which is a mystery till the last page of the volume.

BOOKS RECEIVED.

THE WORLD I LIVE IN. By Helen Keller, Holder and Stoughton, London.

THE WEB OF TIME. A Novel by Robert Knowles, Oliphant Anderson and Ferner, London.

MISCELLANIES Fourth Series by John Morley, Macmillan & Co., St Martins Street, London.

THE TRUTH OF CHRISTIANITY. W. H. Tinton Wells Gardner Darton & Co., London.

THE BOOK OF WITCHES. By Oliver Medox Hueffer, Geo. Bell & Sons, London.

† THE POCKET EMERSON. By W. T. S. Sonnenschieden, B.A. 2/6 net. George Routledge & sons, London.

† VOICES OF NATURE. A sequel to praise of a simple life by Ernest A. Baker. 2/6 net. George Routledge & Sons.

STUDIES IN FRENCH EDUCATION from Rabelais to Rousseau 3/6 net. Cambridge University Press.

NEW SHILLING GEOGRAPHY OF THE WORLD. W. & A. Chambers, 47 Paternoster Row, London.

† Available at G. A. Natesan & Co., Esplanade, Madras.

BOOKS RELATING TO INDIA.

• ORIENTAL CINE. By H. L. Adam. T. Werner Laurie
Folk Tales of HINDUSTAN. By Shvikh Chilli, Panin Office, Allahabad.

† INDIAN PLANTS AND DRUGS with their medical properties and uses. By K. M. Nadkarni, Price Rs. 4.

• SKETCHES OF RULERS OF INDIA. 2 Vols. By G.D. Osell Clarendon Press Oxford.

• INSPIRED TAIKA. By Swami Vivekananda Sri Ramakrishna Mission, Mysapore, Madras.

THE CODE OF CIVIL PROCEDURE. Act V. of 1908 By M. L. Ralla Ram Esq. B.A., LL.D. Price Rs. 5 Addison Press, Lahore.

TRAVANCORE ALMANAC AND DIRECTORY FOR 1909 Price Rs 1-4-0. Govt. Press, Trivandrum.

DICTIONARY OF ENGLISH SPOKE AND WRIT. By an experienced teacher of English. Part IV. Scottish Broad Press, Negapatnam.

PROCEEDINGS OF THE MYSORE REPRESENTATIVE ASSEMBLY, 1908. Price Re. 1, Govt. Press, Bangalore.

REPORT OF THE ADMINISTRATION OF MYSORE, 1907-1908 Price Re. 1 Government Press, Bangalore.

REPORT OF THE DIRECTOR OF PUBLIC INSTRUCTION IN THE BOMBAY PRESIDENCY, 1907-1908. Price Rs. 1 2-0. Government Central Press, Bombay.

THE WORKMAN'S BREACH OF CONTRACT ACT, being Act XIII of 1839 by Anandram Menaram, Jagtiani, Karachi Union Press, Karachi.

† THE INDIAN NATIONAL CONGRESS Cartoons from the Hindi Punch. Parts 1 & 2. Price Rs. 4 each. Samachar Press, Bombay.

† Available at G. A. Natesan & Co., Esplanade, Madras.

India in Indian and English Periodicals.

MODERN IDEALISM AND VEDANTIC PHILOSOPHY. By Hedwig B. Albarns. ["The Theosophical Review,"—December 1908.]

FIRE IN ZOROASTRIANISM. By H. D. Wadia. ["The Theosophist,"—January 1909.]

THE CRISIS IN THE PIECE-GOODS trade of Bombay ["The Indian Textile Journal,"—November 1908.]

THE MOHAMMAD EXPEDITION. Some Reminiscences ["United Service Magazine,"—December 1908.]

THE LEGEND OF THE COW-GODDESS. By S. Ramnatha Aiyar. ["The Madras Christian College Magazine,"—December 1908.]

SOME CRIMINAL TRIBES OF INDIA. By G. W. Gayet ["The International Police Service Magazine,"—November 1908.]

SOCIAL INTERCOURSE. By Biva Roy. ["The Indian Ladies' Magazine,"—December 1908.]

ENGLISH COMPOSITION. ["Indian Education,"—November 1908.]

THE TEACHING OF RELIGION AND MORALITY. S. F. Ratcliffe. ["The Modern Review,"—January 1909.]

• LORD MORLEY'S REFORM PROPOSALS. ["The Modern Review,"—January 1909.]

TOPICS FROM PERIODICALS.

Parsees and Indian Politics.

"It has been hitherto believed very widely," writes Dr. J. N. Babadurji in the *Hindustan Review* (December Number), "by Anglo-Indians that the Parsees as a community took no interest in politics; that as far as the Congress propaganda was concerned, this community looked on with indifference, if not with manifest apathy; that the three ardent congress leaders from amongst them, Messrs. Dadabhai Naoroji, Pherozeshah Mehta and Dinshaw Wacha, had no following among their co-religionists, and represented only their individual opinions in Indian politics." With these opening words Dr. Babadurji contributes a well-reasoned article to the *Hindustan Review*, wherein he refutes "the bread and butter argument" of a section of the Parsee Press that, by joining the congress and making common cause with the Hindus, they would commit the grave blunder of offending their (British) patrons and would lose their posts of honour and fat emoluments, and even all preferment whether in Government, Municipal, or Commercial offices. This argument was sometimes strengthened by what might be called the terror-dealing argument.

We are a handful, we have wealth, we have achieved an enviable position and have therefore incurred the dislike of the other communities. Let the British turn their backs on India, and we shall be very lucky indeed if we are not thrown into the Bay or piled up to make a bonfire in celebration of the first event.

He then tries to show that ever since the inception of the congress, the educated classes have felt the strongest sympathy for the movement and have looked upon the movement as necessary for and tending towards the good of the country, and that there has been a marked change for the better in the tone and attitude towards the congress of

the leading Parsee journals like the *Jam-e-Jamshed* and the *Rast Goftar*. The old contemporaries like the *Bombay Samachar*—a very influential Parsee daily—and the *Albhar-i-Soulagar* have long stood by the congress and congress views were ever reflected ably and forcibly in them. The *Sanj Vartman*, a young contemporary, also edited by a Parsi and owned by a Parsi syndicate, is a vigorous and enthusiastic supporter of the congress movement. Amongst the journals that are friendly towards the movement may be mentioned the *Kaiser-i-Hind*, the *Oriental Review*, and the *Parsi*. "If the trend of thought in a community," says Dr. Babadurji, "can be gauged by the writings in journals edited and owned by members of that community, then the inevitable conclusion forces itself upon one, that the Parsis as a community are heart and soul with the congress movement and the congress propaganda."

In concluding his interesting article, he cites as an instance the public meeting of the Parsis in Bombay to condemn the bomb outrages.

The Parsi community has through this meeting of its Anjuman declared to the Government, that while it abhors seditious movements and political murders (anarchy ?) it reminds the rulers that many and just grievances cry for redress, and that timely reforms will instantly kill violent and seditious movements, which are (interentially) the outcome of disappointment and despair.

This pronouncement which has been heartily endorsed by the Parsi press all but unanimously, has been entered in the records of the Parsi panchayat, and no record can excel this in point of importance considered from a historical and moral standpoint, for the honour of the community depended on it, and its reputation for honesty, truthfulness, and outspokenness. It has maintained its honour and enhanced its reputation, and its posterity have been presented an example of disinterested devotion to duty regardless of worldly considerations, which may they never depart from!

INDUSTRIAL INDIA.—By Glyn Barlow, M.A.

CONTENTS.—1. Patriotism in Trade. 2. Co-operation. 3. Industrial Exhibitions. 4. The Inquiring Mind. 5. Investigation. 6. Indian Art. 7. Indian Stores. 8. India's Customers. 9. Turning the Corner. 10. Conclusion.

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India and a Preferential Tariff.

Dewan Bahadur Ambalal Sakarlal Desai contributes a very valuable and notable article in the *Modern Review* for January where he examines the arguments of the Hon'ble Mr. Webb's proposal in a recently published book of his that India should support the policy of preferential tariffs within the Empire. Mr. Desai has torn the whole argument of Mr. Webb mercilessly to pieces. The severe competition which is now going on in Europe and by which England threatens to be left behind in the race for industrial supremacy by other nations, can only be conquered, says Mr. Webb, by a commercial federation of the various parts of the Empire. If England stood alone, it is sure to go down the scale and only this arrangement would make Great Britain's position unassailable. There is a second reason, says Mr. Webb. The necessity is imperative of finding means wherewith to provide naval and military armaments powerful enough to resist all possible attacks by foreign powers on the British Empire, and the wherewithal to meet the increasing expenditure in this direction is the surplus profits from English trade and industry. And this trade and industry must therefore be placed on a sure foundation. Foreign rivalry must therefore be fought and this should be done by the system of tariffs. Now again, India has an unlimited store of raw products of every description which could be exported to England there to be manufactured into finished products by the help of the skilled labour so plentiful in England. And India would afford an inexhaustible market for these products.

The whole arrangement sketched out above is certainly very beneficial to England. But why shall India join in the scheme? Mr. Webb thinks that the continuance of the British supremacy is a matter of vital importance to India, and that in any unforeseen catastrophe to the British power, India stands to lose more than any other part of

the Empire, so that in any scheme of 'Imperial federation,' India ought to be prepared to make larger and more unselfish sacrifices than other parts of the Empire. India, therefore, ought to embrace it enthusiastically, even though it must involve her in losses of large magnitude.

Dewan Ambalal examines these arguments of Mr. Webb with a view to see where the profit to India comes in. He refutes at once the theory that the political connection of Indians with Great Britain is of greater advantage to them than to their rulers. India, of course, enjoys peace and protection and all the advantages which they imply. But the moral and material sacrifices borne by India are very substantial.

Then, is the economic federation proposed to be based on equality or inequality? Many ugly questions such as the treatment of British Indians in South Africa, in British Columbia, in Australia will have to be manfully faced before this scheme can be acceptable to the Indians.

It may be useful to premise that Indians can entertain the proposal only on one condition, viz, that of perfect equality of treatment of all the parts—white, brown and black and on no other. We may well ask Mr. Webb to pause and consider this aspect of the question. Compulsion by the use of superior political force is another matter, and we are not at present called upon to think either of its feasibility or its consequences.

The colour bar must be removed and Great Britain has an excellent opportunity to show that she is in earnest in regard to this scheme by abolishing the cruel Cotton Excise Duties. In the course of the last ten years, the revenue from this duty has increased from 10 to 40 lacs a year which affects the consumer or the producer of Indian factory cloth—and this is done to propitiate the Lancashire weavers. How long is this atrocious impost to continue?

For the educated Indian, the course is clearly marked out. He is resolutely determined to encourage the consumption of Indian-made cloths at all costs and sacrifices, so that ere long Lancashire and the Government of India may come to know, that the imports of Lancashire cloths have dwindled to such a low figure, that it is not worth while levying a custom duty upon them, or maintaining the countervailing excise duties on Indian Mills.

The reasoning of Mr. Webb that manufacturing activity should centre in Great Britain is economically unsound. The reason why England is chosen is because it commands capital and skilled labourers. But capital is mobile and skilled workmen can be turned out in India by imparting technical education to India's children. On the other hand, according to the author's hypothesis, it is in India that the consumers and the raw materials are to be found. It is manifestly more economical that the raw materials should be turned into finished products near the home of the consumer.

Great Britain now imports from India jute, wheat, coffee, tea and sugar. Here Mr. Webb himself admits Great Britain cannot show any preference which will directly benefit India. India is not likely to gain anything though there is every possibility of her losing considerably.

Now what is India asked to do in return for this 'almost empty scale'? Mr. Webb says that under the preference, (1) India should admit British manufactured products at a lower rate of duty than those of foreign nations; and (2) even as regards her new products she should sell them cheaper to England than to Germany or any other foreign state. India is asked to prefer British manufactured goods such as steel, silk, glass, jewellery, clocks and watches to foreign ones. But why should she do it? The result would be to make all imports dearer to India and to put more money into the pocket of the British producer. This would be a loss to India and a gain to Britain. Already India gets 73 per cent of imported goods from British sources. "The argument that the British workman wants encouragement will not hold water for a moment. It is the poor Indian artisan who wants all the sympathy and practical encouragement that can be given."

The Dewan protests against the idea that India should continue to be exploited for the benefit of Great Britain. He concludes thus:—

Above all Mr. Webb would seem to be totally ignorant of the deep and ineradicable feeling in favour of creating indigenous manufactures on the Indian soil, that now heaves in the heart of all Indians throughout the land. The purpose of Mr. Webb's work runs quite counter to this high patriotic desire. This fact alone would be sufficient to ensure its summary rejection, even if it contained a few grains of solid argument. India desires full protection for her own nascent industries against the world. She is now voluntarily making large sacrifices to that end. Under these circumstances it is absurd to ask her to continue to be a producer of raw materials for the manufacturers of Great Britain, and to be a close market for their fabrics.

The Pay of Indian Teachers.

The *Indian Education* says that there is no use of blaming the parents—the old folks, who 'reign in placid despair the whole problem of managing their sons.' Trying to place the responsibility on the school is no use either. The ideals of Indian High Schools 'so far as they have any' are those of Public Schools in England. But, says our contemporary, England is far better off than India in one respect—her schools get a far larger share of first rate ability among masters and why not in India? The following passages from our contemporary seem to us to indicate the defect in the system:—

In the first place, it appears to us that there are few Hindus who love the role of a school-master. A good school-master is like a good sailor; the one loves to handle his vessel in half a gale of wind, to clap on her every stitch of canvas and make twelve knots an hour across the foaming sea; the other to control and carry with him a crowd of spirited boys. There are few Hindus who like this life of constant vigilance and self-assertion, nor has the profession for them those side attractions which it has for the young Englishman, of athletic recreation, of cheap trips in the holidays and so forth.

The profession has to rely for its attraction on its pay, and we shall quote here the words of the Bengal Report for 1906-07 "the pay available for teachers is not sufficient to attract the type of men really required." Until however these men are attracted it will not be possible for school masters to maintain that class discipline which the Bombay Government Resolution rightly desiderates.

Moreover, even a man of good abilities may be disappointed and enfeebled by a sense of pecuniary embarrassment. In this connection it is right to remember not only the recent rise in the cost of living everywhere in India, but the disturbance to high caste Hindu life caused by the disappearance of the joint family system. The forces of modern times (including departmental transfers) have put an end to this; and the individualist system which has superseded it, is far more costly.

The Administration of India.

Lala Lajpat Rai writes on this subject in the *Empire Review* for December. He deplores the phenomenal ignorance in England of affairs regarding India (except occasionally when the cry of "India in danger" is raised. The Englishman who undertakes a trip to India to study Indian questions on the spot falls easily and naturally into the hands of Anglo-Indians and officials and the result is not satisfactory from the point of view of Indians. "The Indians he comes into personal contact with during his brief sojourn are generally those he meets at official or semi official tea parties and drawing-room receptions, or those belonging to the class which supplies domestic servants and orderlies to European officials." So it comes about that English public opinion continues to be governed and guided by the Anglo-Indians, whether in active service or on leave, or on the retired list. The result has been disastrous. English statesmen make all sorts of promises and do not bestow as much care in carrying them out. The Indian Civil Service is a closed caste who administer the law in the way they like best.

"An Indian Civil servant is assumed to be a master of all subjects and can be called upon to perform any duty. He may be an accountant to-day, a settlement officer to-morrow, a forest officer, a director of education, head of meteorological department, head of joint stock companies and a judge of the High Court by turns." This is by no means an exhaustive list of the offices which an Indian civilian is held competent to fill. The District Officer is generally the head of all the various official activities in his district. He administers law, dispenses justice, collects revenue, orders the distillation of liquor, looks to the cultivation and sale of opium, guides education, prosecutes criminals, controls the police, acquires and values lands and buildings required for public purposes, looks to the sanitation of his district, inspects hospitals and dispensaries, combats with plague and cholera, advises the Government in the matter of railways and canals, regulates markets and performs a number of other duties. No wonder that in many cases he fails to carry everything to a successful issue, and in many instances has to adopt what has been done for him, and in his name, by a subordinate.

This assumption on the part of I.O.S. caste that they can do everything, is the reason why ^{and} officials are so unpopular. Says Lajpat Rai:

I cannot speak with certainty of other parts of India, but about the Punjab and the Frontier Province, I can say, without fear of contradiction, that there are a good many officials there who appear to think they have hereditary rights to rule India, and who have entered the commission merely as sons of their fathers or nephews of their uncles.

Lajpat Rai then discusses the shibboleth of one-man rule advocated by a certain class of Anglo-Indians. To this Lajpat Rai answers:—

For a nation possessing a Parliamentary system of Government with a free press and the rights of free speech, free criticism, and free meeting, it is impossible to govern any dependency by the system of one-man rule. Any attempt to do so is likely to meet with failure. Governing a people without giving them the necessary safeguards against the abuse of governmental functions is unnatural, and the system of government at present prevailing in India is of this character. The only course is to advance on democratic lines, to give India the full benefit of representative institutions. It is well to realise the seriousness of the situation before it is too late. No amount of self-confidence can make what is unnatural natural. The verdict of history and the judgment of posterity await the decision of Lord Morley.

—:O:—

Turkish Revolution.

Among the universal sense of satisfaction with which the news of the bloodless revolution in Turkey has been received are also to be found discordant notes. Such a one is the pessimism of Mr. Edward Dacey whose view that representative government is not fitted for Orientals is well-known. Writing in the *Empire Review* for November, Mr. Dacey says:—

I am an utter sceptic as to the value of sudden conversions whether theological or political. Owing to the many years that I have studied the politics of the East, I have come to the conclusion that the ideal of the ordinary Turk is not parliamentary government but the autocratic rule of a just and right-minded autocrat. I can see no reason to believe that the ordinary Turk has learnt to appreciate the superiority of parliamentary government with all its manifest defects, anomalies, and qualifications surpassing that of one omnipotent ruler who shares the creed, the likes and dislikes, the friendships, and the animosities of his people, and who is willing to rule them after their own heart and fashion.

And again: "I doubt greatly whether my friends will accept my contention that autocratic rule is more consonant to the ideals of Islam than any form of parliamentary government."

—:O:—

The Indian Problem.

Lala Lajpat Rai writes on this subject in the December number of the *International* and lays down this proposition:—

The fact remains that the vast bulk of Indian population are sick of the British as rulers. If you were to take a free vote of the proletariat to-day, and ask them to say if they were happy and contented, under British rule, the replies of the majority would certainly be in the negative. This is true of all classes, from the ruling chiefs downwards to the ordinary day-labourers. If the ruling chiefs complain of the wanton breaches of Treaty-obligations, and of deliberate insults to their dignity and honour, by British representatives, the coolie has his own tale of high prices and famine rates to tell. The land holding, the cultivating, the trading and the working classes have their own grievances. Neither the ryot nor the *bania* (the trader) has any reason to be enthusiastic for the British Raj. As for the educated classes (whom the Anglo-Indian Press contemptuously calls half-educated) the less said the better.

This change has been by no means sudden. It has been growing in intensity and Lord Curzon, quite unconsciously, gave a fillip to it. Lajpat Rai then traces the history of British India from the first generation of Indians who were English-educated to the present time, the first outburst of gratitude, the stage of petitioning and requests, the reactionary regime of Lord Curzon culminating in the Partition of Bengal, the unrest in the Punjab brought about by a blundering policy, and the subsequent deportations and trials, the increase in prosecutions which only helped in strengthening the hands of the passive resistance propagandist and the bomb outrages which have sent a thrill of horror throughout the civilised world.

The problem of problems in India is to reconcile the supremacy of England with Indian aspirations. Says Lajpat Rai, in conclusion:—

A mere expansion of legislative councils will serve no purpose until a substantial step is taken to give a real voice to the people in the government of their country, in the imposition of taxes, in the spending of revenue, and in the control of all branches of public service. Last, but not the least, no reforms stand any chance of evoking any enthusiasm unless they are preceded by a general amnesty to political prisoners, and by a healing of the sores made by the policy of repression and coercion. We are assured by the telegrams from India that this latest attempt to assassinate the Lieutenant-Governor has once more brought about a revulsion of public feeling against the methods of violence. If so, here is an opportunity

which the Government should not throw away. To meet violence with violence is no statesmanship. Lord Morley has a great opportunity, and the whole of India is on the tiptoe of expectation watching how he acquits himself. On the successful grappling of this question depends his future place in the history of England. Let us hope that he will do something worthy of a political moralist, such as he is, at least in the pages of his books.

Forest Preservation

Conservation of natural resources is the topic of the hour in America, and the importance that is being increasingly paid to forestry is an object-lesson for India. The following is a resume of the progress that has been made there in the ten years:—

In that time the number of technically trained foresters has increased from less than a dozen to over 400. Ten years ago there was not a single forest school in the country, now there are several professional forest schools which rank with those of Europe, and a score more with courses in elementary forestry whose usefulness is steadily growing. Forest lands under management have grown from one or two tracts to many aggregating 7,503,000 acres, scattered through 39 States. The National Forests have increased from 39,000,000 acres, practically unused and unprotected, to 165,000,000 acres, used, guarded, and improved both in productiveness and accessibility. The number of States which have State forests has increased from 1 to 10, and of those which employ trained foresters from none to 11. The membership of forest associations has increased from 3,600 to 15,000.

And yet they are only in the beginning of it. Americans are using, it would appear, as much wood in a single year as grows in three, with only 20 years' supply of virgin growth in sight. The application of intensive forestry to large tracts will have to be undertaken. Closer utilization, the setting of a minimum diameter below which trees shall not be cut, to provide for a second crop, and protection from fire, are conservative measures which are steadily gaining ground.

The Empire, Calcutta.

Mr. Gokhale's speeches call up visions of a library instead of a mere volume, and it reflects all the greater credit on Messrs. Natesan and Co., Madras, that they should have managed to compress the main utterances of so voluminous a speaker and writer as Mr. Gokhale into one volume of about a thousand pages. One does not realise until one turns over this book what an extraordinary area these speeches cover—politics, finance, economics, legislation, morals, history, biography and literature. Considering that Mr. Gokhale is still in the early forties his record of performance is a wonderful one, and as he still has, we trust, a long life before him, his career is still full of immense possibilities. This book will prove invaluable to any one who desires to become acquainted with the political history of India during the last twenty years.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

House of Lords Reform.

There are determined opponents of any reform of the House of Lords, and the task is not at all easy. The *Liberty Review*, the anti-socialistic organ, raises its voice against any reform of that august body and is doubtful whether reform is really much wanted. The outline which has been published, it appears, is that of a Sub-Committee's report, and the report of the full committee will probably differ substantially from that which is attributed to the smaller body. The *Review* thus controverts the theory of the majority:—

One of the most pernicious political heresies of the present day is that a majority is entitled to have its will obeyed, in anything and everything; to restrain freedom and to confiscate property at its sole and arbitrary will and pleasure. True political principle lays down that a majority, however preponderant, is not of necessity supreme, and, above all, that no majority is entitled to encroach upon freedom or property, save and except for cause strictly shown. It must be shown, in each case, that freedom, or the assertion of proprietary right, causes some evil; that the evil is serious and cries aloud for remedy; and that no other remedy is practicable except restraining freedom or taking away property. Furthermore, sound policy requires that a majority, in order to be entitled to obedience, must be decisive. A bare plurality need not be obeyed, if for no other reason, because it can conceivably be resisted with success.

It is asserted by this paper that ever since the House of Commons became the more powerful Chamber of the Legislature, the protection of freedom and property has rested mainly with the House of Lords, and "candour compels us to record, with regret, that the Upper House has not always adequately discharged its duty." And again, we are told that the stupidest head that ever inherited a coronet contains more political knowledge and aptitude than nine out of ten of the men promoted from the counting-house to the House of Commons.

On the same the *Liberal Magazine*, writing on the rejection by the Upper House, of the Licensing Bill, says in its December issue:—

It is not easy to write temperately (as is always our desire) of the action of the House of Lords in throwing out the Licensing Bill, and still less of the tactics by which its rejection was ensured beyond all question. The Bill had been carefully and laboriously considered by the House of Commons, it had taken six weeks of Parliamentary time, the minority against it at its final stage was just a sixth of the whole House. It took the House of Lords three days to destroy it, and throw it on the legislative scrap heap.

The Arya Samaj and Government.

Lala Munshi Rani, Governor, Gurukula, made a notable speech on the occasion of the Lahore Arya Samaj anniversary on "the Arya Samaj and Politics." Referring to the recent King-Emperor's Message, the Munshi asked whether the servants of the crown who 'actually oppressed and persecuted' the Arya Samajists on account of their religious beliefs, could conscientiously say that they had obeyed their Royal Master's command in the matter of the freedom of worship.

The aim of the Arya Samaj was depicted in the following language:—

It had been brought into existence to emancipate humanity from the thralldom of false beliefs, effete superstitions and materialistic conceptions. The very grandeur of the mission would inspire the servants of the church with courage to carry aloft the torch of Vedic truth and the standard of Om to centres of modern civilisation blazing with dazzling electric light which diverted the thoughts of the earnest student from dens of crime, haunts of vice and scenes of grinding poverty, squalor and filth which were not far off and to the darkest regions of the earth whose dark inhabitants knew not the use of the plough or the hoe, in spite of the opposition of governments, the tyrannical sway of majorities, the combined hostile forces of empires, and the impotent threats of the wily priests and bigots.

The *Vedic Magazine and Gurukula Samachar*, commenting on the speech, hopes that matters will not be allowed to drift from bad to worse and says:—

Sir Louis Dane and Sir John Hewett are both reputed to be sympathetic and tactful rulers. Let them invite the leaders of the Arya Samaj to meet them in conference, discuss their grievances with them and take steps to remedy them and thus restore that good-will between the rulers and the ruled without which the machinery of Government may creak and shriek but can never work smoothly. If the breach is not repaired soon and the rift in the lute is allowed to widen history will repeat itself as it has done many a time before and compunctious visitings of conscience will afflict future rulers when they discover that their predecessors instead of seeking the active co-operation of a society which sought to regenerate humanity alienated its sympathies by vainly trying to impede its march to the desired goal.

THE HON. MR. GOKHALE. An exhaustive and comprehensive collection of his speeches, with a biographical sketch and a portrait over 1,000 pages, crown bro. Price, Rs. 3. To subscribers of the *Review*, Rs. 2-8.

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British Indians in the Transvaal.

The support of Anglo-Indians for the British Indian subjects in South Africa seems to be very rare, though this does not mean there are not individual persons here and there who feel the real gravity of the situation. Dr. Lefroy, Bishop of Lahore, in a long and carefully written article in the *East and West* for January, gives a history of the problem and calls on the Government to regard it as an Empire problem. He thinks that the effect of the disastrous policy now being pursued by the Transvaalers on the countless millions in India has not been at all adequately realised by Englishmen in general. Dr. Lefroy states the problem thus:—

And in the present instance I want to show, if I can, that if neither argument nor authority can avail to modify the position at present being taken on this question by the Transvaal Government, then it must be recognized not only that a very serious moral and material loss is inflicted on a considerable body of our Indian fellow-subjects, but that, far more grievous still, they are justified in holding that faith has not been kept with them by the Empire itself, inasmuch as promises which have been made, assurances which have been given to them by statesmen amply entitled to speak in its name have, in point of fact, not been made good.

Dr. Lefroy then recapitulates the facts of the controversy, how one of the causes of the South African War was the ill-treatment of British Indians by the Boer government, how leading and responsible statesmen fell foul of the Boer republic for this purpose, and how, after six years of English rule, the Indians in the Transvaal, are worse off and subject to more degrading disabilities than they were under, under the Boer regime. The disabilities have been added to 'with the result of making it decidedly more injurious and incomparably more degrading than it previously was.' Of course the Transvaal Government have their own case to present, but the fact is indisputable that a grave injustice is being perpetrated on Indians; 'the very least compensation which we can make to them for it is to recognise the fact in the frankest and most explicit manner possible, and to express our deep regret for it.'

The Bishop of Lahore describes the intolerable situation in the following noteworthy passage:—

Can we not ourselves feel that the position is almost intolerable? We impress upon Indians the greatness and the privilege which is theirs in forming part of so splendid an Empire. We expect them—at any rate the educated classes among them—to appreciate the honour, and to show genuine loyalty to the Imperial connection and to the King-Emperor in whom it centres. Yet the moment they begin to make proof of their citizenship, and to avail themselves of one of the most elementary rights which, as we should all have supposed, such citizenship must carry with it—the right to move about freely within the Empire, secure from insult or ill-treatment—they find themselves exposed, at the hands of fellow-subjects, to a degree of contumely and injury which, or less than which, when displayed towards them by a foreign Power, was recognised only a few years ago as a *casus belli* by the British Government.

— o —

Juvenile Offenders.

The Juvenile Delinquent Act adopted recently by the Dominion Parliament is one of those just pieces of legislation dictated by the increasing sense of responsibility felt by the State for its children. A fundamental change has occurred in the treatment, by civilized governments, of its wayward children. It is asserted by some writers that heredity has no influence in the making of juvenile criminals, and now the theory most in vogue is that environment has much to do with the manufacture of young criminals. If it is environment, then, that counts in the making of criminals, the true and only way, it is recognised, to cope with crime is to improve the surroundings, when they are capable of improvement, or when that cannot be done, to remove the children to better surroundings.

The Juvenile Delinquent Act supplies a practical application of this reasoning, and may be said to be based on three principles:—1. That probation is the only effective method of dealing with youthful offenders. 2. That children are children even when they break the law, and should be treated as such, and not as adult criminals. As a child cannot deal its property, so it should be held incapable of committing a crime, strictly so called. 3. That adults should be held criminally responsible for bringing about delinquency in children.

Other features of the Act are: 4. Trials of children before a judge specially selected for his fitness for the work. 5. Incarceration of children awaiting trial (when necessary), in detention homes instead of gaols. 6. Sentencing of children (when probation fails), to industrial schools, or reform schools, and not to gaols and penitentiaries. 7. Supervision of probation work by a voluntary committee of citizens, who would also offer advice to the Court. Where there is a Children's Aid Society the committee of such society is intended to be the Juvenile Court Committee.

tralization Commission's report. But it is expected, and this is a matter of public knowledge, that as a result of that Commission's labour the Provincial Governments will be largely freed from the control which the Government of India exercises over them at present and in place of the control so removed the control of the Legislative Councils will be substituted—the control of discussion and criticism. Lastly as regards the seats of the highest power and authority, the Executive Councils, Indians are to be admitted to these Councils. They are already on the Secretary of State's Council, and we know what good work is being done by them there. They are to be admitted to the Indian Executive Councils, which means in formulating policies and determining large questions, racial considerations will recede in the background. The mere presence of Indians will prevent that. Again the Indian view of questions will be available there, and I expect nothing but good from the appointment of Indians to these Councils. Thus we shall have reasonable access to the highest seats of authority, we shall have fair opportunities of exercising influence in matters of Finance and Administration by means of debate, and we shall have got full management of the local affairs. More than this a non-official majority in the Provincial Councils really means preventive control over Provincial Legislation. We cannot of course pass any law we please because there is the veto of the Government, but the Government cannot pass any law it pleases without our consent because we have the majority and this means, we have secured preventive control over Provincial legislation. In regard to the Supreme Legislature the position is somewhat different. But under this new scheme the Government of India will recede more and more in the background and the Provincial Government will come more to the front and loom larger in our eyes, and we shall have all the opportunities we require for influencing the course of Provincial administration. There was a disposition yesterday to complain that for the Supreme Council the Secretary of State's scheme is really less favourable to us than that proposed by the Government of India, and there was also a disposition to complain that the scheme of electoral Colleges and the scheme of proportional representation would emphasize the importance of class representation too much. I think, gentlemen, in regard to both these points it would be well if you went away from the Congress with clear and definite ideas. (Hear, hear.) So far as the Supreme Council is concerned, the constitution proposed is part of a whole scheme. What the Government of India proposed was that in the 8 Councils, one Imperial and 7 Provincial, there was to be a standing official majority. In regard to the Imperial Council, owing to the long distance of Calcutta from the Provinces from which official members had to come, it was provided by the Government of India that the majority should not always be present there, but that it should be called into existence whenever it was required. For all practical purposes there, the majority was there, whereas in regard to Provincial Councils also there was to be an official majority. The Secretary of State has taken a momentous step in advance of these proposals; instead of having an official majority in all these Councils he has freed 7 Councils out of 8 from this official majority. Of course, there must be a reserve of power kept somewhere, because, at the present stage of our progress, it is not reasonable to expect that the British Government will give control over Legislation and Administration to us. But by concentrating an official majority in the Supreme

Council, Provincial Legislatures have all been freed from the shackles of official majority. And in so far as the Government of India will recede into the background and as this official majority there is mainly a reserve power, as practical men we should be satisfied with the scheme. We must gratefully accept this scheme as it stands, because it must be accepted or rejected as a whole.

Then about the Electoral Colleges and the representation of class interests, it is all very well to say that the end we have in view is absolute unity in the country, union among all different elements. We have many other ends in view in life, and the followers of a certain religion expect the millennium one day, but we have to deal with the existing facts as they are. There are acute class differences in the country to-day, and any scheme of representation which secures to important classes proper representation by means of election; representation by men in whom they have confidence, any scheme of this description which secures this really, in my opinion promotes the true interest of unity in the country; it removes the causes of bickering, the sourness of feeling, that otherwise would exist there. Speaking of the Mahomedan community, among whom I have most valued friends, I may say this that when this scheme is found to be working in practice—the scheme of proportional representation, and when they find themselves adequately represented by men elected by themselves and having their confidence, they will be disabused of a certain fear which they have unjustly entertained, namely, that they would be swamped by Hindus and they would be encouraged to throw in their lot with us in this great National work. (Cheers.) Gentlemen, I have explained to the few observations I have made how things are to-day and what our position will be when the whole of this scheme is carried into effect. I now come to a few concluding remarks.

Stated in one sentence I may describe the change thus. Hitherto, we have been engaged in agitation from outside; from now we shall be engaged in what might be called responsible association with the administration. It is still not control over administration, it is still not any large share of administration, but it is association and responsible association in administration. There is plenty of scope for growth here, and as we grow and discharge the responsibilities that devolve on us properly I am sure there will be progress further and further towards our having what may be called responsible administration. From agitation to responsible association and from responsible association—a long and weary step—but the step will have to come, to responsible administration. (Cheers.) Now these large and generous concessions which have been made by the Government and the Secretary of State must receive at our hands that response which they require. They impose upon us two responsibilities in particular; the first is that a spirit of co-operation with the Government must now be evoked amongst us instead of mere criticism of Government. The scheme will fail of its purpose and will prove absolutely useless in practice if our attitude is one of constant antagonism. Therefore the first responsibility that rests upon us is that the scheme should evoke in us a spirit of co-operation with Government. The second is that the new powers should be exercised with moderation and with restraint and they should be solely used for the promotion of the interests of the masses of the people. (Hear, hear.) There are no many questions awaiting solution, but under the existing system somehow the officials

do not find sufficient time for their proper consideration. There is the question of mass education, there is the question of sanitation, there is the question of the indebtedness of the peasantry, there is the question of technical education and so forth. I do not deny a good deal is being done, but I say much more can be done when the Government has the co-operation of the Councils. I am sure much more will be done in the future in these directions than the past. Therefore these new powers must be exercised with moderation and restraint, and they must be exercised in the interest of the masses of the people. If this is done I really have no fear about the future. Gentlemen, let us not talk so much of that veto which Government have reserved to themselves as some of my friends have been doing. To attack the veto or to expect or hope that the veto would be done away with in the near future is not to understand constitutional government anywhere in the world. Even at present the House of Commons works under what may be called a double veto, namely the practical veto of the House of Lords and the theoretical veto of the Sovereign. They are a self-governing people, and yet they bear all the inconveniences of this double veto. Let us grow to the full bounds of the new opportunities and it will be time enough to talk of circumscribing the veto which is vested in the Government.

One word more and I have done. We are most of us in India, Hindus, Mahomedans and Parsees, a somewhat dreamy race. Of course, the Hindus are most so. I do not deny that dreams occasionally are a source of pleasure, even if they effect nothing else. Moreover I admit the importance of dreams in shaping our aspirations for the future, but in practical matters we have to be practical men and have to remember two things. Life is not like writing on a clean slate. We have to take the words existing on the slate and add other words so as to make complete sentences and produce a harmonious meaning. Secondly, whatever you may ask for, that is not the same thing as what you will get or will be qualified to get or in practice maintain if you get. Let us therefore not go in pursuit of more idle dreams and neglect the opportunities which the present offers to us. On the manner in which we, especially the younger section of our countrymen, grow to the height of the new opportunities will depend the future of the country. None of us wants to be satisfied with the things as they are. But first we must prove that we can bear these responsibilities before we can ask for any more. I have often said, and I repeat here again, that I do not want any limits, any restrictions on the growth which should be open to our people. I want the people of our country, men and women, to be able to rise to the full height of their stature as men and women of other countries do. But our growth can only be through the discharge of responsibilities; they must first be well discharged before we can think of further responsibilities. Ladies and Gentlemen, I thank you heartily for the manner in which you have listened to me and for the way in which you have received me.

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QUESTIONS OF IMPORTANCE.

MR. GOKHALE ON THE REFORM PROPOSALS.

The following is the full text of a note submitted by the Hon. Mr. Gokhale to Viscount Morley in September last:—

THE GOVERNMENT OF INDIA.

Two Indians should be appointed to the Executive Council of the Viceroy.

PROVINCIAL GOVERNMENTS.

Every Province in India (except Central Provinces and Berar) should now have at its head a Governor appointed from England assisted by an Executive Council of three or four Members. Where there are three Members, one of them should be an Indian, and where there are four, two should be Indians.

The Central Provinces and Berar should have a Lieutenant-Governor with a Legislative Council instead of Chief Commissioner.

LEGISLATIVE COUNCILS.

Composition.—

In the Viceroy's Legislative Council, there should be a small majority of official and nominated Members over the elected Members. In the Provincial Legislative Councils, the elected Members should be in a majority. The Viceroy's Council may consist, as proposed by the Government of India last year, of 55 Members. If so it should be composed as follows:—

25 Official Members—

1 Viceroy.

1 Governor of the Province in which the Council assembles.

1 Commander-in-Chief.

6 Ordinary Members of the Viceroy's Executive Council (Law, Finance, Home, Revenue and Agriculture, Industry and Commerce, and Military Supply.)

7 Official representatives of the seven Provinces (Madras, Bombay, Bengal, United Provinces, Punjab, Burma and Central Provinces.)

9 Other Officials, such as Director-General of Education, Chairman of the Railway Board, etc.

25

5 Non-Official Members nominated by the Viceroy

25 Elected Members:—

13 Representatives of the seven Provinces elected by Provincial Councils:—(Madras, Bombay, Bengal, United Provinces, Punjab and Burma, 2 each; Central Provinces 1.)

3 Representatives of landed gentry (Bengal 1, Central Provinces 1; and Madras and United Provinces alternately 1; Bombay, Punjab and Burma do not need special representation for the landed gentry.)

5 Representatives of Industry and Commerce (Calcutta Chamber of Commerce 1; Bombay Chamber of Commerce 1; Madras and Calcutta (U.P.) 2 members of Commerce alternately 1; Planters of Assam, Bihar and Northern India 1 by turns; and Bombay Millowners' Association, representing the Indian Mercantile Community 1).

- 4 Representatives of the Mahomedan Community elected by special Constituencies to be created (Bengal 1, United Provinces 1, Punjab 1, Madras and Bombay 1 alternately.)

25

A Provincial Legislative Council should consist of not less than 50 and not more than 100 Members.

Not less than half of the Members of a Provincial Council should be elected by areas as far as possible one Member for each District—or by constituencies representing the general community without distinction of class or creed; not more than one-quarter should be elected by constituencies representing special interests; and the remainder should be nominated by the head of the Provincial Government.

Taking the Presidency of Bombay as an illustration, I would have there a Legislative Council consisting of 60 Members composed as follows:—

30 Elected Representatives—

23 Elected by 23 Districts.

2 Bombay Corporation.

3 Karachi, Poona and Ahmedabad Municipalities, 1 each.

1 Bombay University.

1 Bombay Justices of the Peace

30

10 Representatives of special interests—

4 Elected by special Mahomedan Constituencies (Bombay City 1, Northern, Central and Southern Divisions, 1 each. Sind may be expected to return at least 3 Mahomedan Members and so no special Mahomedan constituency is needed for Sind)

2 Chambers of Commerce, Bombay & Karachi.

1 Millowners' Association.

1 Sardars in the Deccan.

1 Taluqdars of Guzerath.

1 Zemindars of Sind.

10

20 Members of the Executive Council and official and Non-official Members nominated by the Governor.

(6)

Functions—

Subject to the veto of the President, a Legislative Council should have complete control over its own legislation. To meet extraordinary emergencies, the Viceroy's Legislative Council should have the reserve power to legislate in Provincial matters, after a Provincial Legislature has refused to pass such legislation.

A Provincial Government should be free to frame its own Budget of expenditure within the limits of the revenue assigned to it. Imperial and Provincial Budgets should be settled by Budget Committees of seven Members, of whom three should be nominated by the Non-official Members of the Legislative Council. When a Budget is laid before the Legislative Council, a general discussion should first be permitted and then Members should be allowed to bring forward proposals in the form of Resolutions, or which the Council should, if required by the movers, divide. The whole discussion should be subject to a time-limit (not less than three days and not more than a week.)

Members of a Legislative Council should have the power to raise administrative questions at Meetings of the Council in three ways:—(a) By interpellations as at present, supplementary questions being permitted. (b) By a motion for papers, which the Government may accept or refuse. (c) By a Resolution, if not less than one-fourth of the non-official Members submit a requisition to the President to have the Resolution considered.

No Resolutions of a Legislative Council on the Budget or on questions of administration should take effect unless they are accepted by the President.

A Provincial Legislative Council should meet at least once a month.

DISTRICT ADMINISTRATION.

District Administration should be decentralised by freeing the heads of Districts largely from the present excessive Secretariat control of Provincial Governments, and substituting in place of the control so removed the control of public opinion on the spot. For this purpose, small District Councils, partly elected and partly nominated, should be created, whom the Collectors should be bound to consult in all important matters. The powers that should be conferred on these Councils and the functions that should be assigned to them have been indicated in my Note on Decentralisation.

LOCAL SELF-GOVERNMENT.

MUNICIPALITIES.—These should be divided into three classes. In all towns which are the headquarters of the Imperial and Provincial Governments or in which there are other special interests, the system which at present prevails in the City of Bombay should be introduced. In all other towns, with a population above 15,000 inhabitants, the Municipal Boards should consist wholly of elected Members. In towns with a population below 15,000, they should consist of three-fourths elected and one-fourth nominated Non-official Members. Provision should be made for the Government exercising stringent control in cases of gross inefficiency or corruption.

DISTRICT AND TALUK BOARDS.—District Boards should be three-fourths elected and one-fourth nominated (non-officials). Taluk Boards should be wholly elected. The resources at the disposal of these bodies should be materially increased.

VILLAGE PANCHAYATS.—In all villages with a population of 500 and above, a Village Panchayat should be created of five or seven Members, partly elected and partly nominated. Smaller villages may be grouped into unions or joined to larger adjoining villages. The powers and functions which may be entrusted to these Panchayats have been set forth in my Note on Decentralisation, where I have dealt with the whole question of extension of Local Self-Government in some detail.

THE HON. MR. GOKHALE'S SPEECHES.

Although a keen politician he is honoured and liked by his opponents, whether these belong to the upholders of the existing administration or to the Extremists who wage war with that administration by methods which Mr. Gokhale condemns; his followers admire and love him. Collections of speeches, many of them delivered in debate, necessarily suffer from the drawback that they represent only one side of the questions discussed, but students of Indian affairs will do well to peruse Mr. Gokhale's vigorous and eloquent utterances. He represents a very important school of Indian political thought.—*The Manchester Guardian*.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

THE REFORM PROPOSALS.

GOVERNMENT OF INDIA'S DESPATCH.

The following is the concluding portion of the Despatch of the Governor-General in Council to the Secretary of State for India on the Reform proposals:—

In accordance with the most authoritative opinion we have abandoned the idea of an Imperial Advisory Council as originally planned and have substituted for it a Council of Chiefs to be appointed by the Viceroy, and utilised by him in the guardianship of common and Imperial interests as the demands of the time may require. We have planned Provincial Advisory Councils on lines which will enable local Governments to avail themselves of the advice and co-operation of the leading representatives of the best non-official opinion, and we trust that the proposal will commend itself to popular feeling, and will satisfy the demand for extended opportunities of consultation on matters of local interests. The enlargement of the Legislative Councils, and the extension of their functions to the discussion of administrative questions, are the widest, most deep-reaching and most substantial features of the scheme which we now put forward. Taking first the Imperial Legislative Council, we propose to raise the total strength of the Council, excluding H. E. the Viceroy, from twenty-four to sixty-two, and to increase the number of non-official members from ten to thirty-one, and of elected members from five to twenty-eight. On all ordinary occasions we are ready to dispense with an official majority, and to rely upon the public spirit of the non-official members to enable us to carry on the necessary work of legislation. We have dealt with the Provincial Legislative Councils in an equally liberal manner. The total strength of the Council, and the numbers of non-official and elected members have in every instance, except that of Burma, been more than doubled. In all these cases, while giving fuller play to the elective principle, we have also greatly enlarged its range, and have endeavoured to afford proportionate representation to all classes that have reached a sufficiently high level of education, the land-holders, the Mohammedans, the professional middle class, and the commercial community both Indian and European. To all of them, again, we propose to concede the novel right of moving Resolutions, and dividing the Council on administrative questions of public and general interest, and of taking part in settling the actual figures of the Budget, both by informal discussion and by bringing forward specific recommendations which will be put to the vote. Regarding the scheme as a whole, we consider ourselves justified in claiming for it that it will really and effectively associate the people of India with the Government in the work not only of occasional legislation but of actual every day administration. It is an attempt to give India a constitution framed on sufficiently liberal lines to satisfy the legitimate aspirations of the most advanced Indians, whilst at the same time enlisted the support of the more conservative elements of Indian society. We are not without hope that it will be accepted by all classes in the spirit in which it has been planned, and that it

will unite in the common service of India all those, whether officials or private individuals, who have her highest interests at heart.

In conclusion we have one more observation to make. We recognise that the effect of our proposals will be to throw a greater burden on the heads of local Governments, not only by reason of the actual increase of work caused by the longer sittings of the Legislative Councils, but also because there will be considerable responsibility in dealing with the recommendations of those Councils. It may be that experience will show the desirability of strengthening the hands of Lieutenant-Governors in the larger provinces by the creation of Executive Councils, as Sir Charles Aitchison suggested in connection with the proposals of 1888, and assisting the Governors of Madras and Bombay by enlarging the Councils which now exist in those Presidencies. But it would be premature to discuss these contingencies until experience has been gained of the working of the new legislative bodies. The creation of Councils with executive functions in Provinces in which they do not exist would be a large departure from the present system of administration, and is a change that could only be recommended after the fullest consideration, and after consultation with the heads of the Provinces concerned.

RESOLUTIONS PASSED AT THE Congress held in Madras, December 1908.

I. THE ROYAL MESSAGE.

The Indian National Congress tenders its loyal homage to His Gracious Majesty the King Emperor and respectfully welcomes the message sent by His Majesty to the Princes and Peoples of India on the fiftieth Anniversary of the Memorable Proclamation issued in 1858 by his Illustrious Mother VICTORIA THE GOOD.

This Congress begs to record its satisfaction that the interpretation placed by it upon the pledges contained in that "Great Charter of 1858" has been upheld by His Majesty.

This Congress gratefully welcomes the pronouncement made by His Majesty that the time has come when the principle of representative institutions, which, from the first, began to be gradually introduced in India, may be prudently extended and that the politic satisfaction of the claim to equality of citizenship and greater share in legislation and government made by important classes in India, representing ideas that have been fostered and encouraged by British Rule, will strengthen, not impair, existing authority and power.

The Congress looks forward with confidence to a steady fulfilment by those in authority under the Crown, in letter and in spirit, of the pledges and assurances contained in the Great Charter of 1858 and in His Majesty's Message of 1908.

II. REFORM PROPOSALS.

This Congress desires to give expression to the deep and general satisfaction with which the Reform proposals formulated in Lord Morley's despatch have been received throughout the country; it places on record its sense of the high statesmanship which has dictated the action of the Government in the matter and it tenders to Lord Morley and Lord Minto its most sincere and grateful thanks for their proposals.

This Congress is of opinion that the proposed expansion of the Legislative Councils and the enlargement of their powers and functions, in the appointment of Indian members to the Executive Councils with the creation of such Councils where they do not exist, and the further development of Local Self-Government, constitute a large and liberal instalment of the reforms needed to give the people of this country a substantial share in the management of their affairs and to bring the administration into closer touch with their wants and feelings.

This Congress expresses its confident hope that the details of the proposed Scheme will be worked out in the same liberal spirit in which its main provisions as outlined in the Secretary of State's despatch have been conceived.

III. CONDEMNATION OF OUTRAGES AND DEEDS OF VIOLENCE.

This Congress places on record its emphatic and unqualified condemnation of the detestable outrages and deeds of violence which have been committed recently in some parts of the country and which are an affront to the loyal, humane and peace-loving nature of His Majesty's Indian subjects of every denomination.

IV. TREATMENT OF BRITISH INDIANS IN SOUTH AFRICA

This Congress views with the greatest indignation the harsh, humiliating and cruel treatment to which British Indians, even of the highest respectability and position have been subjected by the British Colonies in South Africa, and expresses its alarm at the likelihood of such treatment resulting in far-reaching consequences of a mischievous character calculated to cause great injury to the best interests of the British Empire, and trusts that the Imperial Parliament when granting the new Constitution to South Africa will secure the interests of the Indian Inhabitants of South Africa.

This Congress begs earnestly to press upon the British Parliament and the Government of India, the desirability of dealing with the self-governing Colonies in the same manner in which the latter ruthlessly deal with Indian interests so long as they adhere to the selfish and one-sided policy which they proclaim and practise, and persist in their present course of denying to His Majesty's Indian subjects their just rights as citizens of the Empire.

This Congress, while aware of the declaration of responsible statesmen in favour of allowing the self-governing Colonies in the British Empire to monopolise vast undeveloped territories for exclusive white settlements, deems it but right to point out that the policy of shutting the door and denying the rights of full British citizenship to all subjects of the British Crown, while preaching and enforcing the opposite policy in Asia and other parts of the world, is fraught with grave mischief to the Empire and is as unwise as it is unrighteous.

V. PARTITION OF BENGAL.

This Congress earnestly appeals to the Government of India and the Secretary of State for India to reverse the Partition of Bengal or to modify it in such a manner as to keep the entire Bengali-speaking community under one and the same administration.

This Congress is of opinion that the rectification of this admitted error will restore contentment to the Province of Bengal, give satisfaction to the other Provinces and instead of impairing, will enhance the

prestige of His Majesty's Government throughout the Country.

VI. AWAKESHIL.

This Congress accords its most cordial support to the *Swadeshi* movement and calls upon the people of the country to labour for its success by making earnest and sustained efforts to promote the growth of industries capable of development in the country and respond to the efforts of Indian producers by giving preference, wherever practicable, to Indian products over imported commodities, even at a sacrifice.

VII. IMPOSITION OF MILITARY CHARGES.

This Congress enters its emphatic protest against the fresh burden of £20,000 which the British War Office has imposed on the Indian Exchequer for military charges on the recommendation of the Romer Committee, the proceedings of which, the Under-Secretary of State for India has refused to lay on the table of the House of Commons, in contravention of previous practice in such matters.

The Congress views with the deepest regret the repeated imposition of military charges by the British War Office on the Indian tax-payer from the date of the Army Amalgamation Scheme of 1859, in regard to which imposition the Government of India has repeatedly remonstrated.

The Congress respectfully urges upon the attention of His Majesty's Government the necessity of revising the Army Amalgamation Scheme of 1859 in the light of the experience of the last fifty years and the desirability of laying down a fair and reasonable principle which shall free the Indian Exchequer from unjust exactions of this character.

VIII. SEPARATION OF JUDICIAL AND EXECUTIVE FUNCTIONS.

This Congress records its satisfaction that the proposal for the separation of Executive and Judicial functions has received the sanction of the Government in some definite shape for the Province of Bengal; but is at the same time of opinion that the scheme should also be extended throughout the country and that it will not succeed in its object unless and until the entire Judicial service be placed directly and absolutely under the High Court or Chief Court as the case may be, even in matters of promotion and transfer.

IX. HIGHER CAREER TO INDIANS IN THE ARMY.

This Congress prays that the high recognition of the valour and fidelity of the Indian troops by His Majesty the King Emperor in his message to the Prince and Peoples of India should include the throwing open to Indians of higher career in the Army from which, as this Congress has repeatedly pointed out, they have been hitherto excluded.

X. REPEAL OF REGULATIONS RELATING TO DEPORTATION AND THE RECENT DEPORTATIONS.

Having regard to the recent deportations and the grave risk of injustice involved in Government action based upon *ex-parte* and untested information and having regard to the penal laws of the country, this Congress strongly urges upon the Government the repeal of the Bengal Regulation III of 1918 and similar Regulations in other Provinces of India; and it respectfully prays that the persons recently deported in Bengal be given an opportunity of exculpating themselves or for meeting

any charges that may be against them, or be set at liberty.

XI. REPRESSIVE MEASURES.

This Congress deploras the circumstances that have led to the passing of Act VII of 1908 and Act XIV of 1908, but having regard to their drastic character and to the fact that a sudden emergency can alone afford any justification for such exceptional legislation, this Congress expresses its earnest hope that these enactments will have only a temporary existence in the Indian Statute Book.

XII. LEGISLATIVE AND ADMINISTRATIVE REFORMS IN THE CENTRAL PROVINCES AND BERAR.

This Congress urges upon the Government the necessity of

- (i) placing in regard to legislative and administrative matters the Provinces of Berar on the same footing as the Provinces included in British India and
- (ii) establishing a Legislative Council for the combined territory of the Central Provinces and Berar.

XIII. HIGH PRICES OF FOOD STUFFS.

This Congress is of opinion that having regard to the high prices of food stuffs for the past several years and the hardships to which the middle and poorer classes are put thereby, an enquiry should be instituted by Government into the causes of such high prices with a view to ascertain how far and by what remedies such causes could be removed.

XIV. EDUCATION.

This Congress is of opinion that the Government should take immediate steps,

- (a) to make Primary Education free at once and gradually compulsory throughout the country,
- (b) to assign larger sums of money to Secondary and Higher Education (special encouragement being given where necessary to educate all backward classes),
- (c) to make adequate provision for imparting Industrial and Technical Education in the different Provinces having regard to local requirements, and
- (d) to give effective voice to the leaders of Indian public opinion in shaping the policy and system of Education in this country.

In the opinion of this Congress the time has arrived for people all over the country to take up earnestly, the question of supplementing existing institutions and the efforts of Government by organising for themselves an independent system of literary, scientific, technical and industrial education suited to the conditions of the Provinces in the country.

XV. LAND TAX.

Congress is of opinion that the prosperity of agricultural country like India cannot be secured at a definite limitation of the State demand on land, it regrets that Lord Curzon in his Land Resolution 1902 failed to recognise the necessity of any such limitation and declined to accept the suggestions of Sir Richard Carr and other memorialists in the matter.

This Congress holds that in Provinces where the Permanent Settlement does not now exist, a reasonable and definite limitation of the State demand and the introduction of Permanent settlement or a settlement for a

period of not less than sixty years are the only true remedies for the growing impoverishment of the agricultural population.

This Congress emphatically protests against the view that the land revenue in India is not a tax but is in the nature of rent.

XVI. This Congress records its sense of the great loss which the country has sustained in the death of I. Babu Kalicharan Banerjee, II. Pandit Bishambhar Nath, III. Mr. Alfred Webb, IV. Babu Bunsil Singh, and V. Rai Bahadur P. Ananda Chaulu.

XVII. MESSAGE TO FRIENDS IN ENGLAND.

(a) That the following message be addressed by the Congress to Mr. A. O. Hume.

This Congress sends you its cordial greetings and congratulations. The reforms announced by Lord Morley are a partial fruition of the efforts made by the Congress during the last twenty-three years and we are gratified to think that to you as its father and founder they must be a source of great and sincere satisfaction.

(b) This Congress offers its sincere congratulations to Sir William Wedderburn, Bart. on his recent recovery from a serious illness and takes this opportunity to give expression to its deep gratitude for the unflagging zeal and devotion and the love's patience and singleness of purpose with which he has laboured for the Indian cause during the last twenty years and which has been largely instrumental in securing for Congress' views and representations the favourable consideration which they have received in England.

(c) This Congress desires, to convey to the members of the British Committee its grateful thanks for their disinterested and strenuous services in the cause of India's political advancement.

XVIII. THE ALL-INDIA CONGRESS COMMITTEE.

The following gentlemen are appointed members of the All-India Congress Committee. — (*List omitted*).

XIX. The Congress records its most hearty thanks for the hospitality with which the Reception Committee has received the delegates and the perfection of the arrangements made for their comfort during their stay in Madras. The Congress also thanks the Captain, Lieutenants and Members of the Congress Corps for the trouble they have taken in looking after the comforts of the delegates and in being very diligent in preserving order throughout the Session.

XX. That Mr. D. I. Wacha, and the Hon. Mr. Daji Abaji Khare be appointed General Secretaries for the ensuing year.

XXI. The Congress resolves that the next Congress assemble at Lahore.

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RESOLUTIONS PASSED AT THE Social Conference, Madras, Dec. 1908

I. That this Conference notes with appreciation the efforts made by Government, Missionary and indigenous agencies to spread education among Indian women and urges the desirability of all members of the Indian community co-operating with the Educational agencies by making it a rule to send their children to schools where they exist or by otherwise providing for their elementary and higher education in their homes. In this connection, the Conference regrets to note that the new Grant-in-Aid Rules for the Madras Presidency are such as to lessen the contributions from Government and to cripple the resources of the Managers of Girls' Schools.

II. That this Conference regards with satisfaction the growing feeling in favour of foreign travel and the re-admission of foreign-travelled persons into their respective castes and inasmuch as the interests of national efficiency and the material prosperity of the country, the need for over-sea travels to foreign countries is becoming more and more imperative, this Conference is of opinion that no obstacles should be placed in the way of the re-admission to the community of persons returning from such travels.

III. With a view to afford facilities for the school education of girls to a later age than now, to arrest the growing physical deterioration of the race and to minimise the chances of early widowhood, it is desirable that the sounder and more authoritative practice of post-puberty marriages should be adopted; in places, however, where public opinion is not ripe for this change, that the marriageable age of girls be raised as an initial step to at least twelve and that of boys to at least eighteen and that earnest attempts be made to achieve this result.

IV. This Conference regrets that in the matter of the union of sub-castes by intermarriages very little progress has been made and earnestly exhorts all the leaders of the communities to do all they can towards bringing about this most useful and necessary reform.

V. This Conference invites all communities concerned to give their earnest endeavours to save Hindu widows from the customary disfigurement, to ameliorate their condition by providing them with educational facilities and Widows' Homes after the model of Professor Karve's so that they may become better qualified than now to be sisters of mercy and useful and respected members of Society and also by placing no obstacles in the way of their remarriage.

VI. With a view to promote social and national efficiency, the Conference urges the desirability of a gradual relaxation of the rigid rules of caste.

VII. The Conference while noting with satisfaction the efforts made in the direction of elevating the depressed classes in Bombay, Poona, and in Mangalore by Mr. Rangaswami, and in Madras by the Theosophical Society, urges the need of the Indian community doing its duty by the depressed classes by opening more schools for them, by creating a public feeling against the grossly unfair notion of regarding them as untouchable and by making, in other ways, earnest attempts to better their position in Society.

VIII. (a) The Conference urges the necessity of maintaining the ancient ideal of total abstinence from using intoxicating drinks and drugs and urges on the Government, the heads of different Religions and the

Social Reform Associations, the duty of doing their utmost to check the grievous evil of intemperance in our midst.

(b) The Conference notes with satisfaction that a higher standard of social purity is getting recognised and that the anti-naught movement is growing in popular favour all over the country and it would impress on all members of Reform Associations and friends of progress the importance of enlisting further support in this matter.

IX. The conference urges that if those who have changed their faith desire from conviction re-admission into their old faith, the leaders of different communities should take steps to facilitate such re-admission.

X. The Conference gives its most emphatic support to the amendments in the law proposed by Dr. Bhashi Behari Ghose respecting the administration of Religious Endowments and would urge on the Government the desirability of adopting them.

XI. The Conference cordially supports the movement stated to better the condition of unprotected children in general and appreciates particularly the agitation started to protect girls and young women from being dedicated to temples.

RESOLUTIONS PASSED AT THE Temperance Conference, Madras, Dec. 1908.

I. LOCAL OPTION AND ADVISORY COMMITTEE.

(a) That this Conference notices with grave concern the continuous increase in the consumption of intoxicants in India and urges that the Government will be pleased to introduce local option as the only effective means of putting down the drink evil.

(b) The Conference further urges an extension of the powers of the Advisory Committee recently established in Municipal areas and a fuller recognition of the principle of non-official representation of these bodies.

II. REFORMS IN THE EXCISE ADMINISTRATION.

That this Conference urges the adoption of the following measures as calculated to improve the administration of the Excise Department from the point of view of the welfare of the people:—

- (1) An inquiry into the working of the Auction system for the disposal of licenses;
- (2) Separation of the licensing from the Executive function;
- (3) Suppression of the sale of opium and other drugs upon lines similar to those now being followed in Ceylon;
- (4) A material reduction in the existing number of shops.

III. PUBLIC BODIES AND THE DRINK EVIL.

That this Conference urges Indian public bodies such as Religious and Caste Associations, Social Reform Associations, Educational bodies etc., to bestow adequate and increasing attention on the social evil of the consumption of intoxicants and to take all steps which may be within their province to put it down.

IV. That the President do submit Resolutions I & II of this Conference to the Supreme and the Provincial Governments.

V. That this Conference re-appoints Sir Bhalechandra Krishna, Kt., and D. D. Gilder, Esq., to be General and Joint General Secretaries of the All-India Temperance Conference for the year 1909.

Industrial and Commercial Section.

Credit Institutions in the Madras Presidency

BY R. RAMACHANDRA IIAO, ESQ.,

*Registrar of Co-operative Credit Societies, Madras.**

1 *Preliminary.*—There are several credit institutions in Southern India too well-known there to require description to residents therein. They serve very useful purposes and deserve to be better known; so, at this gathering of persons from several parts of India, I propose to give below their salient features of working. Full information is available in printed books, the chief of which is Sir Fredrick Nicholson's *Agricultural Banks*, and this paper pretends to no originality in description or opinions.

2. *Nidhi.*—In the usual type of Nidhi, some persons join together and form a joint stock company; a managing board is appointed and admits members. Each member pays one rupee per mensem on each share and agrees to pay for a number of months—24 or 45 or 84—on the conclusion of the period of which he is paid Rs. 25-8 or 50 or 100 as the case may be. The members are allowed to borrow on suitable security. The advantages are (1) encouragement of savings by the compulsory payments of small sums; (2) easy loans to the lower middle class to which especially the timely securing of an easy loan is a matter of considerable consequence. It is unsuited to the agriculturists who cannot make regular payments every month. In practical working there are further disadvantages. (1) The Nidhis are unable to meet all loan applications for want of funds as the share subscriptions are low and deposits are not attracted; (2) in the older Nidhis, the share money is so heavy that it cannot be immediately lent out and lies as dead capital; (3) the members reside over a wide area and the valuation

of the security is always a matter of difficulty and is sometimes fraudulent; (4) owing to the wide area of residence, the members have not a sufficient bond of interest to effectively watch the directors and take an active interest in their appointment; (5) an unreasonable portion of the profits is diverted towards directors' fees; (6) the penalties for irregular and late payments of the monthly subscriptions are very heavy; (7) the audit is sometimes imperfect. So long, however, as the board consists of honest and industrious gentlemen, the Nidhi works well; but when the management deteriorates, the Nidhi is ruined. It is not easy to develop the Nidhi much further on its present lines, the only suggestion I can make is to suggest, in view of the large sums of money deposited by a confiding public, legislation for compulsory external audit for which the more respectable societies are prepared to pay.

3 *Chit Associations.*—A definite number of men unite to subscribe periodically a certain sum each. The sum is given each period to each of the subscribers by rotation, the choice being effected in several ways—(1) by pure lot where the earlier lot drawers reap undue advantage over the others, or (2) by lot but the lot drawer is fined a certain amount, the amounts held over being distributed at the end, or (3) by auction where a sort of Dutch auction is held as to who will take the least as compensation for the total sum. In partial modification, a system obtains where the subscribed sums are increased at every period. The chits are good savings banks but from their very nature, their scope is limited. The penalties for irregular payment are severe. Its chief defect is its insecurity. The chit is commenced by a person who wants money and who takes the first or the second lot. Unless the association is registered, no member has any right of action against any other and the success of the chit entirely depends on the honesty and means of the organizer, whose position and character are the sources of attract

* Paper submitted to the Industrial Conference held at Madras in December 1908.

tion for the members to subscribe. Consequently, as a general instrument of credit the chit fails and can only serve special persons under special circumstances.

4. *Provident Funds*.—A company is registered and members are admitted. Each member contributes periodically, say a rupee a month. At the end of each year the number of marriages (or deaths or other events for which the company is registered) is calculated and the annual income with some deductions divided. At the outset, members are likely to secure amounts several-hundredfold their money paid, and flock in like sheep but in the long run they could not, obviously, get even what they had subscribed. But the rules provide a considerable remuneration for the directors and the society is generally wound up in the third or fourth year of its existence. In general, the fund works as a swindle, moral if not legal, inasmuch as the people are induced to join in the erroneous hope of deriving benefits in excess of their contribution. It is quite possible that if correct actuarial tables are prepared and if the distribution is proportioned to the subscription, the fund need not necessarily be a failure; but expert knowledge is wanting and the evolution of a system of insurance likely to be popular with the rural villages is yet a problem of the future.

5. *Co-operative Credit Societies*.—The usual type of a rural society in the Presidency follows in the main, the Raiffeisen Society of Europe. *The operations are confined to a small, very small area.* The members individually and in a body pledge their unlimited liability for the common debts. The managing body is elected by the general body of the members. In their own interests, this body is very careful in sanctioning loans and watching that the borrower does not waste his status to such an extent as to render recovery difficult or doubtful. The educative influence of a society is marvellous. So far as this Presidency is concerned, the careful initiation of

the societies hitherto organised, has sufficed to attract private capital for working. But the very constitution of a society creates limitations.

(1) The more well-to-do people hesitate to enrol themselves as members; (2) the members do not always realise how to watch and influence the conduct of the committee; (3) if the leading men are money-lenders, the scope of operation gets narrowed; (4) loans are small and cannot satisfy all needs; (5) the work is unsuited to urban areas; (6) the society does not necessarily inculcate thrift. However, with the spread of education and the formation of unions capable of dealing with large capital, several of these limitations will disappear in course of time. Several co-operative credit societies run Nidhis and chit associations, and the members of the latter are necessarily members of the society, thus obviating risks; but as the area of operations is small, the transactions are limited.

6. *To sum up*—A Nidhi is a very good institution for thrift, and when well-managed, will work well; but when owing to growth or indifference, the management falls in bad hands, it is ruined; in the nature of working it has reached its highest possibilities. Chit associations attract through the appeal, slight though it be, to the gambling instinct of man, but with the growth of sounder and easier credit, are bound to disappear. Provident funds on the present lines will disappear with the spread of co-operation and with increased activities of insurance societies, and with a knowledge on the part of the general public of its present methods of work. The credit institution of the future is the co-operative credit society, but only time can solve if it can all along attract enough capital and if it can be developed to deal with large individual loans; and what is at present required is diffusion of knowledge of its methods of work and considerable help from the non-official public in starting societies throughout the length and the breadth of the Presidency.

The Fourth Indian Industrial Conference.

The following is the full text of the Resolutions passed at the Industrial Conference held in Madras in January 1908.

I.—DEPARTMENTS OF INDUSTRY.

(a) That this Conference is of opinion that there should be in every province of British India a Department of Industry under a Director of Industries to deal with industrial questions and to be in charge of technical and commercial education as well as industrial instruction; and that there should be an Advisory Board of qualified persons, not less than one-half of whom should be non-official Indians who should be consulted on all matters of importance;

(b) That the functions of this Department should include (1) the supply of advice in regard to new industries, (2) the introduction of new or improved methods and processes, (3) the carrying out of investigations and experiments, (4) the development of selected industries, and (5) the organization of industrial and commercial exhibitions;

(c) That there should be an industrial museum and a bureau of information under the Department of Industry for supply of information to the public on industrial and commercial matters.

II.—TECHNICAL AND INDUSTRIAL EDUCATION.

That this Conference re-affirms the Resolutions of the previous Conferences on Technical and Industrial Education, and urges (1) that the Victoria Jubilee Technical Institute, Bombay, and the College of Science, Poona, be enlarged so that they may between them supply for the Presidency of Bombay technological instruction in all the branches of mechanical and chemical industries, (2) that the Government of India may sanction the proposal of the Government of Bengal to add classes in Industrial Chemistry to the Sibpur Engineering College; (3) that the Government of Madras will be pleased to give effect to the recommendation of the Ootacamund Industrial Conference that the Madras College of Engineering should be expanded into an Institute of Technology; (4) that the Secretary of State might accord early sanction to the proposal of the Government of the United Provinces that a College of Technology should be opened at Cawnpore; and (5) that similar institutions should be established in the Punjab, Burma and Eastern Bengal and Assam.

III. (a) That in the opinion of this Conference the time has come for the Indian Universities to create Faculties of Commerce and Institute Degrees in Commerce, and to affiliate Commercial Colleges that will prepare candidates for University Degrees in Commerce;

(b) That there should be established one College of Commerce at each provincial capital and that it should include provision for the training of teachers for Commercial Schools in the mofussil.

IV. That this Conference again invites the attention of the Supreme and the Provincial Governments to the urgent need for Agricultural Banks both to assist co-operative credit societies and, in cases where co-operative credit societies cannot or will not serve, to advance loans directly to agriculturists on easy terms, and urges them to take early action in the desired direction in conjunction with Indian capitalists who, the Conference feels confident, would be ready to co-operate with Government in any such scheme.

V.—COTTON EXCISE DUTY.

That this Conference records its emphatic protest against the continuance of the excise duty on Indian mill-made cloth as an unjust and unnecessary impost and urges that it should be removed without delay.

VI.—RAILWAY RATES ON GOODS.

That this Conference calls the attention of the Government to the prevailing complaints about existing railway rates, and suggests that an enquiry should be instituted into their effect on indigenous industries, especially in their competition with imported goods and further submits that the rates should be reduced where their effect may be proved to be injurious.

VII.—MINING, WEAVING, AND SUGAR INDUSTRIES

That while expressing its satisfaction at the steady progress of the Swadeshi movement, this Conference, concurring with the last Conference, calls the particular attention of capitalists and the general public to the necessity of developing the Mining, Weaving and Sugar industries, and urges the formation of Joint Stock Companies for working mines and erecting mills and factories.

VIII.—OFFICE-BEARERS AND FUNDS FOR THE YEAR 1909.

That this Conference re-appoints Ilao Bahadur R. N. Mudholkar as General Secretary and Mr. C. Y. Chintamani as Asst. Secretary, and appeals to the public for a sum of Rs. 5,000 for meeting the expenses for the next 12 months.

Machinery in India.

To the *Times Engineering Supplement* on the 9th Mr. Percy F. Martin, F.R.S., contributes an article on "British Machinery in India," of which the following is the opening paragraph:— Upon the face of them, the figures of export and import values between India and the Mother Country look imposing—namely (roughly), some £56,000,000 of the former and £43,000,000 of the latter. But, as everything in this world is good or bad by comparison, so when we come to look more closely at the trade statistics of such countries as the United States of America, of Germany, and even of France and Switzerland, we see that they are slowly but surely increasing their trade relations with India, insidiously creeping in here and there, displacing British goods by substituting those of their own manufacture, and cultivating trade relations with our customers which must inevitably result in our being one day—not, alas! so very far distant, either—being left out in the cold. At the present juncture of affairs, and availing themselves (as, of course, they are entitled to do) of our unfriendly relations with the vast Hindu population of India, these ever alert and frequently unscrupulous trade rivals find an unusually fine opportunity for supplanting us; and I regret to say that not a solitary finger, either official or individual, is being raised to ward off the blow impending or to defend the threatened citadel of our precious Indian trade.

Imports of Sugar.

There has been a remarkable increase this year (says the "Pioneer") in the imports of sugar from Austria-Hungary into India. For the eight months which ended on November 30, the quantity received was 51,700 tons as against 21,000 tons in the similar period of 1907. Java has sent slightly more sugar to India, but the imports from Mauritius have declined by 7,700 tons. France and Germany have practically dropped out of the competition; and Russian imports have been very small.

Industrial Education.

A deputation from the Executive Committee of the Association for the Advancement of the Scientific and Industrial Education of Indians waited on the Lieutenant-Governor of Bengal on the 19th December, and presented an Address of welcome. Sir Edward Baker, after expressing his pleasure at meeting so influential a deputation and thanking them for their welcome, said:—

There are two pieces of advice which I will venture to offer. The first is always to be on your guard against the danger of dissipating your energies by spreading them over too large a field. The second remark I desire to make is this, bear in mind, a very wise observation once made by Mr. J. E. O'Connor that the best hope for the development of Indian industries is to be found in following the line of least resistance. In other words, seek to supply an existing demand, rather than to create entirely new wants in the hope of supplying them. There are numbers of things which are in every day use among the masses of the population and which India does not yet produce for herself, though she is capable of doing so. Let us endeavour to train our young men so that they may be enabled to supply these. If we do this first, there will be already a demand for what we can turn out and we shall not have to face heart-breaking delay and the deferring of hope which must attend all efforts to create foreign wants and introduce exotic industries. From your report I am glad to learn that agriculture, the premier industry of India, is not neglected and that you have in hand a settlement at Deoghar with an available area of no less than 45,000 bigas of land. I am informed that the site is an excellent one, but I hear that the scheme so far as it has gone is not altogether on a business-like footing. If that is the case, I imagine you cannot do better than turn for guidance and advice to your colleague, Sir Daniel Hamilton whose active interest in Indian agriculture is well known and to whom India owes so deep a debt of gratitude for the time, labour, knowledge and personal generosity which he has devoted to the subject.

Construction of Oil Mills in India *

BY

RAO BAHADUR D. V. BHAGAVAT.

Managing Director, Shri Lakshmi Oil Mill, Akola

At page 25 of the Report of the Second Industrial Conference, held at Calcutta in 1906, there is a tabular statement which shows that whereas in 1895 there were in India 163 Oil Mills "carried on mainly by steam," that number fell to 112 in 1904, at the end of nine years. I have no means to find out the causes which led apparently to the closing of 51 Mills in such a short period. But there are a few circumstances, most of them specially applicable to the industry in question, which may explain the failures and which intending Oil-Millers may do well to keep in mind.

It must be remembered that the business of an Oil miller who uses steam power and carries on operations on a very much larger scale than the ordinary country *teli* with his wooden mill and bullock power, is one which partakes largely of the nature of speculation. This is so because it is necessary for him to buy and store oil seeds in advance to last for several months. He cannot place dependence (unless his Mill happens to be in one of the great Port towns like Bombay and Calcutta) on local merchants to supply him with oil seed as he needs them. Oil seeds are always in much demand in foreign countries and are therefore being continuously dispatched to the Port towns for exportation; so that, it sometimes happens that stores of oil seeds held by merchants in the interior of the country are almost or quite exhausted. An Oil Mill whose consumption of seed is never less than several tons per day cannot, therefore, afford to live from "hand to mouth," i.e., look for its supplies to the local markets at all times of the year. It must always

keep in store a considerable stock of oil seeds. A supply sufficient to last for four months is considered the minimum which the miller must always have on hand. There is another consideration which compels the laying in of large stores of seeds. Oil seeds are generally most cheap at the time of their harvest. It is, therefore, obviously to the interest of the Miller to lay in at this time as large a stock of seeds as his means will permit. For these reasons, it becomes necessary to purchase large quantities of seeds several months before they are actually used and long before the extent of their yield in other provinces of the country as well as in foreign countries becomes known. It is therefore not uncommon that owing to abundant harvests elsewhere prices fall and seeds become cheaper than they were at the time of their harvest. *Vice versa*, if crops elsewhere are deficient, prices rise. All this means risk and hazard to the Miller. Thus the Miller is not merely a simple manufacturer, he is, besides, a *speculator*. If the money used by him in the purchase of seeds is his own, his position is comparatively a stable one. But should he be using borrowed money, and that at a high rate of interest, his condition is always one of more or less insecurity.

I have dwelt up to this time on the speculative nature of the Miller's business in respect of the raw material which he uses, but the same considerations more or less apply to the products of his Mill, viz., oil and cake. The latter is almost all exported to foreign countries where it comes into competition with the products of other countries. As for oil, it is almost subject to great fluctuations of prices.

Thus an oil miller is largely the victim of fortune. It may not be amiss to give in this place some idea of the quantity of seed, say linseed, which an oil mill of the smallest size, capable of being remunerative, will consume in one year. The 5 Colonial Oil Mill of Messrs. Ross Downs

* Paper submitted to the Industrial Conference, Madras, December, 1908.

and Thompson, Hull, or the No. 2 Anglo-American Oil Mill of Messrs. Greenwood and Batley, Leeds, is considered to be the smallest size of Mill which is likely to be remunerative. Types of mills smaller than the above are known to exist in India. But I know of two cases in which such mills had to be closed owing to the excessive cost of working them. Now, the 5 Colonial or the No. 2 Anglo-American will consume about 9 cwt. of linseed per hour. Assuming that the Mill works 11 hours per day for 300 days in the year and that the price of linseed is Rs. 7 per cwt., the annual consumption of seed would be 9 by 11 by 300—29,700 cwt. of the value of Rs. 2,07,900, or say, in round numbers, two lacs of rupees. Since as has been explained above, the Miller must have a supply on hand at all times sufficient to last for four months, the above calculations mean that he must have Rs. 50,000 locked up in seed alone.

About Rs. 30,000 to 40,000 are in addition locked up in stocks of oil, cake, stores and outstanding debts.

The above figures hold good only if the mill is of the capacity of 9 cwt. per hour and works for 11 hours per day. If, however, the size of the mill is bigger or it works day and night, as all oil mills ought to do, the investments in seed, oil, cake, stores, and outstandings will be proportionately greater.

Other causes which may account for failures, are insufficient equipment in machinery and plant, buildings and stores. In this connection I should suggest that a liberal margin of extra power should be allowed in calculating the capacity of the boiler and engine, when machinery is ordered for the Mill. The estimates furnished by the makers of oil machinery, as to the power necessary for operating it, are found, in many cases, to be no safe guides. In any case it is always advisable to possess some excess of power. I know of two instances in which though the power purchased was in accordance with the estimates

furnished by the makers, it was found impossible to operate the machinery with that power. Then again, an ample provision must be made on account of godowns for seeds, oil, and cake. Too much emphasis cannot be laid on this point, because in an oil mill the least exposure of the seed or cake to moisture and other injurious influences will cause loss. I would suggest that no new oil mill should be built without previously taking the advice of experts or men of experience as to provision of room and arrangement of the buildings. The proper designing of the buildings is a point of great economic importance, for, if the design is defective, the defects may not be merely the source of future inconvenience, but they may also produce waste, and extra and recurring expenditure.

A third point which must be well considered before constructing a new mill has regard to its situation with reference to supplies of seed. Care must be taken that the mill is built in a place where seed can always be had in plenty. I know of two mills which had to be closed because the districts in which they were built did not produce enough seed for their consumption.

Lastly, it must be remembered that an oil press is not like a cotton press. The manufacture of oil and cake is an art which is acquired after much experience. A new oil miller therefore must expect to suffer losses from inefficient and bad working in the commencement, unless he is fortunate in possessing expert advice to guide his first steps.

If the suggestions made in this paper are kept in mind, it is hoped that the chances of failure will be much diminished.

INDUSTRIAL INDIA.

By GLYN BARLOW, M.A.,

Principal, Victoria College, Palghat.

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AGRICULTURAL SECTION.

American Cotton.

The first public auction of American Cotton grown in the Punjab Canal Colonies has been a success, and the experiment will now go forward. The price obtained was about 25 per cent. better than the price obtainable for Indian cotton.

Manure

A Calcutta paper states that the Oriental Gas Company, Calcutta, is turning to practical Indian uses the results of the manurial experiments with sulphate of ammonia made at the Dublin International Exhibition. "The practical experiments undertaken by the Exhibition authorities to test the value of sulphate of ammonia and the results achieved were so striking that it is a pleasure to us to hear that the Oriental Gas Company has arranged to place this commodity on the Indian market. At a time like this, when the movement for agricultural development is making strong headway, we shall expect Zemindars and others interested in practical agriculture to avail themselves of the Company's enterprise as largely as may be."

Rice Crops.

Extensive experiments carried out in different parts of India and Ceylon indicate that the best returns from the rice crop are always obtained when the seed is sown in nursery beds, and seedlings transplanted to the field when about five or six weeks old. This is the method generally followed in British Guiana, and trials have also proved that planting carefully selected single plants at one hole gives better results than are obtained when two or three seedlings are planted at a hole.

Demonstration Farms.

Two new Demonstration Farms have been opened in Bengal during the past year. One of these, comprising seventy acres, is at Kalimpong and will be worked by the St. Andrew's Colonial

Homes, which is to receive Rs. 5,000 annually from Government for its maintenance. The other is at Frasergunge, where fifty acres have been handed over to the Bengal Agricultural Department for a similar purpose. The land here has been embanked and a crop of rice has now been grown on it.

Irrigation by Machinery.

The use of pumping plant for raising water for irrigation is receiving increasing attention in India. Notably, it has been adopted on a considerable scale in Madras, where elaborate plant has been installed on Divi Island. It is interesting to turn to what is being done in America in this connection. A favourite plan is for a Company to guarantee a supply of water at a fixed charge for every acre and the rates work out at Rs. 24 14 0 per acre in Louisiana and Rs. 36-4-0 in Arkansas, the average lift in the former case being approximately 20 feet and in the latter 40 feet. But they impose conditions in the United States which would frighten the Indian ryot out of his wits. In India if there is a slight failure of the crops, or a shortage of the water supply, the payment for the water and even the land revenue charges are reduced. In America the water companies reserve to themselves the full right to supply water when and how they like, and if they think the cultivator is wasting it to cut it off without forfeiting their claim to payment. Many rice growers have put down wells and installed their own machinery. American methods would not be of much use to us in India, but their system of lifting water might well be studied. We are as yet only on the threshold of the use of pumping machinery for irrigation in India. By its aid we shall be able to utilise the subsoil water far more extensively than is now possible, and to irrigate many thousands of acres of good land too high to be reached by the flow of the canals.

Departmental Reviews and Notes.

LITERARY.

CHARLES DARWIN.

THE UNIVERSITY OF CAMBRIDGE proposes this year to celebrate the centenary of the birth of Charles Darwin and the jubilee of the first publication of "The Origin of Species." It is expected that delegates selected by Universities, Academies, Colleges, and learned Societies will arrive in Cambridge on the 22nd June. Already some 200 delegates have been appointed to represent institutions from the whole world, including the following — Sir E. T. Candy, the University, Bombay; Sir Lewis Tupper, Punjab University, Lahore; and Dr. J. C. Willis, Royal Botanic Gardens, Peradeniya, Ceylon.

POPULAR BOOKS.

"The Readers' Review," has been asking a number of distinguished people to give lists of the books they have read during the past year with most interest and pleasure. The lists are even more divergent than one would anticipate, for there is not a single work which receives more than two votes. Three books tie for first place Lord Cromer's "Modern Egypt" is given by Sir William Anson and Mrs. Humphry Ward; Mr Gosse's "Father and Son" by Mr. A. C. Benson and Dr. B. C. A. Windle; and Mr. A. E. W. Mason's "The Broken Road" by Sir William Anson and the Bishop of London. Mr. Frederic Harrison's list contains four books, "The Government of England," by Professor A. Lawrence Lowell; "Lollardy and the Reformation in England," by Dr. James Gairdner; "Types of Tragic Drama," by Professor G. E. Vaughan, and "Diana Mallory," by Mrs. Humphry Ward. Mr. E. V. Lucas is satisfied with two, Dumas's "Memoirs" and "The Life of Albert Pell," edited by Mr.

Thomas Mackay. It is worth mentioning that all the contributors confine themselves to books published during the past couple of years.

MARK TWAIN.

Mark Twain has formed himself into a Corporation under the title of the Mark Twain Company of New York, with a nominal capital of \$5,000 (£1,000). Mark Twain is President, and his two daughters, together with his Secretary, Miss Lyon, are Directors. Mr. Clemens decided on this step owing to the knowledge that the copyright of his works would soon expire, and that strangers instead of his own kin would reap the financial benefit from his literary works thereafter. By adopting the plan of incorporating the Mark Twain name itself as the property of a perpetual Corporation Mr. Clemens and his friends believe that his heirs will be in a position to restrain perpetually the publication of all of the Mark Twain books not authorised by the Mark Twain Company, even after the 20 year first copyright and the 10 year secondary copyright have expired.

HISTORY OF THE BRITISH EMPIRE.

A book to be called "The Text-Book of the History of the British Empire," will be published next season by the British League of Empire. The work has been prepared under the supervision of an editorial committee of which Professor J. B. Bury is chairman. The editor is Professor A. F. Pollard, who also contributes the section on the United Kingdom, and among the contributors are Sir Frederick Pollock, Mr. H. W. Wilson, Dr. F. W. Pennefather, Mr. E. I. Carlyle, Mr. R. W. Fraser, and Dr. A. J. Herbertson.

THE ASIATIC SOCIETY OF BENGAL.

Proposals have been made by Sir Thomas Holland and other leading members of the Asiatic Society of Bengal for designating that body the Royal Society of India and giving it the power of recognising distinction in any branch of learning by conferring the title of Fellow,

EDUCATIONAL.

COMMERCIAL EDUCATION IN AMERICA.

Harvard University has decided to open a special two years' course in banking and finance, accounting and auditing, insurance, industrial organisation, transportation, commercial law, economic resources, civil service; after examination, the University will award the degree of Master in Business Administration. To undergo this course the student should be one possessing of a College Degree.

EDUCATION IN CHINA

According to *Chinese Public Opinion*, the Chinese Government is making arrangements for the sending of Chinese students to the American colleges. It is proposed that China shall send to American universities and colleges for thirty years from 1909 one hundred a year for the first four years and fifty a year for the remaining twenty-years. The Board of Education is now considering what class of students to send to the States.

EDUCATION IN GUZERAT.

Mr. Chinubhai Madhoolal has given four lakhs of rupees in $3\frac{1}{2}$ per cent. Government securities to be applied by the Government towards the development of science teaching in Ahmedabad, in connection, if possible, with the proposed Outline Institute in Bombay. The Governor in acknowledging the gift said: I am certain it will be a source of the greatest satisfaction to you to feel you have enabled sound science teaching to be given in the important capital of Gujarat. The response to my appeal for means to develop science teaching in the Presidency is far more generous than I dared to hope, and the splendid benefactions, amounting to eighteen lakhs, prove alike the large-hearted patriotism of the givers and their recognition of one of our greatest educational needs.

MINTO PROFESSORSHIP OF ECONOMICS.

Mr. Manohar Lal, Principal, Ranchi College, Kapurthala, who had been recommended by the Syndicate of the Calcutta University for the Minto

Professorship of Economics founded last year to the occasion of Jubilee Convocation won his laurels, both at the Punjab, and in Cambridge. He joined Cambridge as the Government of India scholar from the Punjab about a decade ago and placed himself under the tutelage of that leading authority on economics, Professor Marshall. He secured a first class in Economics at the Cambridge Tripos and the Secretary of State granted him an extension of the scholarship at the special recommendation of Professor Marshall. Subsequently he won what is regarded as the Blue Ribbon of the University in Economics, namely the Cobden Research medal, his competitors being some well-known English Professors. Since last year he has been University Lecturer on Economics in the Punjab University and his lectures are published in the Economic Journal of the Harvard University. He attended the Jubilee Convocation of the Calcutta University as one of the representatives of the Punjab University and had been examining in both Calcutta and Punjab for B.A. and M.A. Examinations.

REQUISITES OF THE SCHOOL.

The primary requisites of a decent school are summarised in the seven points mentioned by Mr. M. E. Sadler in a lecture of his before the London Fabrian Society:—

The State should aim at (i) a reduction in the size of the large classes in many public elementary schools, in order that the teachers may be able to give more individual care to the different pupils; (ii) careful medical inspection, at frequent intervals, of all school children with the view of securing the due physical development of the rising generation, parental duty in the care of children being enforced stringently, with liberal aid in cases of need; (iii) generous provision of playgrounds under skilful supervision to encourage a healthy corporate life in all schools; (iv) raising, at dates to be fixed by Parliament, the present age of exemption from school attendance (with a possible reservation of the agricultural districts), first to thirteen and then to fourteen years of age; (v) the abolition by statute of the half-time system in the textile districts; (vi) the provision of educational care for young people during the crucial years of adolescence; (vii) the laying upon all employers of a statutory obligation to enable their younger workpeople up to seventeen years of age, to attend courses of suitable instruction, provided or approved by the local authority of the district, and held at a time of day which would prevent those attending the classes from suffering from overstrain of body or of mind.

LEGAL.

THE JURY SYSTEM IN FRANCE.

A Reform in the Jury System in France has recently been effected by M. Briand, Minister of Justice, the one-time member of the Socialist Party, who carried out this significant change by ministerial decree or order in council, thus avoiding the ostentation and opposition which would have been entailed by legislation. While hitherto the working classes were not called upon to serve on juries, all classes are now equally liable to perform this important civic duty. In order to enable the poorer members of the community to serve without pecuniary loss, payment of juries had been instituted. The political significance of this reform is self-evident. Whereas hitherto it might with some likelihood of justice be asserted that when workmen or socialist journalists were brought before the law, the middle class juries were apt to be led astray by class prejudice, no such suspicions will attach to the juries now empanelled, who will accurately reflect the opinions of the community in its entirety.

The second important reform instituted by M. Briand has no political significance. Formerly juries were only able to give the verdict of either "guilty" or "not guilty," leaving the sentence entirely to the judge. It, however, frequently occurs that a prisoner is technically guilty of a crime which may be punished by long terms of imprisonment or even death, when, owing to the peculiar circumstances, such as extreme provocation, or if it is a crime of passion, the jury find it repugnant to leave him to the mercy of the law, the addition of the words "under extenuating circumstances" to the verdict of guilty having no legal force to compel judges to impose lenient sentences. In consequence it very often happens that a verdict of not guilty was brought in when there was very little doubt of the prisoner's guilt; an obviously undesirable state of things. Under

the new regulations the jury's charge to return the verdict of guilty or not guilty remains untouched, but they are in addition empowered to confer with the judges the nature of the sentence to be imposed. This democratisation of jurisdiction will have the beneficial effect of putting an end to the scandalous anomaly in the dispensation of justice in France, whereby so many offenders went scot free and the *crime passionnel* was practically unpunishable.—*The International*.

COMPULSORY AMPUTATION.

Under the striking headline "Court orders Amputation," our esteemed contemporary, "The Medical Record" of New York, publishes a remarkable paragraph, which deserves quotation in its entirety: "Because of the opposition of his parents to the operation, surgeons of the County Hospital of Chicago were compelled to obtain an order from the Court directing the amputation of the arm of a fourteen-year-old boy recently. Gangrene following a fracture made the operation necessary, but neither the boy nor his parents would consent." We should not like to question the accuracy of this paragraph; but as it stands, it is a little startling to British ears, accustomed to a large degree of personal freedom, and impatient of official interference in matters affecting the individual as opposed to the collective health. However important it may be to secure obedience to medical orders, it seems doubtful whether—even in Utopia—the enforcement of a surgical operation should properly come within the jurisdiction of a court of law.—"The Hospital."

MORLEY'S INDIAN SPEECHES.—CONTENTS:— Indian Budget Speech for 1907. Speech at Arbroath. The Partition of Bengal. Indian Excise Administration. British Indians in the Transvaal. The Need for Reform. The Condition of India. Speech at the Civil Service Dinner. The Reform Proposals. The Forward Policy. Back to Lord Lawrence. The War on the Frontier. The Government of India. Also the full text of his Despatch on the Indian Reform Proposals. An appreciation of Lord Morley, and a portrait. Crown 8vo, 210 Pages. Price Rs. One. To subscribers of the "Indian Review," Rs. 12.

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MEDICAL.

HARD WATER.

Hard water carries a surplus of lime particles and these may be carried and deposited all through the body. They clog the porous ends of the bones and the joint becomes stiff and full of aches and pains, the articular membrane is irritated and inflamed—articular rheumatism. They are deposited along the fibres of muscles, like beads upon a string, the muscle ceases to expand and contract, draws and forms wrinkles in the outside skin. The faces of the people who have drunk hard water all their lives will be full of wrinkles at 30 or 35 years of age.

GARLIC AND ITS USES.

Some years ago it was pointed out that the value of garlic and the firm credit it receives in France as a remedy for all chest complaints was great. An Indian correspondent of the 'Lancet' now states that from time immemorial garlic has had a high reputation in domestic medicine and also in the ancient systems of the Hindu writers. It is recommended by the earliest of these authorities—Shushruta—for improving the voice, intellect, and complexion, promoting the union of fractured bones, and helping to cure nearly all the ills that flesh is heir to. It was at one time officially recognised in the British Pharmacopœia, and still maintains a place in that of the United States. It is known to contain a volatile oil—sulphide of allyl—to which its many virtues are attributed. An Italian physician, Dr. G. Cavazzani, has made experiments by feeding guinea-pigs with garlic and then infecting them with consumption. The results went to show that the guinea-pigs treated in this way were to a certain extent immune to the disease, but the number of animals used was too few, we are told, to make it possible to draw definite conclusions.

SALT AND THE TREATMENT OF CHOLERA.

A correspondent writes to the *Madras Mail*:—The recent statement that the mortality from cholera has been reduced in the Medical College, Calcutta, from 60 to 30 per cent. within recent months by the injection into the blood of a strong solution of salt, is of very great interest and value to India. Cholera is always rife in some quarter or other, and if the new method of treatment proves as successful in general use as in Calcutta the discovery will be of inestimable value. But the consensus of medical opinion with regard to this disease is that the best way to treat it is that of prevention. In the case of scarcely any other disease does prevention bear so high a ratio of value to medical treatment. And it is well worth knowing on a wide scale that salt has been found in the past to be a valuable prophylactic against cholera. Given in liberal quantities in food it has proved on occasions when its virtues have been stringently tested to have a remarkable value. If double or treble the usual quantity be used in the ordinary processes of cooking a considerable amount of protection is said to be given to the inmates of houses living in exactly the same conditions as others who do not observe this easy way of preventing attack.

It is of interest also to recall the treatment of cholera followed by the *Korvars* of the Southern Mahratta and North—Mysore country. The hereditary occupation of these tribes is the carrying of merchandise, and especially the sale and conveyance of salt. That they are comparatively rarely attacked by cholera, notwithstanding their travels over all kinds of country, may be due to other causes than their close connection with this great convenience or necessity of human and animal life. But when any of their people are attacked with the malady their custom is to boil betel leaves in salt and to give the mixture to the patient in large quantities, and with considerable success. For the success of this method of treatment statistics such as are required by orderly minds are not available. But this also is of considerable interest, and probably of scientific value in view of the established fact, that by the use of this homely commodity in a certain way during some months the mortality in Calcutta has been reduced 50 per cent.

SCIENCE.

SEVENTH INTERNATIONAL CONGRESS OF
APPLIED CHEMISTRY.

Dr. Morris Travers, Indian Institute of Science, Bangalore, sends the following:—"The Congress will be held in London between the 27th May and the 2nd June under the patronage of His Majesty the King and His Royal Highness the Prince of Wales. An Organising Committee has been formed consisting of representatives of the Royal Societies of London, Edinburgh, and Dublin, the Society of Chemical Industry, the Chemical Society, the Institute of Chemistry, and of other societies and institutions representing the most important industries. The scope and work of the Congress is indicated by the following list of Officers and Presidents of Sections:—

Honorary President:—Sir Henry Roscoe, LL. D., F. R. S.

President:—Sir William Ramsay, K. O. B., F. R. S.

Honorary Joint Treasurers—Thomas Tyrer, Esq., and C. Wightman Esq

Honorary Secretary:—William Macnab, Esq., F. I. C.

Presidents of Sections:—

Analytical Chemistry:—Dr. T. E. Thorpe, C. B., F. R. S.

Inorganic Chemistry:—Dr. Ludwig Mond, F. R. S.

Metallurgy, Mining, and Explosives:—Sir Hugh Bell, Bart. and Sir Andrew Nobel, Bart., K. C. B., F. R. S.

Organic Chemistry:—Professor W. H. Perkin, F. R. S., and Professor R. Meldola, F. R. S.

Industry and Chemistry of Sugar:—Richard Garton, Esq. Starch Industry:—Dr. Horace T. Brown, F. R. S., and J. Gretton, Esq., M. P.

Agricultural Chemistry:—Lord Blyth

Hygiene, Medical and Pharmaceutical Chemistry, and Bromatology:—Sir J. Crichton Browne, F. R. S., N. H. Martin, Esq., and Robert R. Batlock, Esq., F. I. C.

Photographic Chemistry:—Sir W. de B. Abney K. C. B., F. R. S. Electrical and Physical Chemistry:—Sir John Brunner, M. P. Law, Political Economy, and Legislation with regard to Chemical Industries:—Lord Alverstone.

The offices of the Congress are at 10, Cromwell Crescent, London, S. W., and full information can be obtained on application to the Honorary Secretary. Information can also be obtained on application to Dr. Morris W. Travers, F. R. S., Director of the Indian Institute of Science, Bangalore or from D. Hooper, F. I. C., Indian Museum, Calcutta.

A NEW FLYING MACHINE.

A Belgian has just designed a new type of aeroplane which he hopes to test next week in Belgium. This inventor has selected as his model those insects which belong to the locust or cricket variety, and he has therefore named his machine the *Orthoptene*, because he hopes that it will reproduce exactly the mode of flight adopted by the insects belonging to the orthoptera class. The winging will have an area of six square metres, and motive power will be obtained through a 100-h.p motor, weighing only about 200 lbs. The weight of the whole contrivance will not exceed 870 lbs.

WHAT "HEREDITY" MEANS.

The word "heredity" is often incorrectly used and its exact meaning is not commonly understood, according to the editorial writer in *American Medicine*, (Philadelphia, October). We read:

"If a child is poisoned a few days after birth no one thinks of the resulting condition as hereditary, yet if the damage is done shortly before birth, it is a very common error to describe it as an inheritance. To be sure, in a certain sense we inherit everything our parents choose to give us, whether it is money earned after we were born, or an unstable nervous system due to their alcoholism, but the term heredity is biologic and technical, referring merely to the loose popular sense of the transmission of acquirements.

"Heredity never originates abnormalities. Degenerate families have normal ancestors, to whom something has happened before or after conception to injure the offspring. It is the opposite of heredity. This is illustrated by some investigations of the gynecologist Pinard of twenty-three families in each of which there was one degenerate, infirm, or idiot child, the sound and vigorous children had been born before or after in each case. In twenty-two of the instances, the cause was found in some disease of one or both parents at or a short time before conception; typhoid, influenza, icterus, gout, or rheumatism. That is, heredity was interfered with and the result is no more an inheritance than poverty resulting from embezzlement by a wicked trustee."

PERSONAL.

BRYAN ON HIS DEFEAT.

Mr. Bryan has issued the following statement on the result of the election:—"It is too early yet to analyse the causes of defeat. I believe that the reforms we demanded will finally be accomplished. If I could regard my defeat as purely personal I should consider it a blessing rather than a misfortune, for I am relieved of the responsibilities of an office that is attractive only as it gives opportunity to render public service. I shall serve as willingly in a private capacity as in public office. God does not require great things of us: He only requires that we improve the opportunities that are presented, and I shall be glad to improve the opportunities for service presented by private life."

Mr. Bryan recently telegraphed to Mr. Taft as follows: "Please accept my congratulations and my best wishes for the success of your administration."

Mr. Taft has sent the following telegram in reply to Mr. Bryan's message of congratulation:—"I thank you sincerely for your cordial and courteous telegram of congratulation and good wishes."

MR. BRYAN.

Mr. Bryan does not encourage the belief that he is an extinct volcano. Notwithstanding his third defeat in the election for President of the United States, he said to a Press representative

Philadelphia:—"I am still in politics and expect to be for about 20 years, and I shall make it convenient to be present whenever and wherever a man or group of men attempt to republicanism the Democratic party. Six million five hundred thousand voters of the Democracy endorsed the platform adopted at Denver. I am satisfied that the great majority of them honestly believed in the platform, and I shall co-operate with them rather than with those who would attempt to con-

ciliate the special interests that defeated the Democratic party and now dominate the country through the Republican party." Mr. Bryan declines to be a candidate again for any office.

DR. CHATTERJI.

Dr. P. C. Chatterji, retired Judge of the Punjab Chief Court, has been admitted as an Advocate of the Punjab Chief Court. This is in recognition of the towering position he held for many years in the legal life of his Province.

SIR HERBERT RISLEY.

Sir Herbert Risley will remain at present on special duty in the Home Department to work out the details connected with introduction of the new Council Reforms.

SIR THOMAS HOLLAND.

Sir Thomas Holland, F.R.S., who has done such splendid work for India as Director of the Geological Survey, proceeds on leave next August, preparatory to retirement, and it is understood that the Manchester University has offered to keep the Chair of Geology vacant for him on the retirement of Professor W. Boyd Dawkins. His successor in India has not yet been appointed.

Malabar and its Folk.

A SYSTEMATIC DESCRIPTION OF THE SOCIAL CUSTOMS AND INSTITUTIONS OF MALABAR.

BY T. K. GOPAL PANIKKAR, B.A.

Second Edition. Revised and Enlarged.

CONTENTS:—1. Thoughts on Malabar. 2. A Malabar Nair Turawad. 3. Marumakkathayam. 4. Local Tradition and Superstitions. 5. The Malabar Drama. 6. The Onam Festival. 7. The Vishu Festival. 8. The Thiruvathira Festival. 9. Feudalism in Malabar. 10. Cock Festival at Cranganore. 11. The Kettu Kallianam. 12. Serpent Worship. 13. Some Depressed Classes. 14. Village Life. 15. Some Phases of Religious Life. 16. The Syrian Christians of Malabar. 17. The Nambutiris of Malabar. 18. The Village Astrologers of Malabar. 19. Western Influences in Malabar.

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GENERAL.

THE THEISTIC CONFERENCE.

The following resolutions were passed at the Theistic Conference held at Madras in December, 1908.

I. That this Conference with great pleasure recognises the aims and work of the Depressed Classes Mission Society of India as Theistic, and heartily calls on all the Brahma and Prarthana Samajes in India to show sympathy and render pecuniary help to the Mission in its work.

II. That the report presented by Babu Avinasha Chandra Muzumdar, Secretary of the Theistic Conference Famine Relief Committee be adopted and published, and that the balance (nearly Rs. 300) be handed over to the General Secretary of the Theistic Conference, to be deposited in bank as a nucleus of a permanent "Distress Relief Fund" and used by the Standing Committee of the Theistic Conference as such on future occasions.

III. That this Conference records its deep sense of grateful appreciation for the noble and self-sacrificing service done to the suffering humanity as well as to the Theistic Church of India, by Babu Avinasha Chandra Muzumdar as Secretary of the Famine Relief Committee.

IV. That the three resolutions relating to (1) Brahma Marriage Act, (2) Maintenance of a register of births, deaths and marriages, of Theists, and (3) the supply of a copy of the publications of the various Samajes to the General Secretary—which were passed by the Conference of 1907 be re-affirmed.

V. That this Conference undertakes to raise Rs. 300 for 1909 and place it at the disposal of the General Secretary to carry out the Resolution of the Conference and authorises Mr. Muzumdar, the President of the Conference to collect the same from different Samajes.

VI. That this Conference while appreciating the good work carried on by the Postal Mission of Bombay, Calcutta, Madras, Lahore and Allahabad requests the various Secretaries to form a Theistic Postal Mission Union for strengthening their hands and extending the work of distribution.

VII. That this Conference records its deep sense of gratitude to the Rajah of Pittapur for his generous donation of Rs. 500 towards expenses of this session of the Conference as well as for the substantial sympathy he has shown to the cause of Theism.

VIII. That the following gentlemen be elected members of the Standing Committee of the All-India Theistic Conference.

Babu Avinasha Chandra Muzumdar, Lahore, Babu Hemchandra Sarkar, Calcutta, Babu Pramathalal Sen, Calcutta, Mr. V. Govindan, Madras, Mr. V. R. Shinde, (General Secretary) Bombay.

A RELIGIOUS CONVENTION.

It has been proposed that there should be a Convention for the elucidation of the doctrines of the different religions followed by the different sections of the Indian Community. To give effect

to the above proposal, a Committee consisting of the following gentlemen have been formed:—

Sj. Sarada Charan Mitra, (late Puisne Judge, High Court), President; Rajah Peary Mohan Mukherjee, C. S. I.; Sj. Satyendra Nath Tagore, C. S.; R. D. Mehta, Esq., C.I.E.; Rai Narendra Nath Sen Bahadur; Babu Mahamaj Bahadur Sing; Rai Rajendra Chandra Sastri Bahadur, M. A. Mahamahopadhyaya Satia Chandra Bidyabhusan, M.A., Ph.D.; Moulvi Siraj ul-Islam Khan Bahadur; Moulvi Mirza Abdul-Fazl; Sj. Gaganendra Nath Tagore; Sj. Abanindranath Tagore; Rev. B. C. Sarker; Mahasthabir Ganeshankar; Purnanda-Bhikkhu; Sj. Dhannool Lal Agarwalla; Swami Suddhananda; Sj. Charoo Chandra Bose; Dr. J. N. Kanjilal, M.B.; Sj. Bhupendra Kumar Bose, M. A. B. L. Secretary; Sj. Kumud Bandhu Sen.

Theses on the following amongst other religions and the different sects thereof will be read at the Convention.

1. Hinduism:—Buddhism, Jainism, Shaktism, Vaishnavism, Saivism, Sikhism, Brahmoism, Arya Samaj, Theosophy.
2. Christianity.
3. Islamism,
4. Zoroastrianism.
5. Judaism.

The Committee think it desirable that each religious Community should elect its own representative to elucidate its doctrines at the Convention.

Gentlemen desiring to read theses are requested to communicate with the Secretary at 85, Grey Street, Calcutta.

Every thesis should contain elucidation of the principles of the religion or religious sect dealt with by it and state its peculiar features distinguishing it from other religions and other religious sects, but it should not contain any attack, direct or indirect, on any sect or religion. No paper should take more than half an hour to read.

Every effort will be made to hold the Convention by the end of last week of January. The precise date will be announced on or about the 12th instant.

POLITICAL.

THE PARTITION OF BENGAL.

In a letter to the *Times*, Mr. I. Arathoon, a senior member of the Calcutta, North-West Provinces and Oudh Bars, has expressed his concurrence in the opinion expressed by Lord MacDonnell in the recent debate in the House of Lords that the partition of Bengal was the greatest blunder since the time of Clive. He says he has been practising at the Bar for nearly half a century and has mixed with all classes of English and Indian society and has said to hundreds of persons who have asked his opinion that the main cause of unrest in India is the partition of Bengal. He considers that Bengal can easily be made a Governorship like Madras and Bombay, and why that is not done is incomprehensible to him.

THE SHAH AND HIS SUBJECTS.

By a natural association of ideas and events the revival of the Turkish Parliament has had a stimulating effect upon the Nationalist party in Persia, who are straining every nerve to throw off the yoke of the Shah's despotic "camatilla," and to restore the "Sacred National Assembly." According to that vivacious observer of Persian events, the "Times" correspondent at Teheran, it seems by no means unlikely that the attempt will be successful, for the tide of Liberalism is gathering strength, while the Government, after a few months of misrule, is at the end of its resources and utterly discredited. The Shah, however, like Joseph Surface in the play utters "the noblest sentiments." "His sentiments," he told the audience at a big Darbar held last month, "were those of the most God-fearing man in the kingdom. It should not be supposed that he had not been pained by the recent bloodshed in this country. He felt extremely sorry for what he

felt to be the work of wicked men. To see an ant killed before his eyes was like sacrificing a white elephant before a Brahmin." And to think that the Persian people do not appear to appreciate this pious potentate! Ingratitude, thy name is Democracy!—"Pall Mall Gazette."

INDIA AND THE BRITISH COLONIES.

Lord Plunket, Governor of New Zealand, speaking at a school prize distribution at Wellington, referred to the lack of interest which the Colonies took in India. Those parts of the Empire which were not self-governing were, he thought, insufficiently considered by the self-governing Colonies. He had even heard it seriously discussed whether India, from a Colonial point of view, was not rather a drag. Personally, he thought there was nothing more magnificent about the Empire than British rule in India. Some of the talk about the present state of affairs was perfect nonsense.

ANTI-ASIATIC MEASURES.

Mr. Roosevelt in conversation with a friend, characterised the anti-Asiatic measures introduced into the Californian Legislature as a piece of folly, bad faith and iniquity. These measures exclude Japanese from the public schools, provide for the segregation of Chinese and Japanese and impose other restriction.

LORD MORLEY'S REFORMS.

Mr. J. D. Rees, in a letter to the *Times*, declares that the charge brought against himself and Sir Charles Elliot that they had been concerned in opposing Lord Morley's scheme of Indian reform was baseless. He says:—"I am far from opposing Lord Morley's scheme, which, if reforms are to be introduced at present, seems to me well suited to the requirements of an exceedingly difficult situation."

A POLITICAL TREATY.

Great Britain and the United States have reached a complete agreement regarding the text of the Treaty for the control and division of the waterways on the Canadian boundary.

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THE RENAISSANCE IN INDIA.

BY THE REV. BERNARD LUCAS.

THE term Renaissance is used to describe the revival of letters in Europe in the Fifteenth Century, and is generally confined to the movement which manifested itself in the region of literature and art. It is however too big a term to be restricted to such narrow limits. In its wider meaning it represents that quickening of the life of Europe which made itself felt in every department of human thought and activity. During the Middle Ages Europe had been sleeping, its life had been stagnating. The causes for the awakening were many and various, but the life once quickened manifested itself in every direction. The men of action set forth on their voyages of discovery, and returned having found new worlds both in the farther West and in the farther East. The students left the shores of traditional learning and returned from their voyage of discovery laden with the treasures of forgotten cultures. The religious souls, under the same influence of a quickened life, set forth on that perilous voyage in search of a purer faith, during which they had to encounter the storms and tempests of the Reformation. The movement designated by the term Renaissance therefore must be understood as embracing all these varied manifestations of renewed life and vigour which ushered in our Modern Europe. The Renaissance and the Reformation are too intimately connected for them to be regarded as separate movements. Neither could have accomplished its true mission except from the help received from the other.

The true significance of both these great movements consists in the fact that they produced a new intellectual and religious environment adapted to the new life which was struggling to the birth. There was a great revival of interest in classical literature and art, but the revived interest did not stop at the lit-

erature and art which it studied. It found in its study of the old, its inspiration for the production of the new. It made use of the living voice of the past, to deliver itself from the tyranny of the dead hand of the past. The Europe of the Middle Ages was the bondslave of the past; the Renaissance and the Reformation delivered her effectually from bondage by showing her that she was not the slave but the heiress of the past. A study of this period of European history is full of suggestion as we contemplate a similar period of "unrest" in India to-day, and recognise in the movements, varied and diverse though their manifestation may be, the signs of the birth of a New and Modern India.

The "Unrest" which is now so generally associated with India, but usually confined to the political sphere, is merely the negative and superficial aspect of something which is positive, and much deeper and wider. The political aspect is more in evidence and attracts more attention, but it is by no means the chief nor the most significant factor in the movement. To understand it aright, one must get below the surface, and study it, not as an isolated factor, but as one of the symptoms of a larger and more deep-seated life-movement. One of the most fatal mistakes which can be made in reference to it, is to regard it as a disease or malady from which India is suffering, which can be best treated by either opiates or more drastic surgical methods. Such a diagnosis is an utterly mistaken one, and the treatment based upon it is calculated to aggravate rather than allay the symptoms. That which is taking place in India to-day is nothing less than the travail preceding the birth of a New India. What is needed is neither medicine nor surgery, but the services of a fully qualified midwife. This is the true diagnosis of India's condition, and both India herself and India's advisers need

to realise it. Good nourishment, a careful diet, gentle exercise, and the avoidance of all excitement, these are the main things indicated in any treatment which may be adopted.

To those who are watching with intelligence and sympathy the condition of India, there is as much unrest in the social and religious sphere as in the political. It does not attract the same amount of public notice, but in many respects it is a far truer indication of the real movement. The unrest in the social and religious sphere affects a far greater number than that in the political. There is a deeper consciousness of dissatisfaction, though there is less realisation of what is needed. Alongside the National Congress, there are the Industrial, Social, and Theistic Conferences, the religious and semi-religious movements like the Theosophical Society, the Arya and Brahmo Samajes. At first sight it may seem as though there were no real connection between these various movements, but a truer view sees in them all the stirring of a new life, and can trace them all to the same cause. That cause is itself a part of a vaster one which is affecting not only India but the World. The contact of East and West, which has become much more pronounced and real during the last Century, could not possibly take place without making its impression on both alike. The close observer of events in England, for instance, will see a similar unrest manifesting itself there as here, though the manifestation takes a different form. Corresponding however with the political unrest in India, there is a similar one in England, making itself felt in the demand of the still unenfranchised man and woman for a recognised place in the national life. In the social sphere there is the rise of the great Socialist Movement, demanding the overthrow of the tyranny of individualism, which has its counterpart here in India in the growing demand of the Social Reformer for deliverance from the tyranny of a form of socialism, the caste system, which has enslaved the individual and prevented the progress of the race. In the religious sphere there is a similar parallel in the rise of what is called Modernism, demanding freedom for each age to formulate its religious conceptions,

untrammelled by the dogmas and formulas of past ages. This again corresponds with the various religious and semi-religious movements in India to-day, which aim at re-statements and re-constructions of the religious and philosophical thought of India.

One of the chief things which it seems necessary clearly to perceive is that the present movement is due to the contact which India has had with Western thought and Western life; and the important corollary which follows from it, namely, that the new life must be an expression of the two-fold influence which has begotten it. The New India which is to be born will be India in the truest sense of the word, but it cannot be a merely resuscitated India. New and foreign elements have been introduced which will demand expression, which will need incorporating in the political, the social, and the religious life of India. The indigenous plant of Indian life has been crossed by the Western variety, and the result must inevitably be a new, a richer, and a fuller life. It is the recognition of this fact, or the failure to recognise it, which divides India to-day far more really and effectively than any of the party names which are chosen. In the political camp the terms Moderates and Extremists do not represent the real divisions. Amongst the so-called Moderates there are Extremists who are merely destitute of the courage of their convictions; and amongst the so-called Extremists there are many Moderates who are only extreme in the expression of their thoughts. We need to distinguish between the ideals and the methods for the realisation of the ideals. There are many in India who would unite on the question of the ideals, but divide on the question of the methods, and vice versa. It is the ideal which is of vital importance, for the discovery of the true ideal in the political sphere will do more than anything else to suppress wrong methods.

The question which really divides India to-day is the question of the direction to be taken. Is this to be a return or an advance? The two dominant watchwords are Backwards or Forwards. The two real parties are the Progressives

and the Regressives. The Regressive party in the political sphere have as their ideal that of an India before the British control; the Progressive party have as their ideal an India which is the result and outcome of British control. The Regressives have their eyes fixed on the India which existed before the advent of the British, and they wish to resuscitate an India which has no more connection with England than existed in the days of Hindu or Mahomedan supremacy. Such an ideal however involves as its necessary precursor, the reconquest of India and the expulsion of the British. It is a declaration of war, and no English Government can treat it as anything else. The advocacy of such an ideal is not a constitutional agitation, it is a seditious campaign, and those engaged in it, whether they call themselves Moderates or Extremists, must be prepared for whatever consequences are attached to sedition. Against such an ideal however there are forces opposed, even more powerful than British arms.

The ideal represented by the Progressive party on the other hand is a New India, the joint outcome of British and Indian effort. It is not an old India of contending powers and constant internal commotion, but a united India in which Mahomedan and Hindu and English are not engaged in life-and-death struggles for supremacy, but in mutual help and effort for the common weal. It is not a demand that India should be severed from the British Empire; it is a request that she be allowed to become an integral part of the Empire. It is not something which is inconsistent with the British constitution, it is the application of the essential features of that constitution to the Indian Empire. In the realisation of such an ideal there is the burying of all old animosities, jealousies and divisions which marked the old India of pre-British days, and the dawn of an era of peace and goodwill to men. Towards the realisation of this ideal, all the best forces both of the Indian and English people are destined to contribute. It satisfies as no other ideal can, the recognised English responsibilities, the legitimate political aspira-

tions of the true Indian patriot, and the political safety and prosperity of the Native States.

India has not only been brought into contact with the political life of England by the study of English history and the reading of current politics, she has been brought into touch with the economic life of England through the vast increase of trade between the two countries. The quickened life of India therefore has also manifested itself in that unrest which has produced the Swadeshi Movement. There has unfortunately been in connection with this movement a great deal of bitterness and hostility to English commerce, but the movement itself is based upon something much stronger and more worthy than national hostility and commercial jealousy. It is the same quickened life manifesting itself in the demand for the development of the resources of India, and a larger opportunity for the exercise of her commercial abilities. On the industrial question, no less than on the political question however, Indian thought is divided into two similar and opposed camps, one of which looks back to the past and the other looks forward to the future. There is a Swadeshim which would limit the industrial life of India to that restricted area which it occupied when its life was self-contained, and its intercourse with other nations was of the most limited kind. It would prohibit the use of every foreign article, and insist on the use of Indian articles only. Its ideal is in the past, and its bugle call is not for an advance but for a retreat. A boycott of foreign goods is as impossible to carry out in the India of to-day, as it would be to prohibit railway travelling and revert to the bullock cart. You can no more recall the India of indigenous products, than you can recall the Old India of pack saddles and trunk roads. In the Modern World, whose marvellous inventions have annihilated space, nearness is no advantage and distance is no handicap. To-day the villager is nearer to the markets of the World than his fathers were to the markets of the District. The Regressives of the Swadeshi party are seeking to recall a past which can never return.

There is however another party in the movement whose watchword is Forward. The ideal of the Progressives is a New India whose economic development proceeds along those modern lines which are the result of a wise adaptation to altered conditions. They would not prohibit the Indian peasant and artisan from buying better and cheaper goods than India can supply, but they would strive to make India supply, wherever possible, cheaper and better goods than she can get from abroad. They would not inveigh against Western capitalists and decry the benefits which come from the scientific application of increased knowledge, but they would create Indian capital and make the utmost use of all the scientific knowledge obtainable in the development and improvement of India's industrial activity. They would not spend their time in lamenting the decay of old industries, they would give themselves to the development of new ones. They recognise that contact with the outer and wider world is not a cause for regret, but an opportunity for making a new India which shall be capable of taking a foremost place in the life and industry of the World. It is this party of progress which has the truest title to the name of Patriotism, which while it does mean the intense and passionate love of one's own country, does not involve the hating of every other country.

In the matter of Social Reform it is equally necessary to realise that the true cause of the unrest is that same contact with Western life and Western ideals, and that the same corollary follows, namely, that the new life must be an expression of the double influence to which it owes its birth. The new social order will not be necessarily a Western social order, it is true, but it is equally true that it cannot be a merely resuscitated Indian one either. The old Indian social order was evolved to meet the needs which called it forth, and the new order must similarly meet the new needs. On this question India is divided in precisely the same way as she is on the political and industrial question, and the party names no more represent the real position of the reformers, than they do the position of the

politicals. We meet with the same two watchwords of Backwards and Forwards, here as there. The goal of the Regressives in the Social Reform camp is an India of the past, before the modern multiplication of castes and social distinctions was known. A pre-Mahomedan India, in which, it is alleged, there were only four castes, in which woman was educated and enlightened equally with the man, in which there were no restrictions on foreign travel, and no child marriages; this is the India to which they would return. It cannot be too strongly insisted upon however that a return to the past, if it were possible, would of necessity mean and eventuate in a repetition of the present. There were, however concealed and unperceived, tendencies in that previous social order, out of which have sprung the evils of the present; and a return to such a social order is but to invite a repetition of the evils. New elements and new ideals of life have been introduced into India, of which that older India had no knowledge, and the true social organization which is needed must be one which makes room for these new elements.

The ideal of the Progressives in the Social Reform party is not the adoption of the social order of the West, for that would be but the exchange of one tyranny for another, the replacement of an order which India has outgrown, by one to which she has never been accustomed, and which was never made for her. It is on the other hand the evolution of a social order in which the right of the individual is not sacrificed to the community, nor the right of the community to the individual. It is an order in which all that is good in the past is preserved, and all that is good in the present is conserved. It is a social order which has lost nothing Eastern which is of value, but has gained everything Western which is worthy. This ideal cannot be obtained all at once, any more than its corresponding political counterpart. It is one however which replaces the strifes and jealousies and contentions of a divided India, by the peace and fellowship and goodwill of a united India, which recognises neither caste nor creed nor colour. Hindu, Mahomedan, and Christian, for all

social purposes, must be recognised as members of a common family. Such a social order will alone satisfy the life and thought and feeling of the India which is yet to be.

In the religious sphere the unrest is far more widespread than in the social and political spheres. This statement will probably be contested by many, but it is one which expresses the unanimous opinion of the missionary body. That which is patent to every missionary is the vast change which has come over the masses in their attitude to that popular Hinduism, which is the only Hinduism known to them. While the social sanctions and prohibitions connected with Hinduism are still in force, the religious aspects of them have lost their hold. The present generation has been to school, and has been brought into contact with ideas and feelings which are quite inconsistent with those of their fathers, with the result that Hindu beliefs and religious practices do not and cannot appeal to them as they did to their fathers. Whether the masses of India are likely to pass over to Christianity is a question upon which there may be difference of opinion, but of one thing there can be no doubt amongst those who have eyes to see, and that is that the masses are slowly but surely passing away from the dominance of popular Hinduism.

On the question of religious reform Hindu opinion is just as divided as on the question of political and social reform, and the same two watchwords indicate the line of cleavage. The reformed Hinduism which the Regressives advocate, looks solely to the religious Scriptures of India, to purely Hindu religious ideas, and to purely Hindu ceremonies for the panacea for the present religious unrest. To these Christianity and Christian ideals are as much anathema, as the British Government is to the political Extremist. It must be admitted that this party is by far the strongest and most numerous, and no words which a missionary may speak on the subject are likely to have any effect on such minds. There are others however who are more open to conviction, and are prepared to take a dispassionate view of the matter. It is a safe rule to diagnose

first and prescribe afterwards. We must first try to understand the cause for the disaffection of the masses with popular Hinduism. That cause is precisely the same in the religious as in the social and political spheres. The religious situation has been as radically altered by the advent of Christianity, as the political situation has been altered by the advent of the British. It is as impossible to return to a Hinduism such as existed before the advent of Christianity, as it is to return to a pre-British India. In the providence of God Christianity has come to India, and it has brought its special revelation to the East, just as it brought its special revelation to the West. It will have to take its place in the New India, just as Western influences and Western ideals will have to take their place in the political and social spheres. It will not be the Christianity of Western dogma and Western organization, but an Indian Christianity whose theology and ecclesiastical organization India will evolve for herself. The Christian missionary and the Hindu religious reformer will have to drop their mutual antagonism, and their mutual exclusiveness, and work towards the common goal of a religious life and thought and experience for the New India whose advent is at hand.

I have tried to show that the movement which is manifesting itself in India to-day in the political, industrial, social and religious spheres, is really a Renaissance and not a mere series of changes without meaning and purpose. Mere change is always resented and opposed, for it is felt to be, what it really is, prejudicial and harmful to true development. A birth, on the other hand, is always a joyful event. The little child has come to take the place of the parent, it is true, but its coming is never resented, and in no country is it more welcomed than in India. Let us once realise that this great movement is the birth of a New India and we shall all co-operate for the safe delivery of a vigorous, a healthy, and a noble child. The New India will doubtless be very different from the ideals which are in the minds of those of us who are attending at the birth, but it will incorporate them all, resolving their differences and harmonising their antagonisms.

MAHOMEDAN REPRESENTATION.

BY

RAO BAHADUR M. ADINARAYANA IYAH.

THE demands made by the All-India Moslem League on behalf of and in the name of the Mahomedan population of this country in connection with the recently announced reform proposals may be summarised under two heads:—

1. The institution of a separate electorate for the election of Mahomedan representatives to the Legislative Councils.
2. The grant of representation in excess of the numerical proportion of the Mahomedan population.

Lords Minto and Morley have expressed themselves in favour of fully conceding these demands but we foresee that if they receive operative sanction they will create difficulties and jeopardise the best interests of the country. In this contingency it is our duty to give expression to our apprehensions and to point out the dangers that confront us.

I have seen it stated in the papers that the All-India Moslem League regards any protest against a separate electorate for the Mahomedan community, as an expression of hostility to that community. This rampant attitude has no justification whatever. We are not prompted by any desire to weaken their voice or influence. We fully sympathise with the idea that they should have adequate, real, living representation in the Councils of the Empire, and that on occasions they should even have more than their proportional representation when questions more immediately concerning them are under consideration. But we object to separate Registers and separate Electoral Colleges and to unduly excessive representation as a standing arrangement, because we sincerely believe that such arrangements will not conduce to their own ultimate

advantage, or to the general benefit of the country of which they form a part. Our only object is to lay the foundations firmer for that feeling of solidarity and harmony between the several communities in the land without which we can never hope to make any real progress.

The Moslem League I believe derives its politics from the old Aligarh School of politicians. For a long time they affected indifference to questions of representation and even protested against the grant of such privileges as being unsuited to the country. The League however has now developed exceedingly great ardour for them. We are glad of this awakened interest, but regret that it should be manifested in a form which is dangerous to the real interests of the country. I am not sure the League has realised what its action and demands portend. For a century and more the various communities in the land have been learning to lay aside their racial and religious differences, to draw nearer to each other, to cultivate a disposition to blend their common interests, and to work together as the equal subjects of the same sovereign, and the children of a common soil. All this beneficent work achieved with great patience and much sacrifice stands now in danger of being undone, by the apple of discord which the League seeks to introduce, and that too at a time when reforms conceived in a spirit of large sympathy and high statesmanship are about to open to us higher spheres of usefulness and to start us on a path of constitutional progress.

For, what are likely to be the immediate results of the action proposed by the Moslem League? We may well pause to consider them in some detail. The spectacle of a separate Electoral College for the Mahomedans cannot have a wholesome effect on the other communities in the land; and it is significant that already the Anglo-Indian Defence Association and the Eurasian, or as it is now called, the Anglo-

Indian Association, have entered the field with similar demands for their communities. The example set by the League is a pernicious one, and if followed by other communities which are not less important, will lead to the division of the country into a number of exclusive and isolated camps, not necessarily hostile to each other, but always prone to attach undue importance to their own self-interest, without regard to what is best for the country. The condition will be somewhat analogous to what we are familiar with in military operations when armies of two different powers are massed together and demonstratively posted in opposite camps. There may be no conditions of actual hostility, but any little spark may create a conflagration between them. At the least, there will be introduced a condition of tension which can never be to the good of the country. The uproarious and fanatical scenes in Eastern Bengal are a warning to us how serious trouble may grow from small and insignificant beginnings where religious differences receive any sort of countenance.

The fear of the Moslem League is that a mixed Electoral College may not secure to them undiluted Mahomedan representation, and that such Mahomedans as may be elected may be pro-Hindu in their tendencies. There seems to be little reason for this fear, if the election of the Mahomedan representatives is left to the Mahomedan members only of the mixed Electoral College. But the argument of the League goes deeper; and they urge that the Mahomedan electors themselves must be chosen from the base by exclusive Mahomedan bodies. I am not sure that they do not contend that even in the lower stages of representative work such as election to Taluk and District Boards and the prospective Village or Union Panchayats, the process should be one of exclusive action. If they do not go so far at present, it cannot be long be-

fore they do so. For it is only a corollary to their present demands. Compliance with such a position would mean that we shall carry to and firmly plant in the villages, which are the lowest units of administration, the seeds of perpetual dissension. It is deplorable that a proposition, so pregnant with dangers and so partisan in spirit, should be put forward by the Moslem League and should find acceptance in any quarter. It speaks a great deal for the magnanimity of the many other communities in the land, not less important than the Mahomedans, that they have not followed the dangerous example set by the League.

Another question which occurs in this connection is, will it be practicable to create a separate register and electorate for the Mahomedans in the scattered condition of their population. How to gather them together separately and register their votes will raise many difficulties, and even if they can be surmounted, the operation will be invested with a factitious importance and create an amount of disturbance which cannot be wholesome in its effects.

The demand for more than proportional representation is equally objectionable. It is contended for and based on grounds of political and historical importance of the community. There are many other communities in the land whose services to Government, and whose historical traditions are not less important, and if a concession is made to the Mahomedans there can be little justification for refusing them to others. This will land us in a scramble utterly subversive of all correct principles of representation. If more must be given to some, it can only be done at the expense of others. A great thinker has said that no man can be rich without in some way beggaring some one else. This has some application in the political sphere also. You cannot give more representation to one community without making some others suffer.

THE BOMBAY MEDICAL CONGRESS.

BY

SIR BALCHANDRA KRISHNA.

ON 22nd February last an event of uncommon interest came off in Bombay. A Medical Congress, the second of its kind in India, took place under circumstances which make it a notable event for the whole of India. A like Congress was held at Calcutta in 1894 under very high auspices. The Congress in Bombay was however organized and carried out on a scale which makes it fit to rank with the great Scientific Congresses held in Europe. The credit of initiating the idea belongs to H. E. Sir George Clarke, the popular, energetic and highly esteemed Governor of Bombay. Ever since his arrival here His Excellency has shown a marked interest in the progress and dissemination of science. The ravages of Plague arrested his attention, and he promptly discerned that inoculation was the only sure means of rescue under the situation and he counselled all public men to make strenuous endeavours to popularize that remedy. With a view to spread correct information about the preparation of the prophylactic fluid and the right method of inoculation, a gathering of medical gentlemen from the different Native States in the Presidency was held at the Patel Research Laboratory early last year, and on that occasion H. E. Sir George Clarke mentioned the idea of holding a Medical Congress in Bombay. Soon after a Provisional Committee met at Government House, and the project of the Congress began to take definite shape. A General Committee of the leading officials and non-officials in the Presidency including the Surgeons-General with the Governments of the different Provinces was formed, and Lieut.-Colonel Jennings was appointed General Secretary. An Executive Committee was also appointed. This

Committee worked assiduously, though unobtrusively, throughout the year and the result of their labours was seen in the unique assemblage of scientists and eminent medical men from all parts of India, as well as from England, the United States, and Japan.

The Congress was from the outset a conspicuous success, whether in point of numbers, the eminence and attainments of the members who attended, or the contributions they made to different branches of Medical Science. All the branches of the qualified Medical Profession in India, Indian and European, Military and Civil, Official and Non-Official, Graduates and Hospital Assistants, in short all who could claim to be qualified medical men had a place as members in the Congress. In all they numbered about a thousand. Besides there were a dozen distinguished foreign members who were ranked as guests. Among the most notable of the foreign members may be mentioned: Professor Ronald Ross from Liverpool, Professor Musgrave from the Philippine Islands, and Professor Shiga from Japan. Dr. Koch and Dr. Kitasato had expressed their intention to attend, but in the end were not able to do so. The latter however sent a paper on Fleas and Plague in Japan. Among the Indian Members may be specially mentioned Surgeon-General Sloggett, Surgeon-General Hamilton, Surgeon-General Benson, and Surgeon-General Stevenson. Several Europeans, Official and Non-Official, and several Indian gentlemen too who have done highly meritorious work in practical life, but the list will be too long to mention here.

The opening ceremony of the Congress was most solemn and imposing. It took place in the Convocation Hall of the University on 22nd February under excellent auspices. Surgeon-General Stevenson opened the proceedings by narrating the history of the movement. H. E. Sir George Clarke as President of the Congress gave the inaugural address which was so remarkable

But its chief merit lies in the fact of the admirable manner in which the book has been compiled and digested from standard biographies of the two men for the benefit of the general reader.

No doubt the most interesting part of the biography is the one which has reference to the settlement of the Punjab and its subsequent administration by the two brothers who, each in his own sphere of appointed work, earned their first laurels, and were universally recognised as the most exemplary type of Anglo Indian statesmen—men who would have shed lustre on any country where they were called to serve. Indeed they amply realised in their respective persons the fact so well sung by the poet that the path to Duty was the way to Glory. It was their statesman-like administration of the Punjab which inevitably brought them to the front and determined Lord Canning to entrust them with the duty of suppressing the Mutiny and pacifying the country—an almost superhuman task which, thanks to other able men under them like Edwards, Nicholson, Montgomery, &c., they so gloriously accomplished. Holding fast by the Punjab, the loss of which would have been the disintegration of the Empire, John Lawrence, with cool courage for which he had earned unenviable reputation, and indomitable perseverance and inexhaustible energy, never ceased to send succour to the beleaguered at Delhi. From the first he determined that the saving of that ancient and historic capital would be the key to all success; and to Delhi therefore he directed all his great energies and resources. Henry Lawrence, on the other hand, remained within the Residency at Lucknow well fortified, watching all around with the eyes of Argus, and directing the necessary Military movements with equally cool courage and an indomitable will which elicit our highest admiration. He was uniformly calm and unmoved in the midst of the most turbulent, terrible, and bloody crisis which

overwhelmed that great city, second only in importance to Delhi, the stronghold for the time of that potent class of militant rebels, the very Bashi-Bazouks of the mutinous Army. He guided, directed and inspired all under him and was for ever looking after the safety of the European population withdrawn betimes, thanks to his foresight, in the Residency—men, women and children, and comforting them with all the religiosity of the devout Christian who had unbounded faith in the Lord on High. India's eyes were turned to Delhi and Lucknow. The younger brother was putting forth herculean efforts to save Delhi at all cost and hazard by a variety of means and resources and the elicit disposing of his small force, besieged as he was, and striving every nerve day and night to save the population within the Residency till relief came. But alas! the fates ordained that ere that relief could be successfully accomplished, he should give back his life to his Maker. A shot from the enemy mortally wounded him. He died a truly heroic and Christian death. But his memory is kept green for ever. It is enshrined in every heart, while a grateful Government has taken every pains to guard his tomb adorned with the simplest of simple tablets bearing the soul-stirring inscription which he himself dictated in his dying moments. Well we might exclaim with the poet that one hour of glorious life is worth an age without a name. John Lawrence survived the Mutiny and saved the Empire, and carried the rich reward which a grateful nation awards to its noblest statesmen and heroes. Shattered and worried with incessant work, sometimes for sixteen and eighteen hours in a day, Sir John left India with the blessings acclaimed by his Government, his countrymen and the vast loyal millions of Her Majesty the Queen's subjects, and was richly honoured. His lifework was done and like Cato fully contemplated on his retirement to live the simple life which had characterised him in India. But the call of Duty again

dragged him from his native home, on the death of the Earl of Elgin, the first Viceroy of that name, who had succeeded the great Canning. So the old statesman-warrior again buckled on his armour and went forth to consolidate the Empire by the arts of peace. It is superfluous to refer here to his Viceroyalty which witnessed the first solid foundation of Public Works—Railways and Irrigation Works by the State with borrowed monies—and reforms in many a great department. Sir John had from the very beginning of his career an economic conscience which was to be seen in its fullest development during the Viceroyalty and many indeed are the anecdotes related of his economic policy in relation to the other Presidencies and Provinces, notably Bombay where ruled his former colleague in the Governor-General's Council, Sir Bartle Frere, a man of the most liberal ideas in public expenditure and a great "Imperialist" to boot. But limited as the revenues of India then were, with few elastic sources, he was perfectly justified in husbanding the State finances. He sat tight on the Imperial Treasury and fully believed in that great economic maxim that in matters of State finance no man should be trusted. Sir John retired in 1869—full of years and honours. Again a grateful Government rewarded him with fresh honours—a peerage, and he lived long enough to take an active part in the angry controversy which had raged round the Second Afghan War then imminent—a controversy in which he fought hard, well supported by his Military colleague in the Viceroyalty, Lord Sandhurst to combat the inglorious and deadly policy of the "Spring Forward" School which has although brought nothing but the greatest disaster to the British Indian Empire and the British arms alike.

Such were the two Lawrences. Their like will never more be seen in India. And it is true to say that their names will be cherished in this country for generations to come. Alas! that India

should have fallen on evil days. With the country governed in all parts with men of their type we should never have witnessed that unrest and all the direful consequences which have followed in its train. We severely miss at this critical juncture statesmen of their vast political sagacity, administrative talent, abiding sympathy, and, above all, of that true Christian spirit of righteousness which exalts a nation as the Scripture solemnly enjoins.

Lajjavati.

A Tale in Seven Chapters.

BY

SWARNAKUMARI DEBI.

CHAPTER IV.

And Fulcoomari, was she happy to be under her paternal roof once more? Fourteen summers had elapsed since the day when she was taken a timid little child-wife into her father-in-law's house, and years bring their changes. Ah, they had wrought a change indeed in the house which she had left a happy child. Her mother once beautiful and cheerful had become old, and oh, so stern! The sister-in-law whom she had bidden farewell a girl, had grown to be a woman; yes, a woman like herself. Her brothers had grown older, they had become men whom she had left as half-grown youths. And then the many children whom she had never once seen before. All seemed so strange, so new to her, but most of all this sweet-faced girl, Lajjavati, and oh, the conduct of the family towards her! Was this indeed the home in which her sunny childhood had been spent, the home she had so longed to see once more? Fulcoomari's heart grew heavy with the thought.

She had tried to plead her little sister-in-law's case, she had attempted to reason with her mother. But she had so far only made matters worse. Now

Poor Lajjavati became nervous, her sister-in-law's affection touched her deeply. "How could I allow you to go into the kitchen, Thakurji?" she replied sadly.

"But why not, child? Am I then a stranger in this house? Why do you not deal frankly with me?" Fulcoomari became vexed with the persistent little girl; she was about to leave the room.

But now Lajjavati explained.

"Don't you understand, Thakurji, don't you see that mother will get angry with me if I allow you to do my work?"

"But I shall settle everything with mother."

Lajjavati became silent, she reflected for a while. In her little world there was naught save the daily routine and to have this broken seemed a great occurrence. Besides the severe treatment to which she was subjected had made her too timid to accept any new proposal, and then there was the inevitable thought coming uppermost again that she might cause pain to another. This made her little face flush; "Oh, Thakurji," she called out, "No, no, this cannot be."

"Is this your final decision? Good then, do as you think best. But remember, I shall not eat the food you cook."

And now Fulcoomari left the room half angry. Lajjavati called her back, but she did not return. The inevitable had come. The sister-in-law whom she loved so dearly, she too had grown angry with her, and yet not a day had passed since her arrival. She was disconsolate, meanwhile her head was throbbing, she felt excited and feverish. It was Fulcoomari's great love for her which had caused her to grow angry. Lajjavati felt this and yet it pierced her heart. And now the foolish little girl wept and wept. The World seemed so dreary, so lonely to her. "Would that I could die," she sobbed, "for even she has grown angry with me."

CHAPTER VI.

She could not remain in her room long, duties called, and she must be up and doing. What should she see, however, when she arrived in the kitchen, but Fulcoomari really busy at the stove. Poor Ful, she acted awkward, it required no expert to see that she was but a tyro in this branch of domestic duties. She needed instructions from the elder daughter-in-law, which the latter laughingly gave, as she busied herself with the vegetables. With a kettle of *dal** on one side and a pan of boiling oil on the other, Fulcoomari had her hands full.

"What am I to do now, the oil is boiling?" and again, "now the *dal** has commenced to boil; see, it already overflows the kettle, what is to be done?" Rescue came too late, a little of the boiling water dropped on Fulcoomari's bare foot. Just then Lajjavati arrived on the scene. Oh the dread that overpowered her and the pain! Her little pale face turned paler still. How quickly she attended to the burn, she felt the pain more than Fulcoomari herself, what would she not have given if she could have borne it for her entirely.

But poor little girl the stars are against you, in the doorway has already appeared the form you dread so. There was a moment of eloquent silence and then the flood of angry words that all who knew her feared so.... Her daughter cooking! By whose orders was this? and the misfortune of it, she had to burn her foot. Well, what wonder, for was it not all the work of the princesses over there? They must be satisfied now that they had succeeded in burning their sister-in-law; and yet her daughter was home on a short visit only etc, etc.

The elder sister-in-law pleaded her own case. She had told Fulcoomari not to enter the kitchen, but if the latter insisted what could she do? If Lajjavati had taken ill, she was perfectly willing

* Lentils.

to take her place at the stove, but who had asked Ful to come and cook?

"Oh that's it, is it?" retorted the angry woman. "The young lady is pleading illness, and therefore my daughter must do her work. Hear me, Ful; daughter, come away, or I swear by the soul of my mother I shall strike my head against the ground. There never was another such a daughter-in-law."

Fuloomari cast a glance of reproof at her elder sister-in-law. "I have come here of my own accord," she explained, "just let me finish this dish, mother, and I shall go."

It was wasting words, the old lady would have it her own way. "This would be nice work, you will do the cooking, and that girl is to sit by idly? Do listen to me, or you will spoil her entirely, for believe me, the like of her I have never seen before." She now took hold of her daughter's hand and pulled her away bodily. The remainder of the morning she spent in watching her so closely, that Fuloomari could not get away from her.

CHAPTER VII.

Lajjavati quietly stepped up to the stove and attended to her duties silently. She finished her work, but at the end found her strength gone, so she retired to her room and lay down. It was left to the elder daughter-in-law alone to-day to see that the guest received proper attention while eating. Little Punturani called her *Pishina* (paternal aunt) to come and dine. Fuloomari came accompanied by her mother, who noticed immediately the absence of her younger daughter-in-law. Where was her ladyship, she enquired sharply, did she consider it beneath her dignity to come here?

It was little Punturani who replied "Mother is quite ill, she is lying down."

"This is all pretence. She always falls ill when there is any work to be done."

But Fuloomari grew most anxious. She knew Lajjavati must be seriously ill, or she would not fail to be present during her meal.

"She has been ill since morning," she explained to her mother, "and the work she has done in the kitchen this morning has not improved her condition either. I only pray her illness will not take a serious turn."

"You speak strangely, Fuloomari, why do you forebode ill and at this time too? She may have a slight headache, but why should she lie down on account of that? Such things might all do very well in a rich house, but people of our own circumstances cannot afford to cultivate such habits."

Fuloomari remained silent. But after breakfast she went to Lajjavati's room, and her mother involuntarily followed her.

"Her forehead is hot as fire," she said, placing her hand tenderly on Lajjavati's brow, "and she is shivering with cold. Where is her quilt again? Last night she had none at all. She has been exposed to the cold the entire night, and this has caused her to fall ill." Her mother-in-law began to see that Lajjavati was really ill, still she was unrelenting. "Is she then the daughter of a rich man that she returned the quilt I gave her? Could she not pass a single night with it? Just because her quilt was exchanged must that put her on her sick-bed?"

Poor Lajjavati had not heard a word of this arrangement with the quilts, and when while arranging her bed in the morning, she saw a quilt that did not belong in her room, she naturally concluded the maid had made a mistake, and she returned it by Punturani. Fuloomari wished to hear no more of the matter.

"Let the matter drop here," she said calmly, "only see that the missing article is replaced."

Her mother left the room, and the two women were left alone. Fuloomari looked at the sweet pale face on the pillow, the sight of it made her

crime to an increased appetite for crime, that man was Georges Couthon.


In conclusion let us consider for a moment the remarkable institution known as the "Maison Belhomme," a revolutionary prison where the September murderers never penetrated, whence fatal tumbrils with their load of victims never started for the guillotine. Belhomme was a doctor who kept a private Asylum before Revolution, and who conceived the brilliant idea of putting his establishment at the disposal of the authorities for those who did not like a common prison and who could afford to pay for it. His proposal was accepted, and in a short time his house was full of very rich 'aristocrats' who obtained the favour of being consigned to Dr. Belhomme by heavy bribes. It was a favour worth securing. It was said that the public accuser, Fonquier-Tinville, bargained with Belhomme not to trouble his inmates on condition of receiving his share of the profits of the establishment. The inmates had to pay monthly and those who could no longer afford to buy their lives were drafted off to some less-favoured prison, such as the Abbaye or the Conciergerie. The price of a very small room was 1,000 livres a month; and other charges were proportionate. Finally Belhomme was arrested, sent to a rival institution, where we may hope he was well exploited, and finally condemned to six years in the galleys. With this the history of the "Maison Belhomme" may be said to close; but one other anecdote of a similar institution is too curious to be omitted, especially as it is authenticated by the records of the Law Courts. In 1787 a young noble whistled loudly as Marie Autoinette was entering the Opera. As a punishment he was sent to a private Asylum—a course not infrequently followed with venial offences. This young nobleman remained there till the Revolution, and then, his family estates having been confiscated, the State con-

tinued to pay for his board and lodging out of the sequestrated revenues. This went on till 1837, when accidentally his case was brought to light and he was adjudged sane and set at liberty. But the colossal events of the half-century of his imprisonment were all unknown to him! He was lucky, says M. Lenôtre. Had he been free, he would have been guillotined as a Royalist or Girondin or Jacobin; shot in Brittany or starved in Germany; or, had he rallied to the Empire, as many did, he might have found his way to a military execution on the Plain of Grenelle for conspiring for the return of Napoleon. Such were the civic rewards most commonly bestowed upon these who took it upon them to play a part in the confusion of the times. Indeed it was a hard choice, between the bullets of the enemy or the guillotine of monomaniacs.

Migration and Dispersion of Human Race and the Earliest Invaders of India.

BY

MR. MOHANANDA GUPTA.

 R. Bryant, the celebrated author of "Analysis of Ancient Mythology," has got an interesting discussion in his book concerning the migration and dispersion of the human race. Following Biblical History, he observes that a migration of the several branches of the great family that survived the Deluge took place long antecedent to the confusion of tongues at Babel, and the consequent supposed dispersion of all mankind. That migration, he labours to demonstrate, took place, not from the plain of Shinnar, but from the region of Ararat where the Ark rested. He contends that neither the confusion of tongues nor the dispersion itself was universal but would confine those two circumstances to the daring and rebellious race, who were engaged in the erection of

a secret hiding-place. Leading from the King's bed-chamber to the Dauphin's room there was a short panelled corridor. One of the panels was taken away, and then appeared an iron-door, about a foot-and-a-half square, closing a shapeless hole roughly hewn in the thickness of the wall.

The man "with yellow complexion and sunken eyes" was Gamain, a lock-smith of Versailles. His father had been in the Royal Service, and he himself had instructed Louis in his hobby of lock-making. When the King was almost a prisoner in the Tuileries and was meditating flight, he wanted to put his important papers in a safe place. His valet, Durey, was sent for Gamain, who was to fix the iron-door, which the King himself had made in a little private workshop, in the hole which had been excavated. When the King was imprisoned, Gamain was greatly disturbed in spirit. He feared lest some other should reveal the hiding-place and inculpate him. Hence his revelation. As a reward he was appointed one of the Commissioners for Versailles to remove all paintings, sculptures, etc., which might recall "royalty and despotism," and presently became a Municipal Officer.

But this is not the end of his story. The Municipality of Versailles was accused of lukewarmness, and dissolved. Henceforward, as a revoked functionary, Gamain became fair prey for the guillotine. The idea of the prison, the tribunal, the scaffold, haunted and terrified him. How could he escape? Urged on by fear, he concocted a story as abominable as it was foolish. He said that the hiding-place was made in 1792 (we know from other evidence that it was made in 1791); when the work was finished, he added, the King poured out a large glass of wine with his own hand, enjoining him to drink it to the last drop. As he was returning to Versailles, he was seized with horrible convulsions, and almost died. He was paralyzed in his limbs for five months after, and, as soon

as he was able, he went to Roland and revealed the secret. Such was Gamain's fable, and it had the immense advantage of winning Revolutionary sympathy and of explaining why he did not reveal the hiding-place sooner. The Convention swallowed the story greedily, and voted Gamain a pension. It has even been believed in modern times. It remained for M. Lenôtre to show the absolute falsehood of it. The records of the Municipality of Versailles show that Gamain was attending its Meetings continuously during the period when he said he was paralyzed and could not possibly go to Roland with his secret. But the story is characteristic of the Revolution. Gamain's terror, his treachery, his invention, his glorification as a martyr, are all intimately characteristic of those days.

It may surprise the reader that sufficient evidence should be left to re-construct an individual history thus completely. But M. Lenôtre's industry and penetration are astonishing. Another example of them is afforded by the account of Roland's suicide. Roland and the Girondins, having accomplished the execution of Louis and Marie Antoinette, were themselves hounded to death. Roland's downfall was only the climax of his other misfortunes. His wife was in love with another man, Buzot; and could Roland have been disposed of by himself, the two would not have wasted many tears over the fate of "our uncle" as they called him. But unfortunately his fall was accompanied by the destruction of the whole party. Madame Roland herself was sent to the Abbaye; Buzot had to escape to hiding in Caen, at the same moment as Roland fled from Paris to take refuge in Rouen. There lived two women, Mmes. Malortie, sisters of a girl whom Roland had been passionately in love with before his marriage. There he lay hid for five weary months of inaction and self-torture. All his political friends were dead or proscribed. His dream of liberty and justice had vanished.

His love had turned to raging jealousy. Finally he learnt that his wife had been condemned to death. Up till then he seems to have clung to life, because so long as he lived, she was separated from her lover. But with this fatal news, he gave up all desire of life. With his two friends he gravely deliberated what to do; decided on death; and prepared to execute his purpose. So evidently wretched was he that they do not seem to have found a word of protest to offer. That evening he calmly burnt his papers, and after nightfall he sallied out (even his costume is described) and walked to a distance of some three leagues from Rouen. Finally he entered a covered path leading through underwood by the roadside. There he stabbed himself with a sword-stick.

Another curious episode of the Revolution is connected with Couthon, one of the Jacobins whose triumph led to Roland's suicide. He was a cripple. Disturbed by a jealous husband in a gallant escapade, he had remained all night long in a cesspool up to his neck in water. He escaped at dawn, cured of his love for adventure but crippled for life. This man was one of the most energetic members of the Convention. He assiduously followed the sittings. How did he get there? Till recently that was a problem. Not much of a problem, but the man was remarkable. As a bosom-friend of Robespierre, he had a great weight and influence. Kindly in appearance and gentle in manners, nevertheless his heart was lacking in pity. A man went to him to appeal for mercy on behalf of certain Magistrates who had been accused of lukewarmness in the Republican cause. Couthon expressed all sympathy. Lured on by this, his interviewer dared to ask whether Couthon knew that sixty-three men were that day to be executed on the same charge as that of which the Magistrates were accused. Couthon made violent efforts to reach his bell to summon his attendants.

The by-standers intervened and warned the unlucky questioner to leave the house at once, explaining to him afterwards that Couthon had only assumed the appearance of gentleness in order to sound his visiter, and that unless he had made his escape on the spot, he would have been added to the sixty-three victims who that day were to be executed.

This human tiger then attended the Convention daily. How did he get there? Some have said that he was carried on a man's back, and various other possible means have been suggested. But not long since a bath-chair was presented by one of his descendants to a Paris Museum. It was propelled by two cranks for the hands, one on each side. It had been found at Versailles, having belonged to the Comtesse d'Artois; and was assigned for Couthon's use by the administrators of the palace. In this he doubtless propelled himself about, and people would have smiled at the sight, had he been less feared. His helplessness must have accentuated his anguish on the occasion of the Thermidor reaction. The rioting had already begun when his friends sent for him to the Hotel de Ville. He arrived there safely. But when the men of the Convention broke into the building, the wretched Couthon could not even rise from the seat in which he had been placed. He and his friends were seized, and, after six terrible hours, sent to the Conciergerie. About four o'clock on the same day they were sent to execution. Couthon was the first. His crippled state prevented him from being executed in the usual summary manner. His execution lasted fifteen minutes, during which the wretched man uttered piercing shrieks, hardly drowned by the triumphant shoutings of the mob. In such a case, we may well remember the famous line, "Thus perish all who work such deeds." For if ever there was a man who in cold blood delighted to send victims to the scaffold, who pitied neither sex nor age, and who was merely impelled by

must be observed, three heroes of the name of Rama celebrated in the Indian annals. But according to the last author these splendid exploits may all be referred to the mighty son of Cush.

The Outletes² who entered India over the *Scindhu*, probably pushed on and extended their conquests along the western regions of India, till they had established themselves in that famous city, which Arrian says was the capital of the *Cuthet*, *SANGARA* and which was afterwards taken by storm by Alexander. Shenar, says Mr. Bryant, is sometimes called *Singar* and *Singaru*; and it is not improbable, that, attached to that country from which they were so disgracefully driven, these successful invaders of India might give this name to their new metropolis as a memorial of their original country. The alteration of a letter is not material. D'Anville is inclined to think that *Sangania*, a province of Guzarat, may be *Sangara* of Arrian to which however Major Pennel urges strong objection. The inhabitants of the said province of Guzarat were, however, long known as the greatest robbers and bandits on the whole coast and if they were the descendants of the Cuthete invaders of India they did not appear to have swerved from their original character.

There were conflicts of rival Colonies which culminated in the great and decisive battle described in the *Mahabharat*. Since that battle, the national theology, politics and manners appeared to have experienced a great change. It was the immediate consequence of the triumph of the invading Cuthetes, that all degenerate superstitions of Ham, the worship of the *Phallus*, the veneration of *Serpents*, the adoration of the *Solar Orb*, human sacrifices and every other Egyptian rite, the remarkable prevalence of which in India has so long perplexed the antiquary, commenced. Stupendous caverns were scooped from the bowels of the Earth and vast pyramidal temples were erected upon its surface.

No nation upon Earth, says the author of the "Analysis," was ever so addicted to gloom and melancholy as these wandering sons of Ham. In consequence the primitive, mild and benignant religion of Hindustan suddenly changed its feature, and the angel of benevolence, that before presided over and directed the public worship of the Deity was converted into a demon with an aspect replete with wrath and vengeance. This alteration in the religious worship soon became visible in the appearance and manners of the people. The deep wrinkle of thought and the pale cast of despair and melancholy sat upon the countenance formerly illumined with the brightest ray of hope; while the eye that once sparkled with holy transport, now sank in all the languor of grief, or became darkened with the scowl of mistrust. A tedious round of *seperstitious ceremonies* usurped the place of genuine devotion. Modes of penance, the most frightful and excruciating, were established in the room of that heartfelt contritions which is at once most pleasing and pacificatory. Emaciated with continued famine, and staggering through extreme weakness, in all the consecrated groves and forests of India, were seen the expiring victims of voluntary torture.* The temples echoed with the shrieks of penitentiary anguish, and the altars were deluged with a wanton profusion, both of human and bestial blood.

The Deity himself, the great Brahine whom the Indians were, in their primitive Age, originally taught a spirit, was misrepresented in symbols and delineated by monstrous sculptures, though these sculptures were frequently executed and designed not without skill. There is one on the Ganges of Harie (a title of Vishnu) steeping on a vast serpent, both figures of exquisite workmanship: and the

* In the Heetepades the forest of the Prophet Goutama is mentioned as the forest dedicated to acts of penitential mortification. Heetepades page 243.

fabrication of which, as well as the caverns of Salsette and Elephanta, on the two opposite shores of India may justly be assigned to the remotest Era of the Indian Empire.

It was the peculiar delight of this enterprising race to erect stupendous edifices; to excavate long subterranean passages from the living rock, to form vast lakes, to extend over the hollow of adjoining mountains magnificent arches for aqueducts and bridges, in short, to attempt whatever was hazardous and difficult and to carry into execution whatever appeared to the rest of mankind impracticable. Assyria and Egypt were covered with these wonders in sculpture and prodigies in Art, which their daring genius and persevering industry executed. It was they who built the tower of Belus and raised the pyramids of Egypt. It was they who formed the grottoes near the Nile and scooped the caverns of Salsette and Elephanta and built the pagodas of India. Their skill in mechanical powers, to this day astonishes posterity, who are unable to conceive by what means stones, thirty, forty, and even sixty feet in length and from twelve to twenty feet in breadth, could ever be reared to that wonderful point of elevation at which they were seen in the ruined temples of Balbec, Thebais and Kanarak. The pagodas of India are scarcely less wonderful in magnitude and elevation and they evidently display the bold architecture of the same indefatigable artificers.

An endeavour has been made in this article to account in a somewhat satisfactory manner for the immense disparity and vicissitude subsisting through successive ages in sentiment and practice between the Hindus or rather, between the two great sects of Vishnu and Siva, between those who delight in bloody sacrifices and those who shudder at them. The hypothesis adopted appears a plausible method for solving historical difficulty and the only certain clue for unravelling the theological mystery. It will be remembered however that the whole thus offered for public consideration is professedly a conjecture, but not an inconsistent or an improbable conjecture.

THE IMPERIAL GOVERNMENT.

BY
MR. GOVINDA DAS, (Benares).

IN dealing with the powers of the Supreme Government, its constitution and its machinery, the very first point that attracts attention is the Viceroy, his qualifications, his status and his powers.

There does not seem to be much danger of this, the finest post in the British Empire, becoming a preserve of the Indian Civil Service. So far there has been only one departure from the invariable practice and the chances are few indeed of that departure becoming a precedent. The magnificent political patronage involved is not likely to be surrendered by either of the powerful parties ruling England. The Viceroy will continue to be a nominee of the party in power for the time being. Both parties have however recognised that the post is not to be made a party-question in the American sense of 'spoil to the victors' which would spell ruin to any serious and proper administration of this country. It goes without saying that the post is a reward for recognised party help and it will continue to be bestowed only on those who have rendered conspicuous service to the party that happens to be in power when the post falls vacant, and are also otherwise fully qualified by administrative and political experience; but some queer notions of dignity prevent a commoner being appointed. Lord Curzon's case seems to be decisive on the point. If the choice of the Prime Minister falls on a commoner he will be ennobled before being sent out. Another thing—no Viceroy-designate is likely to repeat the mistake of Lord Curzon, who while accepting ennoblement did not wish to be exiled from the House of Commons. He found that after years of almost kingly dignity, he was no more fit

to stand the rough and tumble life of the House of Commons. Such superior positions cannot but tell on the moral fibre of a man, and the shadow of "the divinity that doth hedge round a king" comes, in however modified a form, to unfit him for the ordinary heckling of the House of Commons politics, quite as effectually as if he had been born an aristocrat. Coming back to the question of the class from which such exalted personages are to be chosen, there is little danger of their ever being chosen from the Royal family. The political and other reasons against such a step would overwhelmingly be against any English Cabinet making such a choice. But it is necessary to say something about this point from the Indian point of view, as suggestions to that effect have been made from time to time by persons in this country, of diametrically opposed political views. Neither, Radical, nor Conservative, neither plebian nor aristocrat, neither Hindu nor Mussulman has realised what the establishment of such a miniature Royal Court, would mean to India as a whole. They have been simply led away by the glamour of the idea, plus perhaps a semi-conscious feeling that the 'aristocrats' of the Indian Civil Service would not then be able to hold their heads so very high as they do now, in the absence of genuine aristocracy from their own land.

From the point of view of the good of the sweating and teeming millions of India nothing could be more retrograde than such an appointment, if English party politics could ever compose their differences to the extent of sinking their beneficial rivalry and agreeing to set up a simulacrum of a Royal Court with a Prince of the blood Royal to preside over its destinies. Apart from the inevitable fact that under Oriental surroundings it is sure to attempt to eclipse the rather thin splendour of the English Court itself, which could not be tolerated, it would be financially ruinous to poverty-stricken India. If this is not enough argument to check the

ardour of the champions of Royalty, we might remind them here that the Viceroy is a hard-worked official with a splendid training behind him and not a merely superfluous ornament, whose functions are purely social. Now, how many Royal Princes there are who could be trusted to have even average abilities or average application to business? Bigshot, an undisputed authority says on this point of Royal ability:

"He can be but an average man to begin with; sometimes he will be clever, but sometimes he will be stupid; in the long run he will be neither clever nor stupid; he will be the simple, common man who plods the plain routine of life from the cradle to the grave. His education will be that of one who has never had to struggle; who has always felt that he has nothing to gain; who has had the first dignity given him; who has never seen common life as in truth it is. It is idle to expect an ordinary man born in the purple to have greater genius than an extraordinary man born out of the purple; to expect a man whose place has always been fixed to have a better judgment than one who has lived by his judgment; to expect a man whose career will be the same whether he is discreet or whether he is indiscreet to have the nice discretion of one who has risen by his wisdom, who will fall if he ceases to be wise."

"Theory and experience both teach that the education of a Prince can be but a poor education, and that a Royal family will generally have less ability than other families." What right have we then to expect the perpetual entail on any family of an exquisite discretion, which if it be not a sort of genius, is at least as rare as genius? (The English Constitution. c. p. iii.)

A Royal Court will be a hindrance rather than a help to the good government of the country. Court influence as we see in highly-civilised and largely-democratic Europe even in the 20th Century is not always an unmixed blessing. "What these influences are every

one knows; though no one, hardly the best and closest observer, can say with confidence and precision how great their influence is." (Bagchi.) "These sinister agencies" as Bagchi calls them come to the surface off and on when a *camarilla* is exposed by another *camarilla*, causing horrible scandal and intense bewilderment as they did in Germany recently, and have done so in every Court from time to time.

The time of the Court unable to transact business will, then, be naturally taken up wholly with the frivolous ceremonials and the fripperies of Government to the detriment of incessant, unpleasant, hard, vast, complicated and miscellaneous daily work which must be done if chaos is not to be produced. In fact as it is, the present social functions of even a Viceroy take up too much of his time and are unfortunately tending day by day to become quite as important factors as his administrative functions. It is necessary to raise this warning voice in time before it also becomes a 'burning' question. This question is already beginning to be asked by the taxpayer, whether all this lavish display is right and proper, while famine after famine is laying the land desolate and killing off peasants and cattle by the million? He naturally asks who are the people that benefit by all this extravagance and display? The social amenities of gubernatorial life are for a handful, who are not of the land. These entertainments are the preserves of the European official and non-official populations of the hill and plain capitals and some times a stray Native Chief. How does it benefit the teeming millions of India who have to provide the wherewithal for these grand shows? India is only the poorer for these costly social displays. Sir Frederick Lely has some acute remarks in his *Suggestions for the better government of India* (p. 15) on this point. He says:—"I may note in passing that the Governor should never visit a town without making a not excessive but tangible gift to the public. A Bud-

get Grant of say Rs. 25,000 in all, every year for this purpose would be of infinitely more political use than the *sumptuary allowance for dinners and dances to Europeans.*" (The italics are mine.) The author has touched here a very sore point of the Anglo-Indian Administration of India, and while not meaning it, has shown how very English and insular are the surroundings of the Governors and how the Indians are wholly excluded from them. Incidentally this also raises the whole question of sumptuary allowances to these highly-paid Heads of the Administrations. It is an ever-increasing burden and there seems to be no check upon it. Why should it not be abolished altogether?

The next question to be considered is the salary of the Viceroy. No other servant of the Crown in a similar high position,—whether in Australia, Canada, Ireland—gets more than one lakh or if the present rate of Exchange is taken as the basis, Rs 1,50,000 a year. In the constitution-making that is going on for South Africa, the pay of the Governor-General is fixed at £10,000. Surely this is ample emolument and there is not a shadow of reason or justice for burdening poverty-stricken India with fully double that rate. The household arrangements of the Indian Viceroy which are probably on a more magnificent scale than in any other possession of the Crown, badly call for the pruner's hands. For all this lavishness and display is due to a fancied necessity of vying with the gorgeousness of the 'barbarous' Orient, and not to any inherent necessity of the case.

Before going on to deal with the powers and functions of a Viceroy some remarks might be made about the tenure of his office. No legal limit is fixed to the term of office, but custom has grown up which fixes it at 5 years; and this is the case not only for the Viceregal term of office but also of many others, for instance, the Subordinate Heads of Administrations, the Executive Councillors and so on. It was not so in the earlier days. Five years is too short a period for

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We are a handful, we have wealth, we have achieved an enviable position and have therefore incurred the dislike of the other communities. Let the British turn their backs on India, and we shall be very lucky indeed if we are not thrown into the Bay or piled up to make a bonfire in celebration of the first event.

He then tries to show that ever since the inception of the congress, the educated classes have felt the strongest sympathy for the movement and have looked upon the movement as necessary for and tending towards the good of the country, and that there has been a marked change for the better in the tone and attitude towards the congress of

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This pronouncement which has been heartily endorsed by the Parsi press all but unanimously, has been entered in the records of the Parsi panchayet, and no record can exceed this in point of importance considered from a historical and moral standpoint, for the honour of the community depended on it, and its reputation for honesty, truthfulness, and outspokenness. It has maintained its honour and enhanced its reputation, and its posterity have been presented an example of disinterested devotion to duty regardless of worldly considerations, which may they never depart from!

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The evil has been of long-standing and it is doubtful if even the recommendations of the Royal Decentralisation Commission will, if there are any on this point, be able to deal with this scandalous state of affairs and do something to diminish it. So far back as the reign of the Duke of Argyll at the India Office this doctrine of the complete subordination in all matters of the Government of India to the Home Government was laid down unequivocally by that statesman in a despatch to the Indian Government. Now such a doctrine even when not rigidly adhered to—as it is not, one must recognise, in India—is fatal to all efficient and progressive administration. The reduction of the Viceroy and his Ministers to the status of merely intelligent Telegraph operators at the other end of the wire would be supremely ludicrous were not the action pregnant with terrible consequences for the future of the British Rule in India. Which Colonial Secretary would dare to lay down these principles and apply them to any British Colony? The Colonial Office dare not open its lips even in cases of such flagrant injustices as is meted out to the Asiatic subjects of the King by recently conquered and annexed Colonies as those of South Africa, one of the ostensible reasons, by an irony of fate, given by Mr. Chamberlain for going to war with the Transvaal, being the savage and oppressive ways in which they treated the Indian emigrants. Under the present regime their condition is very much worse than it was before the terrible war which was undertaken to right their wrongs!

We may turn our attention now to the Executive Council of the Viceroy. I have already said above that the term of office of these Members should be extended to seven years. Another and even more important point is that they should have no prospects of further preferment under the patronage of the Viceroy. Indeed it is scarcely appropriate that gentlemen appointed to these high offices by the King should look to any lower

authority for further preferment. At present the inducement that a Viceroy can offer to every Member of his Executive Council to be subservient to him is by titles and decorations but these are not sufficiently solid—though attractive enough—to appeal too much to these high and responsible officers; but the case of some of these Members who belong to the Indian Civil Service for instance, is very different. The five Lieutenant-Governorships under the patronage of the Viceroy are a sufficiently dazzling bribe for any but those who have the most robust conscience and an exquisite sense of duty. This temptation would be removed from the path of both by the raising of the status of the Provincial Administrations to that of Governorships. For ever, if Members of the Indian Civil Service were to be chosen from time to time to fill some of these Governorships, they would be so chosen and appointed by the Crown and not locally as at present.

Sir George Chesney is perfectly justified in his contention about the probable misuse of this great power, seeing what human nature is as a rule. He quotes Mill approvingly:—"The advisers attached to a powerful and perhaps self-willed man ought to be placed under conditions which make it impossible for them, without discredit, not to express an opinion, and impossible for him not to listen to and consider their recommendations." That this fear is not wholly hypothetical is borne out by what little is known to the outside world of at least two of the Viceroyalties, namely, those of Lords Lytton and Curzon. Such an uncompromising and cautious bureaucrat as the late General Sir George Chesney would not have voiced it if there had been wanting solid reasons for such a damaging statement.

It is of course not proposed to touch in any way the final power of veto with which the Viceroy is invested; but it is necessary that his powers of initiating a new line of action should be

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risk their position in the country by accepting the Curzonian proposals which would have inevitably ended in the resignation of Lord Kitchener. So the interests of India were sacrificed to the exigencies of politics and Lord Curzon's resignation was light-heartedly accepted and which of course left the position of that party in the country unaffected. It would have been very different if Lord Kitchener had resigned; all the Jingo element of the country would have been flying at the throats of the Cabinet Ministers of that day. Now, that the Military Supply Membership too has been abolished, the Commander-in-Chief alone is left to represent, or rather to play the dictator in all Military matters. Every right-thinking and constitutionally minded person will see that this is a far from desirable arrangement and sure to break down under the stress of a great war if not earlier. Not one civilised Christian State keeps up such an anomalous state of affairs. Even in India it is clear that the present arrangement is more or less tentative and not final, awaiting a definite solution. It would be absurd to suggest that the practice of England itself in the matter be followed and a Civilian Head of the Department installed; but what might reasonably be accepted is the suggestion of following the Continental system with regard to the post. Let the portfolio of War be held by a senior Army man, but—this is the crux—let him be dissociated from the *actual command* of the Army. That should be the business of Officers on the active list. Abolish the post of the Commander-in-Chief by converting it into that of an ordinary Member of Council, with an Army Department under him instead of his being an Extraordinary Member as at present and substitute in its place some such scheme of a General Staff and an Army Council as holds good in England or Germany or France. A layman, and further an Indian, naturally feels diffident in suggesting something quite definite about the

future Army organisation, but roughly it seems it would pay to abolish the supreme command and let its place be taken by the more efficient modern organisations. Here in India all the quarrels of the past have chiefly centred round the *juniority* of the Minister of War to the Commander-in-Chief, and when the root of the quarrel is removed by dividing his present all-embracing duties and making over the field duties to the Chief of the Staff and his Army Council, and the policy and administration to a Senior Officer as Minister and his Advisory Board composed largely of Civilians, no room for the unseemly squabbles of the past will be left.

It will be noticed that in the designation of the "Home Member" I propose to follow the sensible practice of the Continent rather than the English practice; for here in India especially the designation is misleading one, suggesting duties connected with England, which is obviated by the use of the word "Interior."

With regard to the suggestion of appointing a separate Minister of Foreign and Feudatory affairs, it is necessary to say a few words. By present practice it is the Viceroy who is his own Minister in this Department and is assisted by a permanent Secretary whose status is higher than that of the permanent Secretaries of the other Departments. This is a very unsatisfactory state of affairs. If there is any department which requires a special and minute knowledge of affairs running back to hundreds of years it is this. No Viceroy, however, sympathetic and quick of understanding can ever hope to deal adequately with the numerous and complicated cases always arising in this department, even if he had the requisite time to devote himself wholly to this, which certainly he has not. What is the result? The proud and touchy Chiefs are left to the mercy of an irresponsible subordinate who if things go amiss naturally takes shelter behind the broad back of the Viceroy. This always keeps things in

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The suggestion to abolish the Public Works Department will probably come as a surprise to most persons, but it is a very old suggestion and was made by such an expert as the late Sir James Caird. It is to be found quoted in A. K. Connell's *The Economic Revolution of India and The Public Works Policy* (p. 190). I give it here in full as it exactly expresses what I wish to convey.

"The very costly Department of Public Works, as a General Office connected with the Viceregal Government, should be closed; each Province should carry on its works as found most desirable, and as its finances admitted. Native Engineering talent should be cultivated and full scope given to it. Of the large body of officers employed in the Public Works Department in India, nearly four-fifths are English, and the native employees are generally kept in the most subordinate positions. Native Engineering talent has thus not only received little encouragement, but has been kept down by the present system. The existence of it is undoubted, but the men who would have been found to direct, in former times, are gradually disappearing. They were the hereditary leading masons who still in Native States keep their pre-eminence. Their merit and artistic taste have been always appreciated by the English Engineers and Contractors, and their special skill in Irrigation Works in a country the chief art of which for ages has been the economical use of water, is fully recognised. This class of men, working in conjunction with the Native Banket, who manages the accounts, might become native contractors, either of whole or sections of work, and take the place of the more costly European. The elaborate account of English book-keeping and correspondence required by the Public Works Department, for which they were not fit, has excluded their practical and useful assistance from being taken full advantage of, and has necessitated the introduction of an entirely new class of Overseer in the native of Bengal. If, instead of a Central Depart-

ment attempting to deal with all India, each Province was left to its own guidance and responsibility, local wants would be listened to, local interests and sympathy would be aroused, Public Works would not be prematurely urged, and those most urgently needed would be first attended to. The local gentry and heads of villages would be called on to take a share in Local Administration, and Native Engineers and Contractors would be consulted and employed. This would raise their position and admit the development of the talent kept dormant under our present arrangements. Not only would the State be served by a much less costly instrumentality, but there would be gained also that continuity of design which is so liable to be broken by the change of European Engineers, obliged by the climate to seek health at Home. The costliness of the present system prevents many useful wants from being undertaken; the money goes so short a way. A change of this kind would tend to great economy, and would bring out as coadjutors with us in the administration of India the most ingenious class of native talent, better capable of aiding in the development of the country than even that large body of native officials now found so indispensable in the Judicial and Revenue Departments."

The wasteful nature of the Public Works Administration of the Government of India is very clearly brought out in the above extract and the remedy suggested namely the total abolition of the Imperial Department, though a drastic one is the only remedy for the prevention of extravagance and waste necessarily leading to the crippling of urgent works of a local nature. The abolition of the Department would naturally lead to the abolition of the costly and imported supervising Imperial Service.

There might be a doubt as to how the Railways are to be managed by the Provincial Governments, seeing that their interests and workings are largely Imperial and only in a minor degree Provincial. This objection is easily met by pointing

Mechanisms that Relieve the Brain of Drudgery

BY
MR. SAINT Nihal Singh.

The Twentieth-Century inventor is laboring to make machinery do the drudging, mechanical work that dulls and fags the brain and makes it impossible for the mind to occupy itself with matters that are really worth while reasoning about—machinery that not only does the thinking for man, but does it much more reliably and rapidly than the human brain itself. A machine does automatic thinking uncompainingly and without reference to hours. It never balks at the magnitude of the problems to be solved, nor do tedious fractions perplex it. It does work of a uniformly good quality and without bringing upon itself brain fag or nervous prostration. The feats it accomplishes are many and wonderful. It adds, subtracts, multiplies, divides, converts foreign money into its domestic equivalent, keeps and audits accounts, weighs and prices groceries and merchandise, and deduces percentages and proportions from complicated statistics. It enforces honesty by registering the time the employe enters and leaves the factory or shop, and by indelibly impressing on paper the amounts of cash received and expended. A single machine which will perform these processes is still in the womb of futurity, but three or four machines jointly accomplish these feats.

Dayton, a leading manufacturing town in the state of Ohio, of the United States of America, is the birthplace of the cash register, an invention which has driven filching away from the stores and shops where it is installed. It is a simple but impressive looking piece of machinery, having a keyboard resembling that of a typewriter, with numerals instead of letters impressed upon the keys. The pressure on any of the keys automatically unlocks the drawer, divided into a number of compartments for keeping coins of different denominations, registers the amount of money deposited in the cabinet—the same amount as indicated by the key pressed—on a strip of paper in the back part of the machine, adding it to the column of figures already impressed on the strip, and

also throws up another piece of paper with the amount deposited printed on it in big letters, so that the purchaser may know that the price he has paid corresponds with the amount of money the salesman has deposited in the money drawer.

The cash register is so made that the amounts realised by a certain man can be traced to him without any difficulty whatsoever. The register records the time of purchase, the hour, minute and date. This leaves a complete record of the work accomplished by a salesman which enables the employer to judge of the work performed by him.

Closely analogous to the cash register is the automatic computing scale. It weighs like most other weighing machines, with the difference that a row of figures clearly indicates the precise amount of the material purchased, and this effectually removes the possibility of underweighing. A great advantage of this machine lies in the fact that it automatically computes the legitimate amount due for a fraction of a pound at a certain price per pound. This, in its turn, is a great advantage, as most housewives are chary of fatiguing their brains by doing complicated sums in fractions and rather allow themselves to be defrauded of hard-earned pennies. It also saves the grocery man's temper and pocket book. Complicated calculations are apt to sour his disposition and make him resentful of small orders. If the grocer eschews computation, and if he is conscientious, he is apt to undercharge when he guesses at the weight of goods he should give for a coin of small denomination. The machine, it will be seen, reduces the risks of both the buyer and the seller, rendering business transactions on a small scale easy and equitable for both the buyer and the seller.

The cash register and the automatic scale, coupled with the automatic bookkeeper, form an ideal equipment for an office. The automatic bookkeeper looks very much like a typewriter, only the carriage is at the bottom instead of being at the top, as is the case with a typewriter, and it is made to carry a heavy ledger instead of a sheet of paper. The machine is so made that the ledger remains

prepared to accept this great privilege given to us so freely by the two far-sighted Statesmen whom a kindly Providence has put at the head of our affairs at this juncture, when we come to consider the attitude taken up by some of the representative Musalman associations in the country. It is hard to understand their simulated fear of the Hindu and the insensate demand that a Musalman must be appointed to the Supreme Executive Council if any such post is thrown open to Indians as also to the Provincial Executive Councils; unless it be that the leaders have worked on the masses, through fear that the Hindu might not have forgotten the 'gentle methods of suasion' of the early days of Islam in India and which only is responsible for the bringing into existence of this 'minority,' and might turn the tables now, if he gets powerful. What does it profit a man to quarrel with the victims of circumstances and of a policy which is dead as far as India is concerned? We cherish no ill-will to our fellow-subjects of the Emperor who though they profess a faith different to ours are not ethnically different as is being proclaimed vociferously from every Mahomedan platform, but our own blood, though perhaps in some few cases with drops of semitic blood superadded. It was very short-sighted and blundering diplomacy that started this campaign of calumny and hatred and fear, instead of one of good-will and love and trust. This was scarcely the time to raise the cry of wolf, wolf, when efforts were being made to further close up our ranks in the interests of a united Indian Nation, and with single-mindedness and one-pointedness press forward to take the gifts the gods were offering us. How shall we characterise the conduct of those Musalman leaders who blinded by their Hinduphobia demand that no such offices of trust are to be thrown open to an Indian if a Musalman as such is not to be appointed straightway to every one of them.

I would beg to call the attention of the Musalman community of India to what their religious confreres of Turkey are doing. Let them study carefully the attitude taken up by the admittedly dominant Turk with regard to other religions and other races—for here there is a real ethnic difference as against the spurious difference attempted to be worked up in India—in Turkey. No distinction is being made in the life political, all are freely admitted to all the privileges. Instead of expressing fear of being swamped with jealousy of the races and religions so long kept under, the Turks are welcoming men of all persuasions like brothers, provided only they owed allegiance to the Sultan and their interests were identical with those of the country at large.

To the Musalmans at large I would repeat again with all the earnestness in my power, not to be led away by meaningless shibboleths but ponder over what their own Khalifa the Sultan of Turkey and the Shaikhul-Islam are doing to break down the weakening partition walls of racial and religious hatred to build up the national rampart of equality and fraternity. To do this a certain amount of liberty has to be sacrificed and the prize is well worth the sacrifice. We ought to welcome with open arms this tremendous innovation which shows practically that *trust* is being reposed in us for the first time and that we are no more Pariahs and scoundrels who cannot and must not be trusted even in our own land. Let us rejoice at any Indian in that high place—be he Hindu, Musalman, Buddhist, Christian, Sikh, Parsi or Jain, so long as he is an Indian it is all right. Our interests his interests, our aspirations his aspirations, rejoicing with us in our joys, sorrowing with us in our sorrows.

The demand for more than one seat is all right, but let it be made on the score of perfect efficiency and not on the score of the religious persuasion

obliged, the spirit of steady, patient forward progress that makes

Freedom slowly broaden down
From precedent to precedent,

than all will be well, and during the process of growth in Self-Government, race anomalies will be harmonized and religious bitternesses softened. Meanwhile the new sentiment of self-dependence and self-reliance will have time to develop throughout the whole country and reach the masses of the people; and the women of India, educated and enlightened, will pour their own treasures of self-sacrifice and devotion into the common cause of the nation. The movement already begun will in no sense pause at free electorates or councils, but will touch every side of life, economic, social, educational, religious. The living forces which are remoulding East will find their highest spiritual expression in India.

MR. T. V. SESHAGIRI AIYAR B. A., B. L.,

To my mind, the offspring is worthy of the labour. Such a notable exposition of the principles of governing an alien nation fully justifies the time taken to pronounce it. The despatch to the Government of India is full and clear, but the chief interest, to the Indian public, lies in the explanatory oration in the House of Lords. The acceptance of the principle of generous and indulgent treatment of Indians foreshadowed by John Bright decades ago, the bold and pellucid enunciation of the guiding elements of Indian statecraft are worthy of the philosopher statesman who guides the destinies of this great country. We are living under heavy clouds and in a troubled sea. The air is thick with substances that have exploded and still explode dangerously. The stoutest-hearted captain might well feel alarmed at the prospect before him. With a courage rare under similar circumstances and with adherence to ideas which have been denounced as visionary and with trust and confidence in the people worthy of the great man whose biography he has written, Lord Morley has given expression to his views of governing India which we all fervently hope will not be whittled away in the same way the

Queen's Proclamation was dealt with by two Imperial Viceroy and a host of the smaller fry. One might not go into ecstasies over the actual concessions made. As Lord Morley generously says the principle was propounded in the famous Local self-Government Resolution of Lord Ripon. There is nothing new in what was said on Friday. In fact the course of Indian Reform was chalked out from time to time by eminent authorities in despatches from England and in resolutions in India. It is in the practical acceptance of those ideas and in the clear declarations that the reforms now promised are but the earnest of what ought to come that Indians should feel grateful to the Secretary of State. As Gladstone said before, the most unimpeachable Regulations might be made nugatory by those entrusted with the actual working of them. But as Lord Minto is in full accord with Lord Morley, it may reasonably be expected that the theories embodied in the despatch will in practice be given an honest chance of successful existence. I am glad that the advisory councils have been given the *quietus*. It was an attempt to introduce a House of Lords in a country where these wealthy aristocrats are, generally speaking, not guilty of having any ideas of politics or statecraft. In democratic countries where the hereditary peers have been in the front of the battle for right and justice, it has been found that the possession of riches and their not being responsible to the constituencies for their power to legislate have made them enemies of progress, of reform and of right doing.

In a country like India where the territorial magnates "neither toil nor spin," and who base their claim to superiority on the ground that they are not agitators—the only claim to successful statesmanship lies in a man's ability to agitate honestly and for the well being of his fellow citizens—and who are never weary of employing scribes to indite letters denouncing all attempts at reform, the creation of a second chamber, although you may give it the very unctuous title of advisory council, will spell the smothering of all genuine public life. Indians ought to feel grateful to Lord Minto that he readily acquiesced in the determination of Lord

body of specially trained officers, who have been bled to banking all their lives." "If it is left to itself, the office will become technical, self-absorbed, self-multiplying. It will be likely to overlook the end in the means; it will fall from narrowness of mind; it will be eager in seeming to do; it will be idle in real doing."

If all this is true for Europe and England it is true with a tenfold greater significance for India. For though the enormous *personnel* of the Indian bureaucracy is largely composed of native Indians all its heads and the superior grades are filled with the foreign element; and hence most of our difficulties; for how can a person short of an angel enter into all the thoughts and feelings and aspirations of a people whom he dominates over for a few decades sighing all the time for the land of his birth? Ever talking of the "land of regrets" and "land of exile" and never of the 'land of promise' as it is to us, in every after-dinner speech, how can such a person command our whole-hearted affection and real genuine loyalty? He may and does have our respect and our gratitude, but the fine flavour of sentiment will surely be wanting.

Having made out our point for the utility, nay the necessity, of an Advisory Board we might define its composition and functions. The Boards should be composed of Members chosen from the non-official element of the Legislative Council and also from among the general public, the nomination to take place by a majority recommendation of the non-official legislators and the Government also allowed the power to recommend one Member. As a rule these Boards should consist of not less than five and not more than eight Members and they must meet at least once every month. It would be advantageous to have a paid Secretary attached to each, for instance, a German or an Italian jurist to the Law Board; a Dane or a Canadian to Agriculture; an American to Education; a German to Commerce and so on.

The Army Board would, of course, be organised on a different basis with which we need not trouble ourselves, but a Non-Military element in it is very essential and should under no plea be dispensed with.

It remains now to attempt to define what the relations should be between the Supreme and the various Provincial Governments. It goes without saying that the latter should be allowed as free a hand in the administration of Territories under their charge as possible, consistent with the overlordship of the former. The supervision should not be close and minute, deadening all responsibility and killing out all initiative. The wish to interfere should be at a minimum and no needless harassment should be caused by incessant watchfulness and meddlesomeness on the part of the higher authority. It should be just enough to prevent a serious catastrophe but *not enough* to prevent small hurts; and though it may be unnecessary to allow the Madras and Bombay Governments direct correspondence in all matters with the Home Government, it must be understood that all matters in which the Supreme and the Provincial Governments differ hopelessly should be left to the final arbitration of the Secretary of State in Council. The example of New Zealand might be pointed out here whose separate independent existence is an asset of such tremendous significance to the British Empire. If it had allowed itself to be swallowed up in the Australian Commonwealth all its power for good would have been suppressed by the iron laws of uniformity. At present it is always willing and ready to try all sorts of administrative, legislative and economic experiments, by which the outer watching world is only the gainer. If things go wrong, harm has not been done on such a large scale as to cause widespread and irreparable damage, but if any of the experiments succeed they can be modified and adopted to suit the exigencies of other climes and

rent administrations. I would strongly plead before that the routine net of dull respectable docility be not wound tight round the Provincial Administrations choking out all initiative ; that utmost freedom possible with the safety of the Empire be allowed these to experiment unhindered and tread out new paths for themselves and for others.

It is also necessary that a clearer demarcation be drawn than exists at present between the respective spheres of activity appertaining to the Supreme Government and to the Provincial Governments. A clear and precise Administrative Code should be compiled which would lay down and define the separate spheres of the activity of each and put a stop to the eternal haggling and unseemly wrangles that take place from time to time when the Subordinate Administration is trying to safeguard some privilege which the Superior Government is trying to filch away from it ; and if there is any doubt or dispute after this the final deciding authority should be the Supreme Court, as it is in Canada and the United States to which all such constitutional questions are referred for discussion.

It is a pity that the official evidence on all these points was taken in camera by the Royal Decentralisation Commission and the outside public denied a chance of having its say on the points thus raised. The inner state of the relations is too imperfectly known to allow of a profitable and detailed discussion of the subject ; only the general outlines can be attempted here. In any fixing of the respective spheres of action of the two the fact should never be lost sight of that the huge centralised Supreme Government cannot afford to make risky experiments, and that by the very nature of its being it is forced to play a different role, namely that of a regulariser, a controller and that it cannot always with safety take up the role of an experimenter, of a pioneer. This function is best left to the Subordinate

Governments, who in fact should be encouraged to go ahead and try new methods and make experiments, in short, attempt to be as progressive as possible. Even if they make mistakes they will not be fatal and being confined to a small area, would be easy of rectification. The attempt to pin them all down within the straight-laced jacket of official uniformity and reduce them to one dead level of mediocre respectability is a serious and almost irreparable loss to living and progressive rule. Petrification and running into well-worn ruts should be actively discouraged and not fostered. Not respectability but advancement should be the standard for judgment. The innovations of the Local Governments if successful could be taken up and utilised by the Supreme Government. By limiting the sphere of activity of these Governments, the Supreme Government deprives itself of a unique field of observation and experiment.

Not much profitable discussion is possible on this point till more materials are available and so leaving aside generalities we shall confine our remarks to two points, namely, the power of conferring honors, and finance.

The former might look very trifling when put side by side with such an all-absorbing topic as that of finance, but really it is not quite so small. There have been complaints in the past, as there are sure to be in the future that the fount of all honor being located in Calcutta and not in intimate touch with the Provinces, all the plums go mostly to Bengal, and to the immediate entourage of the Viceroy ; while as a rule it is only the crumbs that are left over for the other Provinces.

Besides this there is a more real and serious reason why this practice should be amended, and the Provincial Governors also allowed concurrent powers with the Viceroy with regard to this bestowal of titles and conferring of honors. In all non-democratic countries this power can be and as a matter of fact always is used for rewarding

services, and stimulating loyalty. If then Provincial loyalty and services are to be encouraged the reward must come direct from the Provincial Head and not from a distant Viceroy. In the latter case people are apt to—and no blame to them for this worship of the distant luminary—look beyond their Province and its interests and do only those acts which may be pleasing to the Supreme Government, even though they may conflict with the best interests of their own Province.

It is also necessary to point out here that the present-day practice of conferring hereditary honors is mischievous to the core and leaves behind it a legacy of troubles which is hard to compose. Life-honors are the only sensible and safe methods of rewarding service. The genius and ability to be of service and even more the desire which is translated into action of being useful to the community is not an inheritable trait, and so let him only who has been of actual service be honored and not he who has done nothing to deserve it—except perhaps the accident of being born to one whom the King and the country have delighted to honor! Hereditary honors effectually kill out ambition by removing the spur to well-directed activity.

With regard to the financial arrangements the quinquennial system of scramble for doles is very demoralising. Every Subordinate Government has been complaining bitterly about it all along, and pointing out its evil in no uncertain tones. I would suggest therefore that this arrangement be done away with altogether and be replaced by a system in which the taxes would be demarcated as Imperial and Provincial; each to take the full yield of taxes allocated to it. There should be no question of a percentage even. Such a plan would make both for economy in expense and produce the necessary responsibility which while alert against waste would not hamper local development for want of money necessary to carry them

out. This would also give the Provinces real freedom in the management and production of their Budgets. The Assyrian would not be able to swoop down and gather up the garnered hoards of the Egyptian. It will force the Supreme Government to practice a little more economy when the sources so unconscionably plundered are dried up. The Provincial Governments to be progressive and successful must be allowed more money and power to hoard it or spend it at their own convenience unhampered by the fear of lapse and to realise this fully it is absolutely necessary that a clear distinction be made in 'the taxes.' Some taxes should be made Imperial and others Provincial and each should base its Budget on its special income.

Since the above was in print the Report of the Decentralisation Commission has been published in England and these paragraphs on the relation of the Imperial to the Provincial Governments may have to be modified in the light of the recommendations of the Report, which is not yet available in India.

IS HINDUISM TOLERANT?

BY

THE REV. J. H. MACLEAN.

In the article on Christian Missions which appeared in the February number there are many things to which one is tempted to reply. I ask space, however, for only a few lines on a single point—the question whether Hinduism is a tolerant religion.

For the contention that it is so is a plausible case can of course be made out. But when Dr. Coomaraswamy writes "It is a debated question whether there has ever been serious religious persecution in India," he admits that there are two sides to the question, and it is obvious that the negative can only be maintained if much that is recorded in Indian History is treated as unhistorical. But Dr. Coomaraswamy admits that on one side Hinduism is intolerant, when he says, "He may believe what he will; so only his practice does not undermine the structure of organised society."

can admit Mrs. Besant into their sanctum, is no reason, either social or logical, why conducted Ekshava-students who are willing to obey the rules prescribed as to food, etc., should be admitted.

Mrs. Besant's arguments for the exclusion of depressed classes are not based on sound principles. She asks, whether brotherhood is to mean pulling down. The Reformers simply ask for equal opportunities to all. They do not ask for a cultured and refined, that they should forfeit their hard-won fruits of education. I admit that separate schools are required for the children of the most depressed classes. But I think it just to exclude older and well-behaved students of the depressed classes from schools where education of a more advanced kind is given.

Mrs. Besant's attempt to prop up the caste-distinctions of India by pointing to the class-distinctions prevalent in England is based on an evident fallacy. Class-distinctions are elastic and healthy, whereas caste-distinctions are hard and unhealthy, and have their root in false pride and selfishness. It was the false pride and selfishness of the higher classes that caused the ruin of India and very one who loves India must combat these evils instead of trying to justify them. In the noble qualities of the head and heart, the higher classes will not lose anything by admitting a few deserving students of the depressed classes into their schools. On the other hand, there will be great moral and spiritual gain. For a long time to come, there will not be many students of the depressed classes to seek admission to advanced schools. There is more likelihood of this small number improving in their manners and nature by their association with the higher classes than of the higher classes being corrupted.

Mrs. Besant recognises the duty and the responsibility of improving both the surroundings and the character of the depressed classes. Will it

not be an effectual move in this direction to begin with justice to them and give at least equal opportunities to all? Compassion will do well to begin with justice.

One good point in the present Indian Government is that it does not pay much attention to caste-distinctions. Foreign Governments were rendered necessary in India, because the indigenous ones became unjust in their dealings with the different sections of the people. We should not blame the present Government for refusing to perpetrate such injustice. I wish very much that the Government would go further and refuse Grant-in-Aid to schools which shut their doors against clean and well-behaved children of any caste.

Mrs. Besant attaches too much importance to heredity. Students of Ethnology are familiar with the fact that racial differences by birth are negligible quantities and that it is racial education which is at the bottom of the difference between nations. We see spiritual and intellectual giants rising up from the most despised and depressed castes. This ought to be a lesson to us not to care for artificial and pernicious distinctions of caste. It is a patent fact that the "unfolding of souls" does not follow the succession of castes.

The proper attitude towards the depressed classes as towards caste-distinctions in general, appears to me to be that of the great departed Saint, Swami Vivekananda. Let us clear our minds of cant. Let us recognise the fact that Nature does not obey the rules of caste. Men of noble qualities are born among the Pariahs and vice versa. We must allow the lower classes to get into the higher ones, if they show the good qualities of the higher ones. Above all, we should allow equal opportunities to all castes for material as well as spiritual progress.

bide his time and meanwhile work that restoration might be achieved. As it was the army which had been instrumental in hurling him from his despotism, so it was naturally conceived that the same army should be instrumental in regaining the old power. Thus it was that the corrupt regime surviving began to work in the interests of the Sultan knowing fully well that in so working they also primarily worked for their own interests. The plot was thus laid. As soon as the first effect of the bloodless revolution subsided, the intriguers began their game. Their strategy, not a well-conceived one, has so far achieved a momentary success as to rally a few stragglers in the troops guarding the palace round the whilom autocrat. Ignorant but inspired by the golden visions in store for them when the old superseded regime was once more a *fait accompli*, they mutinied. The orders of the Constitutional Government, the Committee of Progress and Union behind the Parliament, were disobeyed. The standard of revolt was raised. The Minister of War was killed and some other assassinations were committed. The whole affair, however, was done clumsily which shewed there was no capable leader of this new haphazard organisation. The plot, in reality, may be said to have failed. The Ottoman capital was quiet again after the tragedy enacted for a couple of days. But as every evil has its good, so this tragedy has even more than before roused the patriotic Turk to what the palace may still accomplish if he lulled himself into a sense of false security. He was found a bit napping. But any more napping of this character would be fatal to his liberty, and then, farewell to a Free Turkey, with Constitutional Sovereignty. Though the Committee of Union and Progress was thus weakened for a moment, be it said to its credit, that it has again put forth the strength of the giant and the wisdom of the serpent. It has admitted that after the dismissal

of Kamel Pasha, who was the strongest advocate of the contemplated "Restoration," so to say, there was an error somewhat in steering its bark. But that error has been fully perceived, so that it has now fully realised the reality of the wise old saying that it should beware of a reconciled enemy. The Sultan has no doubt allowed himself for the time to be reconciled to his new situation, but it has become notorious now that his sympathies are with the "old gang" by whose instrumentality he is still of belief he can throw off the mask he has worn these nine months and more, and regain his former autocracy. But the stars in their course have decided against any such denouement. The ever sagacious and vigilant Enver Bey has again electrified the army which is still firm at the core and owes allegiance to his Committee. With redoubled energy he has summoned his forces and, as we write, fully 20,000 troops are marching to Constantinople from Salonika. The Sultan meanwhile affects to make his people believe that he is still for the Constitution. Aye, exceedingly astute and theatrical as he is, he has shown himself to his people from the balcony of the Mosque on Selamihi day and reavowed his allegiance to the Constitution. But the people knew what trust they should place in this public declaration. Of course, what events, now hid in the womb of time, tomorrow may bring forth we cannot say. But judging from past experience, the temper and mood of the people, just liberated, and from the ever watchful and statesmanlike steering of the great Turkish Vessel of State by the Committee of Progress and Union, it is not unsafe to conjecture that everything will be done by Enver Bey and his colleagues to seat his Parliament more firmly than ever in power. No doubt the Liberals are grumbling in their organs of opinion that the Committee pulls the strings from behind and is acting unconstitutionally. But the Committee knows better. It is in reality the most influential and

potential force behind Parliament and working for the greater good of Turkey. It will therefore know how to silence the croaking Liberals and go on courageously in the work of reconstruction on a sure and solid foundation so as to make it humanly impossible for Abdul Hamid to upset the Constitution. That Turkey's enemies within and without should at this eventful juncture strive to add fuel to the fire goes without saying. The condition of Asiatic Turkey is still anarchical while racial animosities, specially between Turks, Christians and Armenians, lead to daily bloodshed which portends no good. But the fact is the Committee has not yet been able to restore quiet and order and stable administration in Asiatic Turkey for diverse good reasons. Its efforts have been mostly concentrated nearer home, knowing well that as soon as the international and internal difficulties are settled, and it is allowed to breathe freely, it can very soon allay all disturbances and anarchy in Asia Minor. Meanwhile we must be prepared to hear of revolts, as in the Tigris Valley and in Turkish Arabia where there is a fanatic population led by the Mullahs who are adherents of the old regime, and where also racial animosities run to boiling point leading to atrocities and tragedies of a deplorable character. The crisis is yet not over. All the world's eyes are now turned to the Near East. The sympathies of Free States are entirely with the patriotic party which has not yet committed any grave error in statesmanship. We must realise the terrible Scyllas and Charybdises midst which that courageous band of Young Turkey led by Enver Bey and his colleagues is steering the bark of the State and bringing it to a haven of comparative rest. The task is stupendous; but patriotism is undying. And while that fire of patriotism burns we may be pretty sure that Turkey under its new Constitution will ultimately triumph. India's sympathy goes to the

Young Turkey Party. May Providence watch its patriotic efforts and crown them with complete success. Economically and financially these young statesmen have really accomplished a good deal. The compensation for the annexation of Bosnia and Herzegovina has been amicably arranged. Servia has had to eat the humble pie and withdraw its opposition. The rash and mischievous element of the Crown Prince has died a natural death by the renunciation of the succession to the throne by that immoderate and misguided youth of twenty-two. The Bulgarian compensation is on the eve of being definitely arranged. Meanwhile the army is being paid tolerably punctually which is a great trump card in the hands of the party of Progress. Thus with internal quietude restored, and alert statesmanship more than ever at the back of the Constitution, Turkey's complete emancipation from the thralldom of the autocracy of the Ottoman on the throne will be an accomplished fact.

THE MIDDLE EAST.

Affairs, however, in Persia are going from bad to worse. The whole of Northern and Middle Persia is now in a state of revolt. The nationalists are strong and firmly entrenched at Tabriz, though the Royalists have surrounded them. A false cry was raised that the besieged must capitulate as they were famishing. But Satur Khan has promptly contradicted this false rumour spread by the enemy. It was said the other day that Bushire had been captured by the nationalists and the Customs seized. The news turns out to be true but no nationalists have yet appeared. The so-called tribe turns out to be the ignorant and rascally Mullahs ever on the qui vive for a depredation and loot. But swiftly did the British Resident with his gallant marines do short work with these land pirates, of the same kidney as the Afghan landrobbers, and drove them back to their native villages. The Customs is again freed and order has been restored. At Teheran, that un-

April 1909.]

scrupulous Liakoff with his Ossacks, is still playing the game, partly on his own account and partly on behalf of his Tsar. The man is personally ambitious, while Russia neither recalls nor disowns him which is a certain index of the game, Russia seems to play. The Shah will have to fly for his life without this protection. Meanwhile he is famished for money. The pence is indispensable but it is not to be found. England and Russia have emphatically refused to lend him a single Kuran unless he established a Constitutional Government of a stable and sincere character. But on the strength of Liakoff he cares not a straw. The infatuated Monarch is now said to be obtaining money from some millionaire merchants but the story is too good to be true. Altogether Persia is in an extremely sorry plight and it cannot be predicted when that tension may be relaxed. All depends upon the action of the two Great Powers so closely interested in its affairs. But sad to say Sir Edward Grey still seems to hesitate; and though he was fairly heckled by Mr. Lynch in Parliament, he seems to be still in no mood to take expeditious action. We, on our part, must altogether deplore, if not condemn, the vacillating policy of the British Foreign Minister. There is a kind of magnetic attraction in Isvlikoff which has great influence on Sir Edward Grey. The sooner this influence diminishes the better for Persia. We sincerely sympathise with the nationalists in their present plight. They are unfriended and fighting for their liberties under the heaviest odds, without having any resources to bring that wretched miscreant on Persia's throne to retribution.

EUROPE.

Europe, apart from Turkey, is quiescent. They say the Foreign Minister of Russia is about to resign, because of his liberal tendencies and is soon to be replaced by a reactionary. There is indignation that Isvolosky has been outwitted in his

diplomacy by Bulow and Arentthal. Be that as it may, the fall of this Foreign Minister will bode no good either to Turkey or Persia. Europe, however, for the present is more scandalised at the terrible exposures made of the Russian Police which has been openly charged, chapter and verse, with being the principal agent in provoking and stimulating the Russian anarchists. It is charged with them in the assassinations of Trepoff, Plehve, the Grand Duke Sergius and others. There is no doubt that the Police is an abomination, a veritable Inferno, and therefore a disgrace to the Christian civilisation of which the Tsar is the Chief. Austria has succeeded in settling with Turkey and the great signatories to the Berlin Treaty have ratified, without a Conference, the annexation of Bosnia and Herzegovina. Other Clauses of that Treaty are also modified and brought into harmony with accomplished facts. What the future relations between Germany and Austria will be remains to be seen, and so also between Russia and Germany. But at present the chiefest interest is centred on the heated controversy going on between Germany and England touching the programme of naval construction. The controversy has not yet died out though of late there are signs of its being allayed. England has gone mad over the affair, chiefly owing to the great blunder which Mr. McKenna at the Admiralty committed. He was either misled by facts relating to the programme of the German Navy or that he deliberately chose to rouse the country's feeling in order to carry out an ambitious naval programme to surpass the German. It has now been conclusively demonstrated that six days before the declaration of the condition of the British Navy by the Civil Lord of the Admiralty he had ample information that in no way could German naval construction outrival the British by 1912. Had he taken the care to disclose the facts at that early stage none of the hysterical scare, which

seized the British people would have taken place. It is now declared that by that year England would still surpass Germany by at least four "Dreadnoughts." It is indeed a peculiar phase of English feeling, this Naval controversy. It seemed as if all Bedlam had been let loose. Sober people have reminded the hysterical folk what are Dreadnoughts after all. These big battleships which cost 2 millions a piece have never been practically tested. Where is the guarantee that any day a tiny but most destructive torpedo may not sink such vessels? This scare, according to the *Economist* (27th March) has been promoted by the sensational gang of unscrupulous newspaper "trusts." The *Economist* and other papers of its ilk have done a great service to the people by publishing the following figures. Says that Journal: "A better, and for taxpayers, a far more comfortable method of allaying anxiety would be to circulate the following figures from the last Dilke Return.

BATTLESHIPS BUILT.

| | Number. | Tonnage. | Average Tonnage. |
|------------------|---------|----------|------------------|
| Great Britain .. | 59 | 815,865 | 13,828 |
| Germany .. | 32 | 285,000 | 8,906 |
| France .. | 31 | 336,000 | 10,838 |

ARMoured CRUISERS.

| | Number. | Tonnage. | Average Tonnage. |
|------------------|---------|----------|------------------|
| Great Britain .. | 34 | 402,000 | 11,823 |
| France .. | 18 | 145,000 | 8,066 |
| Germany .. | 8 | 78,500 | 9,812 |

We may conclude this part of our criticism by quoting further what the *Economist* has said. "It should be recalled that the German ship-building programme is to be spread over a great number of years. It will not be completed till 1920, by which time they may have 33 of those big ships. But during the first-half of this period they are to be built at the rate of 4 a year, and in the second-half at 2 a year. The pressure, therefore, on the British Admiralty to meet these

German battleships will be greatly reduced in 1915. It will be possible then to reduce the number of big ships to be laid down, and to build more unarmoured vessels if they are then considered unnecessary." It may be taken for granted that the fever will soon subside as the fever raised by the Fashoda scare subsided. John Bull has been greatly baited by the red rag of the German Navy but he now finds himself looking extremely ridiculous in the eyes of the world and well he may. He is apt to lose his sobriety and equanimity under the influence of the unscrupulous organs of rascally capitalists who have their own nefarious objects to achieve. This trait of John Bull's character will one day cost him his splendid Empire. He is really the victim of that insane Imperialism which honest John Morley so vigorously denounced during the course of the Boer War. Let us hope this German Navy scare will soon cure him of it and that Imperialism will be proscribed. Otherwise there is not the least doubt that the decline and fall of the glorious British Empire will seriously commence.

THE HON. MR. SINHA.

The Hon. Mr. S. P. Sinha, the First Indian Member of the Viceroy's Executive Council and one of the King's "Equal Subjects" to use Lord Morley's significant expression, assumed charge of his Office on the 17th. Lord Minto in speaking of Mr. Sinha's appointment at the last meeting of the Viceroy's Legislative Council referred to him as one eminently qualified for the post "by his great attainments, his professional ability and the high public esteem in which he is held."

THE INDIAN BUDGET FOR 1909-1910.

The Hon. Sir Guy Fleet-Wood Wilson in presenting the Indian Budget for 1909-1910, pointed to a deficit of £ 3,720,500 in the year's finance, "the first deficit which our Indian Budgets have shown since 1897-1898." The estimates for the coming year disclose a very small surplus of £ 2,30,900. The only satisfaction is that the deficit has not involved an addition of increased taxation of the country. "It is to me," said the Financial Member, "a matter of genuine personal regret that, after the long series of prosperity Budgets which my predecessors have unfolded, it should fall to my lot to record a year of marked financial depression, and to prepare a Budget which involves a sharp curtailment of expenditure."

SUPPLEMENT TO THE "INDIAN REVIEW."

THE INDIAN BUDGET FOR 1909-1910.



THE INDIAN SANDOW,

(POOR FELLOW!)

SANDOW (Guy Fleetwood Wilson, aside)—I can't keep the balance even!
One weight is so much heavier than the other!

[The new Indian Budget will show a deficit of nearly three crores of rupees, as with the exception of opium and few other items, the other sources of revenue fall far short of the estimates made for 1908-09.]

By THE COURTESY OF "THE HINDU PRESS."

THE WORLD OF BOOKS

Scientific Ideas of To-day popularly explained, by Charles Gibson (*Seller & Co.; Limited, London*)

In these days of scientific researches when science commands more authority than the Scriptures amongst the educated classes, a desire to know something about its achievements naturally comes up in the mind of every one who has not the chance of going through and understanding the technical works on the subject. Mr Gibson's beautiful book admirably supplies this want. He has popularly explained the scientific ideas of to-day concerning the Universe, avoiding all technicalities. A few years before atoms were regarded as invisible particles which supply the materials for the construction of the entire creation and which are divided into eighty groups. But now the Scientists do not regard atoms as the smallest bodies. Each is made up of many smaller bodies called electrons that keep revolving round a certain centre like the planets revolving round the sun. Hence each atom is a miniature solar system. The mathematicians of this electron theory have been so beautifully worked out by Professor J. J. Thompson, of Cambridge, that it is regarded as 'the best of all theories concerning the construction of matter. Electron is composed of positive and negative electricities and hence the name.

Is an electron the smallest particle of matter? In answer to this question Mr Gibson along with many other Scientists says, 'It may be that a future generation will accept a creed which shall teach that the electron, in its turn, is composed of small particles of ether, also moving in regular orbits within the electron, and if so what next? This, however, is going beyond our province, for these suggestions would not be acknowledged as scientific ideas of to-day.'

So, as to the final cause of the creation we are still in the dark. Science, not being definite on

this point, does not help us much. 'But its struggle to reach the final source of all existence is truly grand and noble. Mr Gibson has taken up all the interesting scientific subjects and has explained them in such an intelligible and clever way that a layman who has never studied any scientific book before, may easily understand his masterly expositions and thus reap a good deal of benefit which he can do from no other book hitherto written on the subject. He has dwelt at length, avoiding all unintelligible terms on Ether, Waves, Energy, Light, Spectrum, X rays, rays from radium and gravitation and many other interesting subjects.

Regarding scientific questions, we may say Mr Gibson has almost left no stone unturned. At last he concludes his grand subject by saying 'True science does not seek to deprive man of his soul, or to drive the Creator from His Universe, but it honestly endeavours to study His marvellous works.'

Saints of Islam By Hussain R Sayani, B.A.
(Published by Luzac & Co., London)

An instructive little book has just reached us under the title of "Saints of Islam." Its author is Hussain R Sayani, a Graduate of the Bombay University and its purpose, we learn from the preface, is to give briefly some of the main features of the religious philosophy of Islam. The lives of three eminent Mohammedan Saints are taken as the basis on which to build his treatise, and although one might wish that the author had dissected his characters with a little non-dramatic vividness, still one learns much in reading of their spiritual struggles.

There are also many sayings given which are full of suggestive wisdom. 'The Pure in Heart' one runs, "like earth receiveth every evil and giveth in return its fruitful product" and again "gratitude is looking to the giver and not to the gift." "True nobility lies in spending what thou hast for another's cause and true honour in laying thy face in humble adoration before the Lord." "If all thy merits cannot win His nearness, thy merits are in truth demerits."

Hindu Marriage.*

- (1) Marriage after Puberty according to the Hindu Sastras. *By Mr. V. S. Srinivasa Sastri. As. 8.*
- (2) A Tamil Translation of the above. *By Mr. P. Narayana Iyer, Madura. As. 4.*
- (3) The Vedic Law of Marriage. *By Mr. A. Mahadeva Sastri, Mysore. As. 8.*
- (4) The Aryan Marriage. *By Mr. R. Raghunatha Rao, Chittaldurg. Rs. 1-8.*

The above publications deal with the institution of Hindu Marriage, but the first two treat specifically of the marriageable age of Hindu girls. The question is not confined to the Brahman caste but is of far wider application. For, not only are the Kshatriyas and Vaisyas who are also comprised in the "twice-born" classes guided by nearly the same rules as the Brahmans in the matter of social customs and ritual, but many tribes not classed among the twice-born have copied the manners and customs of the Brahmans, so that the question has become one of general importance.

There is growing at the present day a consensus of opinion that the prevailing custom of the early marriage of our boys and girls, with its concomitant evils of early parentage and the gradual decay of national physique is a very undesirable institution, whatever justification there might have been for its origin in the past, and that it is the bounden duty of all thoughtful persons who have the welfare of their nation at heart to endeavour as earnestly as possible to put a stop to such a pernicious custom. The Social Reform Association has done much good by way of pointing out the harmful results of child-marriages. But in a country like India where tradition has grown into an impregnable rock and the word of the orthodox pandit seated on that rock is gospel, it must be conceded that

any programme of reform is bound to make very little progress unless it can, to some extent at least, conciliate this opposing force of orthodox opinion. The position is this. There are certain reforms which are felt to be necessary and justifiable on scientific and rational grounds. But there is a large body of men, mostly educated, who dare not openly break away from long-established custom, and whom the prospect of a social revolution would only confirm in their deep-rooted tendencies, and it is well in the interests of reform to enlist, if possible, the sympathy of these denizens of the borderland. Fortunately for us, there is such a large mass of evidence regarding the marriageable age of Hindu girls furnished to us by our Sastras that will convince the most orthodox of our pandits, provided only he is reasonable. Our venerable old patriot, Dewan Bahadur R. Raghunatha Rao, C. S. J., collected and published, several years ago, many of the original texts bearing on the above question and on the re-marriage of widows. But the fullest and, at the same time, the most compact and well-arranged collection of them is to be found in Mr. Srinivasa Sastri's work. The following is a brief summary of this evidence divested of its controversial element, but the books themselves, which, we can assure our readers, furnish very interesting reading, should be studied in original in order to obtain a detailed and accurate knowledge of the huge mass of material in the collection of which these authors have laboured so successfully.

Thanks to the extreme conservatism of the Hindu nation in the matter of ceremonial, our marriage ritual of the present day and the *mantras* used therein are almost the same as they were some thousands of years ago, though our religious notions and our social institutions have vastly changed. These *mantras* when examined closely, yield unambiguous evidence of

* Available at G. A. Natesan & Co., Esplanade, Madras.

the maturity of both parties at the time of marriage. "They speak constantly of approaching physical union, of male issue and of the bride's mastery over her new household. The references to physical union are in several places too direct and untranslatable and may be tolerated only on the lips of a man who is looking forward with avidity to sexual pleasures." We shall be deceiving ourselves rather than blaspheming our ancient Rishis if we were to suppose that they composed these *mantras* not with reference to the particular context in which they were to be used but with a view to some remote future contingency. And yet this is the inconsistency which stares us in the face in our present system according to which such *mantras* are used in a betrothal-ceremony, misnamed marriage, between an immature boy and an immature girl, while the actual marriage has been erected into a separate ritual known as *garbhadhana* and removed by several years from the former. There is ample evidence, however, though mostly not direct but corroborative, to show that *garbhadhana* in ancient times was not a separate ritual by itself but formed part of a single and continuous marriage ceremonial, so that it was inevitable that the bride should be a girl that had attained puberty before the day of marriage. According to a statement which occurs in the *mantras* and which is expanded by Sayana and by the Smritis, "while yet the desire of sexual intercourse has not arisen, Soma enjoys a girl; when it has just begun, the Gandharva takes her, and at marriage transfers her to Agni, from whom man obtains her" for wife. Whatever may be the occult meaning of this successive enjoyment of a woman by three gods, it follows therefrom that the girl's desire for physical union should be fully developed at the time of marriage. But this cannot possibly be predicated of an immature child-wife. Moreover, the bride in ancient times, left her parent's house along

with her husband immediately after her marriage for the purpose of continuing the ceremonial in his house and of commencing her new life as the helpmate of her husband and the mistress of the household as is vividly depicted by the *mantras* themselves. The most important feature of this latter portion of the ritual is that the husband and wife were required to lie down together on the bare floor for three consecutive nights with a stick between them, eating food without salt, and strictly abstaining from physical contact. Much controversy centres round this portion of the argument, but it stands to reason and to common sense that this injunction of abstinence from physical union (*brahmacharya*) would be a meaningless farce unless it was intended that it should be immediately followed by sexual intercourse. The practice among certain communities of making the child husband and the child-wife lie together for a few minutes is, as Mr. Srinivasa Sastriar calls it, a "tell-tale survival" of the ancient institution. Further, among the Kshatriyas and the Kanyakubja Brahmins of Northern India and among the Nambudris of Malabar who have for generations segregated themselves from the kaleidoscopic civilisation of the rest of Southern India, the custom of marrying their girls only after they had attained puberty still prevails.

When however we leave aside the *mantras* and take up the Smritis, we are brought face to face with a hopeless tangle of conflicting dicta of suspicious authenticity. An honest attempt is made by the authors of these books to find a way out of this perplexing maze. Mr. Mahadeva Sastri also deals with the subject from the standpoint of the science of exegesis or *mimamsa* and Mr. Raghunatha Rao has treated the question in its historical aspect.

It is a hopeful sign of the times that three gentlemen with such varied accomplishments and in such different walks of life should have taken up the question of the marriageable age of Hindu girls and arrived at nearly the same conclusion from three different starting points. The brief summary contained in this article can give but a very inadequate idea of the magnitude of the subject or of the skill and the energy that are necessary to get a glimpse of the reality amidst a chaos of conflicting evidence. We have no doubt that a careful perusal of these books will prove immensely instructive to everyone that is interested in the social amelioration of the Indian nation.

Indian Sculpture and Painting. *By E. B. Havell.* (London, Murray, £ 3-3-0 Net.)

During the last hundred years, many Indians have devoted themselves to the study of Sanskrit literature, as well as to the literature of Tamil and other vernaculars; a very few have studied Indian History, archaeology, and music; none so far have studied Indian art. Meanwhile the Western world, having attained some dim apprehension of the significance of Oriental literature, is becoming aware of the existence of a great wealth of Oriental art, "an opening into a new world of æsthetic thought, full of the deepest interest and worthy of the study of all Western artists." "When," as Mr. Havell says, "a new inspiration comes into European art, it will come again from the East."

So it is, that an Englishman has been the first to devote to Indian sculpture and painting that devoted study and appreciation which its great value and significance deserve. Mr. Havell blames the British Government justly both for their former vandalism, and also for that present mental vandalism which through false educational ideals and methods crushes out the creative power of Indian minds. But equally justly he blames Indians themselves. The ultimate fate of Indian art is in their hands, and "they have dealt with it more cruelly than any Europeans have ever done."

The modern educated Indian, when he has discovered that some picture is in some detail out of drawing, or that the painter had not pursued a course of scientific study in perspective, conceives that the picture is thereby put beyond serious consideration, and is so elementary and useless work. He does not realise that he is betraying just that kind of ignorance and lack of true feeling (for the understanding of art cannot be taught; it must be felt) which in Europe leads an uncultured mind to prefer a cheap realistic oleograph to a Botticelli or a Giotto. Anatomical

accuracy can never be made the basis of artistic criticism. There is only one way to understand a work of art—to realise what 'passion' the artist intended to express, and with the merely critical faculties in abeyance, to receive the message, the burden of the work. And then only will you understand, that the only test of drawing is that of Leonardo da Vinci's—"that drawing is best, which best expresses the passion (*rasa*) that animates the figure."

It is owing to this lack of artistic understanding in modern India, amongst "men" trained in the sordid and equalised atmosphere of Indian Universities, and completely out of touch with their own national artistic thought, that the paintings of Ravi Varma have won so much appreciation in modern times. In one way of course, it is a good sign that it should be so; for the cause of his popularity is the fact that he painted Indian subjects, and the people read into his work all their own love for the heroes and the gods he paints. But they do not realise how un-Indian his painting is in feeling, and at the same time how little it approaches the standard of technical perfection which they imagine it attains.

This work is not the true and sincere product of Indian nationalism. That is to be found so far only in Bengal, where the school of Indian painting revived by A. N. Tagore, and already of infinite promise, is adequately recognised in Mr. Havell's book. Mr. Tagore and his pupils, though they have not perhaps yet attained to the exquisite perfection of technique of the best Mughal painters, have yet shown that Indian thought can still find for itself adequate expression in artistic forms. It is in such work, that the justification of nationalism lies; for nations in the end are rightly judged, not by what they are clever enough to imitate, but by what they contribute to the culture and understanding of the whole world.

Mr. Havell's book is so far the only serious study of Indian sculpture and painting, and we hope that it will be, if not bought by every student on account of its price, at least found in every Public Library in India.

BOOKS RECEIVED.

- THE EARLY EDUCATION OF CHILDREN.** By LAURA L. Playsted. Clarendon Press, Oxford.
- A BRITISH OFFICER IN THE BALKANS.** The account of a journey through Dalmatia, Montenegro, Turkey, Magyarlund, Bosnia and Herzegovina, by Major Percy E. Henderson. George Bell & Sons.
- HUNGARY OF TO-DAY.** By Members of the Hungarian Government, Etc. Edited by Percy Alden, M. P. George Bell & Sons.
- MADREIRA: Old and New.** By W. H. Koebel. George Bell & Sons.
- ONE IMMORTALITY.** By H. Fielding Hall, Macmillan & Co.
- THE LANCES OF LYWOOD.** By Charlotte M. Yonge W. & R. Chambers.
- LITTLE WOMEN.** By Louisa M. Alcott. W. & R. Chambers.
- THE CHILDREN OF THE NEW FOREST.** By Captain Marryat. W. & R. Chambers.
- THE CORAL ISLAND: A Tale of the Pacific Ocean.** By R. M. Ballantyne. W. & R. Chambers.
- THE MODERN RUGBY GAME AND HOW TO PLAY IT.** By E. Gwyn Nicholls. "Health & Strength," Ltd.
- THE STORY OF THE ILIAD.** Re-told in English. By F. S. Marvin, R. J. G. Major and F. M. Stawell. J. M. Dent & Co.
- BOTANY.** By J. Reynolds Green. J. M. Dent & Co.
- BIOLOGY.** By R. J. Harvey Gibson, M. A. (Edited by J. Reynolds Green, Sc. D.) J. M. Dent & Co.
- THE TEMPLE CONTINUOUS READERS.** J. M. Dent & Co. A Wonder Book, by Nathaniel Hawthorne. Tanglewood Tales, by Nathaniel Hawthorne. Fairy Tales from the Arabian Nights. Little Women, by Louisa M. Alcott. A Christmas Carol, by Charles Dickens.
- THE NIGHT SIDE OF LONDON.** By Robert Macbray. T. Werner Laurie.
- DIVIDE & CONQUER OR THE Mysterious Foundation of the British Empire.** By William Howitt. Bharat Mata Book Agency, Lahore.
- CASCADES DU LEMBIY.** C. A. Sainte-Beuve. (Oct. 1840—March—1850) translated with an Introduction and Notes, by E. J. Trechman. Routledge's Universal Library Series. Price One Shilling.
- FAIR WOMEN AT FONTAINE BLEAU.** By Frank Hamel. George Bell & Sons.
- THE TEACHING OF ENGLISH COMPOSITION.** By Miss E. Cogswell. J. M. Dent & Co.
- THE FORTUNES OF A FAIR FREE LANCE.** C. E. Jeffery. George Routledge & Sons.
- HAFKEL: HIS LIFE AND WORK.** By Prof. W. Bolsche. Watt's & Co. London, Gd.
- THE FERTILIZATION OF TEA.** Tropical Life Publishing Dept. John Bale and Sons.

BOOKS RELATING TO INDIA.

- GLIMPSES OF HIDDEN INDIA.** By John Law. Thacker Spink & Co., Calcutta.
- PEARL NECKLACE.** A series of very able articles on the decline and fall of the Hindu Empire in India. By Late Lala Sunder Das, B.A. Bharat Mata Book Agency, Lahore.
- GEOGRAPHY OF THE MADRAS PRESIDENCY FOR BOYS AND GIRLS (TELUGU EDITION.)** By K. A. Viraraghava Chari, B.A. Longmans. A valuable little book by a capable and enthusiastic teacher.
- THE GUJARAT PRINCE.** A New Drama in English Prose. By N. V. Rajan.
- THE KING-EMPEROR.** (A Congratulatory Coronation Poem of 1903.) By M. C. I. Narasimha Chari, F.R.S.
- CHAMBERS'S NARRATIVE READERS. REPORT OF THE INDIAN MERCHANTS' CHAMBER AND BUREAU for the year 1907-08.** (September 1st 1907—August 31st 1908.)
- NOTES ON THE EXTENSION OF FIBRE CULTIVATION IN INDIA.**
- PRELIMINARY REPORT OF (PEOPLES') FAMINE RELIEF FUND OF 1908.** Organized by L. Lajpat Rai, including a statement of accounts of the Arya Samaj Famine Relief Fund of 1908, with Balance Sheets of both Funds.
- RECORDS OF THE GEOLOGICAL SURVEY OF INDIA.** Vol. XXXVII, Part II.
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- NOTES ON INDIAN SCALE INSECTS COCCIDAE.** By H. Maxwell Lefroy, M.A., F.E.S., F.Z.S., Agricultural Institute, Pusa. Rs. 1-8. Thacker Spink & Co., Calcutta.

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- THE PROPOSED REFORMS.** By J. D. Rees. ["Fortnightly Review," March, 1909.]
- CONSTITUTIONAL REFORMS.** By Hon. G. K. GOKHALE. ["Contemp. Review," March, 1909.]
- LORD MORLEY'S REFORMS.** By Sir A. Fraser. ["Empire Review," March, 1909.]
- INDIA REVISITED.** By Lieut.-Col. R. F. Massy. ["Nineteenth Century," March, 1909.]
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- SOME THOUGHTS ON THE PRESENT SITUATION:** Ambica Charin Muzumdar. ["Indian World," March, 1909.]
- BANKS AND BANKING:** ["Gurukul Magazine," 1909.]
- THE HISTORICAL SENSE OF HINDUISM.** By Mrs. Annie Besant. ["Central Hindu College Magazine,"]

TOPICS FROM PERIODICALS.

How the West Looks at Asia.

What Prof. A. Vambery, of Buda-Pest University, writes in the *Nineteenth Century* regarding Turkey applies well to the Indian problem and its allies.

"Nothing could be more characteristic of the mental attitude of the Western world than the self complacency with which we look upon Asia," writes the Professor. "It would seem as if the prosperity of young Europe, in comparison with old Mother Asia, has so turned our heads that we firmly believe ourselves to be the only elect people of God, to whom the monopoly of authority has been given over all the earth. We alone, we think, have the right to be mighty and free, and the rest of humanity must be subject to us and never taste the golden fruits of liberty."

Prof. Vambery thus shows the error of this view.

We in Europe have become accustomed to look upon Asia as a land of slaves and helots to be trampled on, and we forget that our medieval system of feudalism was far more oppressive than the hardest slavery under Asiatic despots, and that Eastern nations only suffer from their tyrannical governments in the countries where clumsy religious fanaticism has encouraged ignorance, and the anarchical conditions have favoured pauperism and reduced humanity to a state of dull submission. These evils have increased in the same proportion as our victorious arms advanced and our commercial superiority crushed the life out of native trade.

Absolutism found a productive soil in impoverished Asia, and the misery would have become greater still if a current of air blowing from the Far East had not roused the slumberers and stirred them into consciousness. Japan's extraordinary success and China's energetic pulling of herself together have had a wonderful effect on the followers of Mohammed's doctrine. The heathen Buddhists, formerly despised as blackest infidels, now appear as shining lights and examples in their eyes. The movement for liberty in Western Asia must be attributed to this vision.

We are face to face with the strange phenomenon that millions of people have for centuries submitted to the despotism, the caprice, the dissipation of their tyrannical masters, and allowed themselves to be crushed down into the dust by them. But this ignominious anomaly could not continue for ever, declares Prof. Vambery, "and after Europe had broken her fetters and awakened to a new life, Asia also began to bestir herself, and to realise that her children also had a right to live free men."

The Cult of Swaraj.

Babu Bepin Chandra Pal has issued from England a *Fortnightly* periodical under the title of "Swaraj." In the opening article styled "Our selves," Mr. Pal states what he considers to be the ideal of the Indian Nationalist and we reproduce the same in full:—

The political ideal of Indian Nationalism has always been to work out a peaceful change in the constitution of the State-organisation in India, with a view to help the people to realise their divinely-appointed destiny as a free nation among the free nations of the world. It is an essentially spiritual and humanitarian ideal. It is the desire of the spirit of the composite Indian nation to come to its own. It implies no enmity to any other people or country. The sporadic outbursts of violence in Bengal that have attracted excessive attention during the past year, do in no way represent either the true ideal or the actual methods of Indian Nationalism. These never had the support of the leaders of the Movement but were due entirely to the repressive acts of the Indian Executive. The Nationalist leaders in India have always recognised the futility of political assassination as an instrument for the attainment of popular freedom. It may bring about a change of despots, but has never in any part of the world achieved popular freedom. The avowed methods of Indian Nationalism have therefore been the peaceful methods of passive resistance. The leaders have from the beginning sought to organise the moral and spiritual forces of the people in order to bring the pressure of the popular will to bear upon the administration of the country, and, thereby, to gradually work out a popular constitution in the Government. And passive resistance taking its stand upon what in political philosophy is known as the primary rights of the citizen, necessarily concedes to the State authority which it seeks to control the primary functions of Government. It does not deny to the Government established in the country, its right to rule; but only seeks to assert the private right of the individual, within its own legitimate sphere, against excessive or injurious exercise of administrative authority beyond the limits of the primary functions of the State. The conditions of passive resistance are that the Government resisted by the lawful determination of the people to suffer and make sacrifices for the furtherance of what they conceive to be the public good, shall itself scrupulously obey its own laws, and, shall not, even in the exercise of autocratic authority, transgress those primary rights of the people upon which all Governments are based and from which all State-constitutions derive their fundamental functions, but which no Government and no Constitution ever create.

Mahomedan Representation.

Babu Bhubendra Nath Bose, the well-known moderate political leader of Bengal contributes to the *Indian World* his views on class representation. He begins rightly by saying:—

I should be the last person to stand in the way of the realization of the legitimate aspirations of our Mahomedan fellow-subjects. I am one of those who would advocate special facilities being given to them in view of their present backward condition whoever may have been responsible for it. No one would grumble if special opportunities were placed within their reach in regard to public appointments. No one would grudge special educational facilities being extended to the Mahomedans in order that they may make good the lost ground as speedily as possible so that the cry for special treatment on the ground of backwardness may soon cease to be. We recognise the splendid achievements of Islam in war and in peace, and India would be decidedly poorer in the absence of the followers of a religion which preached fraternity and equality long before the philosophy of the French Revolution was heard of, and the Moslem can all afford to lose this metaphysical abstraction of the Hindu, his fervent religious spirit, his ideals even if they are sometimes placed in the clouds.

But our goal must be the assimilation of the best and the highest in the two communities, their loyal co-operation in the work of building up a politically united India. In this work we have the sympathy and the support of many far-sighted Mahomedans. I do not wish to criticize those who would like to keep the two communities apart; it is idle to say that there will be better understanding, better co-operation between the two communities if they are ranged in separate camps from the start to the finish. In the scheme of the Electoral Colleges originally propounded in Lord Morley's despatch of December last there were the true germs of assimilation. If the Hindus were in a majority in some of the provinces they were in a minority in others: the two communities would have to act together and common action would provide a bond which it would be difficult even for fanaticism to break. A solid minority vote, whether of Hindu or Mahomedan, would greatly influence the entire elections and representatives would be chosen who would command the confidence and respect of both communities.

Now all this is going to be changed. From the village communities the Hindu and Mahomedan voters are to be kept distinct, placed in opposite camps. Surely, such a division is not possible. It is not possible to separate the mixed population of our villages so that they may return local members of their respective communities to the village unions. It may be that in any particular area one community, either Hindu or Musulman, is so small, that separate representation can not be given to it. The same difficulty will arise in the case of Municipalities. Different communities cannot be locally separated for purposes of representation in Local Boards and Municipalities, especially if the numbers are very disproportionate. For instance, in a village or ward in which two-thirds of the population is Hindu and one-third Mahomedan and which has the right to elect two members to the Local Board or Municipality, you cannot give one representative to the Hindus and one to the Mahomedans. The only other alternative would be to group together villages or wards. In that case you will not have local representation but representation of communities divided by religion. This would not represent territorial or local needs in local bodies and would form a basis for separate representation without reference to the Municipal requirements of local areas. The scheme, I venture to think, is impracticable—it is incapable of being put into operation and if tried it will not secure the end in view and will only serve to disintegrate the ties which bind the two communities—common interests to be gained by mutual co-operation.

Apart from the scheme as now altered, being an absolute barrier in the way of Indian progress towards a recognised position in the confederacy of nations, apart from its making the ideal of a politically united India an impracticable vision, apart from its throwing us back by long centuries in the scale of human civilisation it will bring rivalry, discord and strife in our peaceful villages and render life in India intolerable. It is a menace alike to the State and the people. Such a scheme will sow the seeds of death not of life, of mortification not of progress. We may wait. God knows we have been waiting long enough. India may wait for the new life to be, but she cannot clasp death unto her bosom.

The Administration of Hindu Law.

Sir E. J. Trevelyan writes on this subject in the *Calcutta Weekly Notes*, March 8th. He begins by stating that it is by no means certain that the administration of Hindu Law by the British Courts in India has been in every respect satisfactory. We all know that although the basis of Hindu Law is said by some to be of divine origin, the living principle of that law was derived from custom which has from time to time modified or altered the Brahminical law. The growth of that customary law was, as has been pointed out by Sir Henry Maine ("Village Communities," pp. 44, 45) and by Sir Gooroo Das Banerjee ("Hindu Law of Marriage," 2nd Ed., p. 7.), arrested by the British Courts. Effect has, it is true, been given to customs which are proved to have existed from time immemorial, but no allowances have been made for the change of practices in matters which are dealt with by the law as laid down in the Shastras and the Codes. On the other hand, some complaint has been made that the Courts do not sufficiently adhere to the letter of the works of ancient lawgivers (see Introduction to J. C. Ghose's Principles of Hindu Law). . . . are immutable we proclaim to the world that we as a community are a dead organism. We suppose that not even the most orthodox and conservative amongst us are prepared to go this length. If that be so, then the necessity of forming an All-India Committee on the lines suggested by Sir E. J. Trevelyan is apparent and a Committee so formed is bound to prove beneficial. We also thoroughly approve of the learned writer's suggestion that there should be some machinery for the purpose of noting the growth of practices which are not in strict conformity with the existing law and of reporting on them to the Legislature. Such an organisation can only be formed and worked by Government. We shall be very glad indeed if the Legislative Departments of the

Government of India and the Provincial Governments will take steps. To remedy this state of things, Justice Trevelyan suggests that there should be some means, other than that provided by the Law Courts for the purpose of ascertaining what is the Hindu law, which according to educated Hindus, is now considered to be in force, and there should be some machinery for the purpose of noting the growth of practices which are not in strict conformity with the existing law, but are approved by Hindus, and of reporting on them to the Legislature. The British Government has rightly abstained from interfering, except under very exceptional circumstances, with Hindu law. But if changes be advocated by a body of Hindus, whose opinion would carry weight among their co-religionists, there could be no objection to legislation.

The ascertainment of the existing law would be best left to a small Committee. There might be also a body composed of representatives from different Provinces which might occasionally meet, and might from time to time recommend alterations in the law by legislation.

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Eastern and Western Ideals.

This forms the subject of an interesting discussion at the hands of "Seeker" in the April issue of the *Theosophist*. The writer thus summarises the difference between the Eastern and Western ideals:—

There is a glaring difference between the ideals of the East and those of the West, suiting the idiosyncrasies of the mind in both hemispheres. The former, always towering over the senses and intellect, invariably takes for its guidance in life one who is more or less divine, a being who has distanced men by some extraordinary moral quality, or an Avatara, a manifestation of God. The prevailing idea is to select one far above the human kingdom; one who by incessant struggles, has killed the lower self and has felt the Presence divine within himself; in short one who has become a constant denizen of the Kingdom of Heaven, whose limitations are few, and whose control over Nature's forces has been a conscious and ever-increasing quantity. The thought of the East being essentially spiritual, her ideals must, of course, be so, for the idea and the ideal being so interdependent, the subject and the object must stand to each other as the substance is to the shadow, even as the visible world is the reflex of the invisible.

On the other hand, if we turn to the West, we find her always seeking her model in one who is victorious on the field of battle, who is a philanthropist, a patriot, or a hero, somebody who has achieved feats of prowess on the physical plane. A Prince Bismarck, a Togo, a Dr. Barnardo, a Father Damien, are more attractive to her tastes than a St. Francis or a St. Catherine. The ideas that rule here are prime factors in choosing her ideals, which are ever changing, and subject to the fluctuation of the passing events and circumstances of the day. A Gladstone may be lionised and almost worshipped, the horses may be unyoked from his carriage in order that men may drag it through the streets, while within a few years he may be pelted with missiles and stones. Her ideals change as her fashions change, almost every week, and the reason is not far to seek; for they are confined to the lower walks of life, which have very little of constancy and stability in them. It is on account of her shifting from one ideal to another that the West has not yet succeeded in penetrating regions beyond

ordinary human ken, and as most of her researches and investigations in the fields of knowledge are under the guidance of the senses and the lower mind, she is yet very far from the path of wisdom. Her libraries and museums may be miles long, and intellectual giants may have poured their brain-matter over thousands of books, but there has not yet dawned upon her the inward peace which never goes in search after anything, when once the Highest is felt in the secret chamber of the human heart. Which then, of the two ideals is fraught with greater and more lasting benefit to mankind? The writer's answer is definite:—

Humanity in the Western hemisphere and in the Eastern has a mission before it, for each has its own appropriate individual way, each journeying along on the high road to the 'Great Event,' by a path which appears to it most rational and most congenial. It is for the critic, the student of human life and evolution, to judge which of the two paths is fraught with the greater and more lasting benefit to mankind. Where are the glories now of the civilisations of the past, that held their own against the world, those of Persia, Chaldea, Assyria, Babylonia, Atlantis, Lemuria? The mighty civilisation of the Indian Aryans remains, and is showing power to renovate itself, for it is founded on the bedrock of Spirit Immortal. Its ideal never dies, and it therefore must remain beyond the reach of Death. As is the ideal of the mind, so is the life on earth; as is the life on earth, so is the permanence or impermanence of man's thoughts, words and deeds. We live to die, we die to live; but it is Spirit, and Spirit alone, which can teach us so to die as to live eternally. Let the Teuton now, in the prime of his prosperity, learn from the past experiences of mankind where to seek safety for his civilisation, and decide whether he will worship Form and vanish like it, or whether he will adore Spirit, and share its perpetuity.

Indian Administration and Art.

In the course of an article on this subject in the March Number of *East and West*, Mr. E. B. Havell writes:—For the last fifty years, since Government Schools of Art were established in India, the teaching in those institutions has been based upon an egregious fallacy, precisely similar to that on which Macaulay founded the whole unsound fabric of the present University system, namely, that Indian art has always belonged to a lower plane of æsthetic culture, and that, at least, as regards the higher branches of art, India provides models wholly inferior to those of Europe, for the education of the student. A good many generations of Anglo-Indians had instilled this fallacy into the mind of the Indian student, until the exquisite miniature paintings of Jahangir's and Shah Jahan's court painters, unsurpassed of their kind in any country's art, were regarded with contempt because the rules of perspective were disregarded; and the wonderful idealistic sculpture of the Buddhist and Hindu epochs was treated as feeble stuff which any intelligent student could improve upon with a few week's study of anatomy.

So when I took charge of the Calcutta School of Art I found it a bad imitation of a fourth-rate Provincial School of Art in England; the Indian students, totally ignorant of Indian art, listlessly copying from casts of "antique" busts and statues; and the Art Gallery attached to the school exhibiting a mere travesty of European art in a miscellaneous collection of painting. I immediately put the "antique" casts aside and prepared a definite scheme for taking the students back to nature and to Indian art. This reform aroused the most strenuous opposition, not from Anglo-Indian officials, who were quickly convinced of its reasonableness, but from the Indian students, their parents, and the "advanced" section of the Bengali Press. Nor has this opposition ceased

since the new scheme has been entirely justified by results and since the Swadeshi, or national cult, has developed into a great popular movement. Only a few years ago, when I succeeded in obtaining sanction for the sale of the collection of European pictures, in order to raise funds for increasing the Indian collection of the Art Gallery, the "Bengalee," whose proprietor, Mr. Surendra Nath Banerjee, is one of the recognised leaders of the new Swadeshi party, filled its editorial columns for nearly a week with violent denunciations of my efforts to promote Swadeshi art. And now that the same sound artistic principles are being taught in the school by a distinguished Indian artist, Mr. Abanindro Nath Tagore, his chief difficulty is to overcome the ignorance and prejudices of his fellow countrymen. A few months ago the editor of a very ably-conducted Bengali Swadeshi Review gravely questioned whether the "Indian style of art would ever become as popular as the European."

Every administrative reformer in India has to meet the same kind of difficulties, sometimes arising only from distrust of officialism, sometimes from mere ignorance and dislike of innovation. These difficulties are too apt to bring about a state of stagnation in the official mind, either from dread of disturbing the administrative equilibrium by real adequate measures of reform or from the added difficulties and endless complications produced by the perpetual changing of the personnel of the administration. Or, on the other hand, they may have the even worse result of restricting reforms to mere readjustments of the official machinery, which produce all the excitement and disturbance attending the initiation of real reforms and little or none of the satisfaction and benefits. The partition of Bengal may be classed among the latter species of administrative measures.

It has now become only too obvious that the administrative difficulties which the partition was

intended to remove, were really due to deep-seated defects, to meet which the measures adopted were entirely inadequate. The tendency which is the inherent vice of all bureaucratic institutions—to drift out of touch with popular sentiment—has for many years past been bringing the whole European administration of India into a state of isolation which not only seriously impairs the efficiency of departmental machinery, but threatens the stability of the whole Empire, for nothing can be more dangerous than the growth of mutual distrust and suspicion among Anglo-Indians and educated Indians, and the tendency of the two communities to form themselves into separate and hostile camps.

There is a widely prevalent idea among Anglo-Indians that the chief blame for this state of things lies at the door of the present Indian educational system. After twenty years' painful experience of the manifold evils of that system, I am not disposed to minimise them, but I think there is one aspect of the question which is generally overlooked by would-be educational reformers, an aspect upon which my special experience in art education may throw some much-needed light. The most enlightened Europeans and Indians are agreed upon one point, that education is one of the greatest blessings of civilisation. Indeed, Hindu philosophy declares Avidhya, or ignorance, to be the root of all suffering and all evil in this life—but is not the need of better education just as pressing for the European in India, as it is for the Indian? It is surely just as vital for the good government of India that European officials in every position should be instructed in the history of Indian civilisation, art, ethics and religion, as it is that Indians should acquire a thorough knowledge of European life and ideas. The egregious blunders we have made in art education in India for the last fifty years are not primarily due to Indian ignorance but to our own. From a complete misunderstanding of In-

dian artistic ideals we have foisted upon the Indian art student a stupid system of European academic routine, and in the attempt to elevate Indian art we have only succeeded in degrading it. Yet the large majority of European officials of the present day still cling to the belief that the Indian artistic ideal is only a debased imitation of Græco-Roman art, and that Indian sculptors and painters, from ignorance of anatomy and perspective, never produced anything to be compared with the masterpieces of Europe. It is beside the mark to plead that Indians are generally even more ignorant of their own art than we are; for it is we who have taken upon ourselves the white man's burden, and it is to Europe that the educated Indians look for enlightenment.

Karma.

Mrs. Annie Besant contributes to the April Number of the *Theosophist* some of her thoughts about Karma and this is what she says regarding Karma and its relation to actual conduct in life.

We should always act as though we were free, and be sure that in such action we are co-operating with the law in the best way that our present state of knowledge enables us to do. We must judge with our best intelligence the forces that we find within ourselves, and that we see working around us. With our clearest thought and keenest insight we must make up our minds as to the direction in which it is best for us to work, and then work with full endeavour, without paralysing ourselves by the notion of some vast forces which may possibly interfere. We must act wholly as if we were free, for the sense of freedom is one of the most powerful forces which it is possible for man to have. The only thing which is still stronger, perhaps, than that, is the view which men occasionally take, that by them the divine purpose is being worked out. That idea is one which carries a man over the most extraordinary obstacles. But next to that which few people are able to reach, is the consciousness of freedom, which is not an illusion, for it is the testimony of the God within us to His own reality and to His unbounded power; and the more that freedom plays in us, the more do we become creators of Karma, the less its slaves or playthings.

Mr. Gokhale on "The Reforms."

In the course of an article on the Reform Scheme in the "Contemporary Review," the Hon. Mr. G. K. Gokhale says :

To understand what these reforms really mean for the people of India, it is necessary to take them with the appointment of two Indian members made by Lord Morley last year to his own Council and with the changes in the administration that are expected to follow as a result of the labours of the Decentralisation Commission. Unfortunately the Report of the Commission is not yet out. Partly on this account, and partly because the effect of the new reforms in practice must largely depend upon the manner in which the details are worked out—and they have yet to be worked out—any opinion expressed to-day on the scheme must be regarded as more or less tentative. Even with this uncertainty, however, I have no doubt in my own mind that the reforms announced constitute a notable advance, that they go a long way to bring the administration of the country into harmony with its present requirements, and that when they come into full operation they will mark for the people the commencement of a new era of peaceful progress under British Rule. Briefly stated, these reforms are as follows :—An Indian member is to be appointed to the Viceroy's Executive Council. At least one Indian member is to be appointed to the Executive Councils at Madras and Bombay. Executive Councils are to be established in other provinces where they do not at present exist, and it is expected that Indian members will be placed on them. The number of members in the Viceroy's Legislative Council is to be more than doubled; and though the official majority there is to be retained, there is to be a large increase in the elected element. In the Provincial Legislative Councils the number of members is to be doubled,

but the present official majority in them is to be abolished. The functions of all Legislative Councils are to be expanded. Members are to be empowered to bring up administrative questions for discussion before them and to embody their views in the form of resolutions. They are also to be empowered to divide the Councils when the financial statement is under consideration and to embody their suggestions in the shape of recommendations. The non-official members, being in a majority in Provincial Councils, will have a preventive control over Provincial legislation. The fabric of rural and urban self-government is to be completed and it is to be built up from the village at the bottom. It is to be freed from official trammels, Government exercising control from without instead of dictating or interfering from within. So much has been definitely promised. In addition to this, any devolution of authority from the Supreme to Provincial Governments, and from the latter to district authorities, such as is expected when final orders are passed on the Decentralisation Commission's Report, is bound to lead to increased opportunities to representatives of the people to influence the course of the administration.

These proposals must, no doubt, appear most modest to those who are enjoying a full measure of self-government. But to the people of India, as they are situated to-day, they mean a really great step forward. With Indian members in the Secretary of State's Council, the Viceroy's Executive Council and Provincial Executive Councils, we shall have reasonable access to those seats of authority where policies are determined and all important matters connected with the administration disposed of. Moreover, the appointment of Indians to these Councils means the admission of the people of India to a participation in the highest responsibilities of Government, and it carries with it an access of dignity to their status under British Rule. The proposed reform of Legislative Councils is a far-reaching measure,

and will for the first time bring the administration under some sort of popular control. At present the administration is carried on entirely in the dark, behind the backs of the people. It will now have to be in the light of day and under the scrutiny of public discussion. Local self-government, too, will become a reality, and will afford, as it was intended to do by Lord Ripon, valuable training ground for the people to manage their own affairs. If the whole government of the country is compared to a building, with rural and urban boards as its base, district and provincial administration as its centre, and Executive Councils and the Secretary of State's Council as the top, it may be said that while at present there is only partial light round the base, with darkness round the centre, and thick darkness at the top, under the proposed scheme there will be full light round the base, partial light round the centre, and faint light at the top.

The scheme thus taken as a whole is a substantial instalment of reform, and as such it has given deep and sincere satisfaction throughout India. There are no doubt differences of opinion as regards details; but Lord Morley himself has recognised that in a matter of this magnitude and importance there must naturally be room for a variety of opinions on minor points. The effect that the publication of the scheme has already produced upon the situation is, to my mind, the best tribute to its statesmanship. The task of pacifying the country—and such pacification is necessary as much in the interests of India as of England—has been rendered sensibly easier since the announcement of the reforms. Of course, much yet depends upon how effect is given to the scheme; and even when it is fully carried out it will have to be supplemented by other measures before the task of pacification is completed. But the time to speak of these measures will be when these reforms are out of the way.

One word of warning here may be uttered. It will be absolutely disastrous if any attempt is made to go back on the scheme in any important particular. The people of this country have accepted it in the spirit in which it has been conceived by the Viceroy and the Secretary of State; and if they are now subjected to any disappointment in connection with it there will be a violent reaction, which will be in every way deplorable. One most gratifying feature of the situation is the manner in which the bulk of the Anglo-Indian community in India has recognised the importance and the necessity of reform. Lord Morley and Lord Minto have both really deserved well of India.

The Future of Indian Music.

A writer in the *Parsi* an ably conducted weekly journal issued from Bombay speculates on the "Future of Indian Music" and concludes thus:—

What the future of Indian music will be it would be rash to prophesy. Without harmony there is not likely to be any great development, and it has not yet been shown whether any other besides the major scale possesses any great capacity for harmony. The combination of the rhythmic beauties of the *tala* with the harmonies of the great German musicians presents possibilities in music as yet unsought; but unfortunately the *tala* is, like many other indigenous arts, falling into disuse and disrepute. It is probable that our music, like our political institutions, will develop more upon Western lines than according to indigenous traditions. But music, when not absolutely mechanical has always an emotional basis, and the emotions of India must always be different from those of Europe. The tropical sun, the long drovay days, the fierce furnace-blasts of the stricken plains, the sudden onslaught of disease or flood, the very food that we eat, all contribute to create an environment and to engender emotions and feelings very different from those which greet the bitter winter and the sweet springtime, the humid fertility, the industrial strife and the vigorous drudgery of the West. Above all, there is the dawning national feeling, with all its concomitant emotions, waiting for expression other than literary. The discords of caste and creed, rising and falling, but evermore striving after a more perfect blending, the eliminating of the jarring sounds till in the Indian nation one grand racial and religious harmony is formed,—all this will at no distant date call for emotional expression through the medium of musical sound.

The Art of the Orator.

An interesting article on the above subject appears in the *Chambers's Journal* for February, 1909, in which it is admitted that there has been a decline in the art of public speaking during the latter part of the 19th Century in England. During the earlier decades of the Victorian Era there were 'Lords of Language' like Bright and Beaconsfield in the House of Commons and such masters of assemblies as Gladstone and Daniel O'Connell. The decline in the power of oratory has been ascribed to comparatively quiet times 'for oratory flourishes in epochs of intense passion and feeling.' "The orator like the poet is born, not made; but he is born not in periods of quiescence and calm but in the throes and pangs of passion and struggle". So it is said eloquence in a calm is *vox et præterea nihil*. Admitting this decline the article refers to the undoubted revival of interest in the art of public speaking for the reason that the world would not let die its pleasure in golden-mouthed eloquence. And it is admitted on all hands that 'the man who can deliver himself in public, who can communicate his thoughts in clear, strong, well spoken language is certainly a better man and more likely to take a foremost place in life than the man who cannot—other things being equal—moreover this is considered as the greatest gift of the gods.

Further the article contains some 'important instruction on the Art of Oratory. "Public Speaking", it says, "cannot be taught by book or precept for it is essentially an experimental art. No amount of theoretical instruction will suffice without incessant practice". But this man who would an orator must possess 'certain natural endowments' such as 'warmth of temperament', and, 'passion and afflatus of soul'. Nature certainly gives birth to orators but training develops him and practice perfects him.

Given the necessary and natural qualifications he can learn much from books and from the living example. Nearly all the masters have been close and assiduous students both of the rules of rhetoric and the best classic models. To take but one example Chatham who had the natural gifts an orator could desire—a commanding presence, a graceful bearing, an eye of piercing brightness, a voice of utmost flexibility—was an extensively read classical scholar. Next comes in importance the essential quality of self-possession. Self-possession is to oratory what a sure memory is to acting. The speaker must, in the first place, be master of himself before he can be master of his theme and through that the master of his audience. The rest are matters of technique and expression which include correct pronunciation, voice modulation, plan of address and, last, but not least, the cultivation of a brief and pregnant style of speaking. The article concludes by comparing two such instructive speakers as Mr. Chamberlain and Lord Rosebery. The former is not eloquent in the sense that his speeches are no passionate appeals to the heart but his command of simple and vigorous English, his lucidity of statement, his power of incisive criticism and his readiness in reply make him an admirable subject for beginners to study; while the latter is more literary and discursive.

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Lord Morley's Indian Reforms.

Sir Andrew Fraser, late Lieutenant-Governor of Bengal, contributes an article on the Reform Scheme to the March Number of the *Empire Review* which, on the whole, is favourable to Indian aspirations. Delay, says Sir Andrew, should not be made in carrying out the reforms on account of anarchy and crime which should be ruthlessly suppressed. One cause of the unrest is the economic depression which has injuriously affected a certain class of people. Instances of intense economic dissatisfaction and trouble have been many. While saying that the legitimate aspirations of the educated classes should be satisfied, Sir Andrew reiterates the familiar Anglo-Indian argument that they, by no means represent the masses of India, and that, for forming a reliable opinion of the wishes of the millions, the local officers of Government should be depended upon. The writer finds that in Bengal, the solemn pledges of the Great Proclamation have been reasonably fulfilled. When he came out to India in 1871, there were only 3 Indian Members of the I. C. S. Now there were 13 drawing salaries ranging between Rs. 776 to Rs. 2,250 a month. The Provincial Service then consisted of 177 officers of whom only one-fourth were Indians. It now consists of 361 officers, of whom only one-eighth are Europeans. Besides, many have been appointed in the Judicial and Executive Departments, and one had reached the position of Senior Member of the Board of Revenue, second only to the Lieutenant-Governorship. As regards local bodies, Sir Andrew thinks that they have altogether worked well, though Lord Ripon's scheme has not had that success that was expected of it. One main reason for this was that the system of election was suddenly introduced—a system which is not well appreciated. But it is also true that nominated members, if especially they belonged to the higher land-owning classes, thought themselves bound to vote for Government. Sir Andrew suggests that the larger landowners may be formed into a separate constituency. Sir Andrew approves of the other reforms in general.

New Family Life in India.

Mr. Saint Nihal Singh describes in the March Number of the *International* the advent of a new family life in India as a result of the impact of the civilization of the West with that of the East. In the first part, he gives a very lucid picture of the woman-life as it is now in India, where between the wife and the husband there is a gap which nothing but modern education could bridge.

The only time the husband and wife have been at one with each other has been when the husband divested himself of his Western culture and talked in the terms and metaphors of his wife, choosing for his topics of conversation not the doings of the world, or even the important events happening in the country, but uninteresting details of household drudgery and complexities. Life under such circumstances as these has been full of the most excruciating misery—a veritable hell on earth.

Mr. Singh describes in detail the daily drudgery which the young girl, dignified into the position of a wife does. There is nothing but this dull routine to be gone through clock-like—nothing to relieve the drudgery. The young married couple meet each other only during the right hours, and the whole affair smacks strongly of the clandestine, carrying the impression that it is something to be ashamed of. Add to this the mother-in-law, that dreaded creature of Hindu family life—and you have, in the case of the poor girl-wife, a very hell on earth.

This state of affairs is rapidly disappearing. Woman's seclusion, enforced widowhood, early marriage, the rigid regulations of marriage, the ignorance of girls and the narrow, unenterprising and superstitious habits of Indian women are all changing as a result of Western civilization. The education of the women is being recognised as a *sine qua non* of national growth. The following future for the Indian Woman is predicted:—

The East Indian woman of the future will stand side by side with man, his other half—his equal half. Without her co-operation man's life will be a failure. With her help the man will be a success. The woman will not "use her sex as a lever to enforce her will," nor will her influence be indirect or confined to the home. Her mother-heart will be enlisted in the service of the motherland. Public activities will be rendered purer, better, because of her presence, her activity. Assisted by her the East Indian man will accomplish much. This well-mated couple will constitute the keystone of the arch of the newly organised society of India, and a new and more useful career will mark the advent of it.

UTTERANCES OF THE DAY.

Sir. E. Baker on an Executive Council for Bengal.

In concluding his speech in the Bengal Budget Debate, the Lieutenant-Governor said :—

I wish to take this opportunity of making some remarks about a matter which has been much before the public of late, and which is of the greatest concern to the future administration of this Province—I mean the formation of Executive Councils for Provinces under the administration of Lieutenant-Governors.

As regards Bengal, I venture to think that I may claim to speak with some degree of authority, by reason of my long service in this Province, and my prolonged association with the Local Government and the Bengal Legislative Council. It may also not be out of place to mention that, as a Member of the Viceroy's Executive Council, I have been associated with the inception and evolution of the present scheme of reform from the time when H. E. the Viceroy sowed the first seed in the summer of 1900 down to the time when I left India last year.

This last consideration is of special importance because these reforms are the paramount reason for the early creation of an Executive Council for Bengal, a measure which, in my judgment, is now a matter of pressing and urgent necessity.

ALTERED CONDITIONS.

When the project enunciated by the Secretary of State shall have been brought into operation—and that will probably be before the next winter session—the Legislative Council will have been considerably more than doubled in numbers; it will have been vested with greatly enhanced powers for the discussion of the Budget, for initiating debates on subjects of public interest and importance; for proposing Resolutions, and for asking supplementary questions; and it will comprise a substantial majority of non-official members.

In these altered conditions, it is manifest to any one acquainted with the working of Indian Governments that the length of the Council sittings will be greatly prolonged. At a moderate estimate, the duration of the session will extend to the working days of an entire month in excess of what it amounts to now, not, of course, continuously but on the working of a twelve month. It is also certain that the preparation of work for the Council will occupy double or treble the time that it does at present. Moreover, in view of the fact that there will be a majority of non-officials, who must be convinced and cannot be outvoted by force of numbers, it will be necessary in future to devote much time and labour to preliminary negotiation and private discussions in order that proposals brought forward by non-official members may be presented in a form in which they can be considered instead of being uncompromisingly rejected.

THE BURDEN OF WORK.

To any one who realises the burden of work which devolves on the head of the Bengal Government under present conditions, it will be manifest that the Lieutenant-Governor cannot undertake these additional duties without assistance. It will be impossible for him to do all that

he does now, and, in addition, to sit for another month in Council, to spend another fortnight or three weeks in preparing himself for the debates, and to devote a further indefinite period to extra-parliamentary discussion of public questions with the non-official members of the Council. Even if it were physically possible for him to undertake this work, there is much of it which, from its character, it is undesirable for him to take up. In the Imperial Council it has long been an accepted canon of procedure that the Viceroy shall not be called on to intervene in debate save in matters of real moment, and that questions of common controversy shall be dealt with by some appropriate member of his Executive Council. I do not seek to push this analogy too far: but it holds good in the Provincial Councils already to some extent, and it will assume vastly greater importance in the reformed conditions which are now imminent.

The natural and appropriate solution of these difficulties is the creation of an Executive Council. A member of such a Council will be the colleague and not the mouthpiece of the Lieutenant-Governor. Though he will be in primary charge of his own portfolio, he will be required to possess a knowledge of the policy of the Government in every branch of the administration which no head of a department can acquire; he will share the responsibility for all acts of State in a degree which can never devolve upon a member of the Secretariat; and when it falls to him to announce the decision of Government on any matter, he will be able to speak as one having authority, and not as the scribe.

OTHER ARGUMENTS.

There are other arguments that might be adduced in support of my contention, and it is the fact that some of them have weighed strongly with me in its favour. But certain of these are perhaps not very suitable for public discussion, and in any event I have probably said enough. More significant than any argument is the remarkable consensus of opinion in this Province in favour of the measure. As regards the official classes, I have consulted certain of the most experienced, responsible and highly placed members of my Government, and I have found them without exception of the same opinion as myself. To some of them, I should add, I am indebted for certain of the arguments which I have used to-day. As regards the Indian public it is unnecessary to say anything. All shades and sections of the community have joined in the prayer for the formation of an Executive Council in Bengal. In respect of the non-official European public, one might have been prepared for more hesitation; yet what do we find? There are five principal English papers published in Calcutta, the *Englishman*, the *Statesman*, the *Indian Daily News*, the *Empire* and *Capital*; and out of these no less than four have voted decisively in favour of a Council, the *Englishman* alone holds out. I think it is not an unfair inference that fully four-fifths of informed European non-official opinion in the capital of the Province is prepared to support the view which has commended itself to the Secretaries of State and the Government of India.

For myself, I will merely say that if the measure should eventually become law, I shall lose no time in submitting proposals for the early formation of an Executive Council in Bengal, and I shall trust that this may be brought into being in time to share the labours which the new reforms will undoubtedly impose upon us.

QUESTIONS OF IMPORTANCE.

Education in India.

The following is the introductory summary of the Progress Report of Education in India, 1902-1907, by the Director-General of Education in India, which has just been issued:—

This review of the progress of education in India for the five years ending 31st March, 1907, is largely based upon the provincial reports, relating to the same period, which have been written by the Directors or under their instructions; that is to say by Dr. Bourne for Madras, Mr. Selby for Bombay, Mr. Hornell (under Mr. Earle's instructions) for Bengal, Mr. de la Fosse for the United Provinces, Mr. Bell for the Punjab, Mr. Covernton for Burma, Mr. Sharp for Eastern Bengal and Assam, and Mr. Hill for the Central Provinces. The excellence of many of these reports has considerably lightened the task of measuring and recording the general advance which has been made.

2. I have to acknowledge gratefully the valuable help which I have received in preparing this review from Mr. G. Fell of the Indian Civil Service, who was placed on special duty for that purpose for three months from October 1st, 1908; and I am also much indebted to the labours of Mr. G. R. Kaye and Babu Pramattha Nath Chatterji, members of my staff. The Directors have been good enough to render assistance by reading the proofs and making some suggestions and corrections upon them. Those parts which relate to Agriculture, Forestry and Veterinary Science have been contributed by the Department of Revenue and Agriculture, each being based on a report specially furnished by the Inspector-General; and that relating to Medical education is the work of Surgeon-General Bomford, Director-General of the Indian Medical Service.

3. The area to which the review relates, being the aggregate of those covered by the provincial reports named above, with the addition of the North-West Frontier Province and Coorg, amounts to 1,118,566 square miles, with a population of 211,264,968 inhabitants. These reports cover almost but not quite the whole of British India; and some include, while others do not include, returns from the Native States in political relations with the local Governments. The details of the territories included and excluded are shown in a table prefixed to the general statistics in the second volume of this review. The area of the Native States included in the statistics is 154,493 square miles, with 11,705,848 inhabitants. In Bombay they bear a considerable proportion to the British territory, the total population being twenty-five and a half millions, of whom seven millions live in Native States and about eighteen and a half millions in British territory. In the other provinces the population of Native States included nowhere amounts to one-tenth of the whole.

4. The only changes made in the total area since Mr. Nathan wrote his review five years ago are the inclusion of returns from Manipur in the statistics of Eastern Bengal and Assam, and from the Southern Shan States in those of Burma. These have added 46,005 square miles to the area and 1,100,819 inhabitants to the population.

Within the area covered by the review the constituent parts remain the same, with the exception of Bengal, Eastern Bengal and Assam, and the Central Provinces.

The rearrangement of their boundaries, reducing the area of Bengal and uniting Assam with Eastern Bengal prevents the statistics of to-day from being compared with those of five years ago over the areas affected, except where special calculations have been made for the purpose. In the Central Provinces, where the area and population have under the same rearrangement been slightly increased, the breach of continuity is less important.

5. This review has to record the application of a common policy of educational expansion and reform, remarkable for its width of range, for the ample and prolonged consultation upon which it was based, and for the general agreement which was reached as to the lines upon which it should proceed. Under Lord Curzon's Government a general enquiry was held which extended to all kinds and grades of institutions, from the Universities to the primary schools, and which brought under examination the methods, organization, tendencies and results of Indian education as a whole. Consultation began after the publication of Mr. Cotton's review in 1899, and was matured at the Simla Conference over which Lord Curzon presided in September, 1901. The resolutions of the Conference, which were unanimous, led to the issue of general orders on some points, while others, relating to Universities, European schools and industrial schools, were reserved for further enquiry.

In March, 1904, the Governor-General in Council issued a resolution reviewing the whole subject and describing the general lines of the policy which had thus been shaped in consultation with local Governments and Administrations, and which had met with their hearty concurrence.

6. The execution of the work then put in hand has proceeded continuously in all provinces; and since local conditions differ greatly and local initiative takes many different forms, the changes which have now to be recorded, while resting upon common principles, exhibit a copious variety in their application.

7. The Universities have been reconstituted under the Act of 1904, have revised their regulations, have instituted the regular inspection of Colleges, and have received powers, which they will doubtless develop, of becoming teaching bodies. Colleges, which can no longer be admitted to affiliation or retain it without satisfying the standards newly laid down by the Act, have set to work to remedy the defects which inspection has disclosed and to confine their teaching to those subjects for which they are properly equipped; and they are being aided in carrying out these improvements by grants which depend upon inspection. Both Colleges and secondary schools are making better provision for the residence of those students who do not live with their parents.

Stricter conditions have been laid down and are being enforced for secondary schools, without which they cannot obtain or keep the privilege of recognition. The system of examinations has been simplified, and increased provision has been made for the training of teachers. But both in their buildings and equipment and in the quality of their teaching the secondary schools leave much to be desired; and their condition was being examined by local Governments at the close of the quinquennium, and measures for their further improvement were being considered.

Primary schools have increased considerably both in number and in strength, although as yet this increase does not nearly reach the point of fully meeting the demand. Examinations have been simplified, and the system of awarding grants on the results of individual

examination has been almost entirely abolished. The buildings have been improved, the pay of teachers, though still very low, has been raised, the courses of studies have been widened, many of the text books have been re-written so as to deal in simple language with more appropriate topics, and those modes of teaching which aim at training children in observation and intelligent reasoning are being more widely adopted. Increased provision has been made for training primary teachers. The course of training has been extended to two years where it previously fell short of this, and a better class of teachers is being obtained.

The education of girls, almost the only feature in the educational system the improvement of which is not chiefly a question of money, is spreading more rapidly than before, though it is still confined to a very small fraction of the population. The demand for it is now found to be increasing, and the chief difficulty in meeting this demand lies in the want of qualified teachers. More facilities have, however, been provided for training women-teachers and the number of students under training has been thereby increased.

The greatest industry of the country, agriculture, will now possess a central institution for teaching and research, on a scale not previously attempted in this country, and the provincial agricultural Colleges are being correspondingly improved. A scheme for providing a technical institution of the highest rank for the benefit of other industries has been brought near to completion; and in the meantime scholarships have been established which enable selected students at the rate of ten a year to attend technical institutions in other countries and are beginning to produce a supply of men qualified to take part in the scientific development of industries. A school for coal mining has been established, and arrangements have been made to add to and improve the institutions at which weaving and other industries are taught. Formerly, one cause assigned for the backwardness of technical education was the reluctance of the educated classes to avail themselves of it, but this reluctance is fast disappearing and the demand is now in many places strong. One of the chief hindrances to the further progress of technical education arises from deficiencies in the system of general education upon which it must rest, and for which it cannot be substituted.

The special schools for Europeans have long suffered, and still suffer, from poverty and consequent inability to command the services of good teachers. The regulations by which their studies are directed have been revised, more liberal grants are being made to them, and the training of men to teach in them has been begun.

The education of Chiefs and Nobles has received a remarkable impetus, especially in Rajputana and Central India by the re-organization of the Chiefs' Colleges and the provision of a well qualified staff of masters, both European and Indian. The course of studies has been revised and includes teaching of a special kind suited to those who are to rule or to assist in the administration of Native States.

The Education Departments, both in their higher and lower branches, had in many provinces fallen behind the requirements of the work of teaching and inspecting. They have been and are still being brought up to a higher standard of strength.

8. So far as the progress made in the quinquennium admits of being brought to a numerical standard, the case stands thus:—The period which immediately preceded it had been characterised by an exceptionally rapid

rate of increase in the number of students receiving instruction in Arts Colleges, and by an actual decrease in the number of pupils attending primary schools. The numbers of pupils in the higher institutions have now continued to increase, but at a lessened rate; and the vernacular education of the masses, the growth of which had been arrested, has now expanded again more rapidly than it has ever done since the years 1871 to 1882. In Arts Colleges the number of students, which had grown in the preceding quinquennium, from 13,933 to 17,148, now stands at 18,001. In Medical Colleges the number, which had previously increased from 1,067 to 1,466, now stands at 1,542; in the Engineering Colleges the number, which had previously increased from 851 to 1,025, now stands at 1,243. Secondary schools show an increase of seventy-seven thousand pupils as compared with an increase of eighty-three thousand in the preceding quinquennium, and the number now stands at 658,905. But when the figures of vernacular education are considered the increase may best be exhibited by a comparison with the total progress made in the preceding fifteen years. During the period 1887 to 1902, the number of pupils in all institutions of which the Educational Department has cognisance rose from 3,021,721 to 3,886,493 showing an increase of 864,772. During the five years under review this number rose to 4,774,480, showing an increase of 887,987. During the fifteen years ending in 1902 the pupils in primary schools increased in number by 627,912; during the last five years they have increased by 821,539. The number of girls at school increased in the fifteen years ending in 1902 by 151,000, and in the five years under review by 186,480. The number of Mohammedan pupils increased in the fifteen years ending in 1902 by 173,965; and in the five years under review by 191,896. From 1887 to 1902 the number of students in Training Colleges and schools for masters remained almost stationary, being 4,451 in the former year and 4,600 in the latter; in the year 1907 it had risen to 8,225.

9. Such improvement and expansion as have taken place in the educational system would have been impossible without considerable increase in expenditure. The Government of India in 1902 made an assignment of forty lakhs annually for this purpose, and followed this by assignments of five lakhs annually for Universities and Colleges, two and a half lakhs for European education, two-and-a-half lakhs for certain new departures in technical education, and thirty-five lakhs for primary education; besides making assignments, which do not pass through the educational budgets, of twenty lakhs annually for the Agricultural Department, a large part of which was devoted to the improvement of Agricultural Colleges, and also of certain sums for the improvement of Chiefs' Colleges. The local Governments have supplemented these assignments by further provision from their own resources, so that the expenditure on education from public funds in the year 1907 was 226 lakhs of rupees, as compared with 177 lakhs in the year 1902. With additions from sources other than public funds the total expenditure on education in India amounted to 650 lakhs of rupees in the year 1907, as compared with 401 lakhs in the year 1902.

The success of the efforts which are being steadily made in all provinces to raise education to a higher level and to extend its benefits to a larger proportion of the population, must chiefly depend upon a continuance of the growth of its financial resources.

INDUSTRIAL AND COMMERCIAL SECTION.

Butter from Groundnuts: A Valuable Industry for India.

The steadily increasing cost of ghee in India goes to prove that the supply does not keep pace with the increase of the population and the inevitable result is the manufacture of unwholesome imitations, which cannot fail to have an injurious effect on the consumer. The consumer knows in most cases that the ghee is bad, but when he can afford nothing better, he accepts it without comment. The new source of butter-supply is the groundnut that is grown in various parts of India and shipped in great quantity to Europe on account of the excellent oil which it contains to an amount said to reach as much as 35 per cent. The residue is a white farina which, for its nutritious quality, stands next to lentils. This product in America during the past ten years has, by a process of slightly grilling, decorticating and grinding, been converted into a kind of butter, which has grown rapidly in the public favour, and is dealt in as a regular article by grocers, tea, coffee and pickle dealers. The manufacture began about fifteen years ago on a small scale in Philadelphia, but little progress was made, until Mr. J. Lambert of Marshall, Michigan, took the matter in hand and devised the machines which led to success. He began by placing on the market a small peanut butter Mill which he supplied direct to the consumer along with a bag of shelled groundnuts and instructions for making the butter. Enquiries soon came in for larger appliances to be used in trade, and the result was the invention of a set of three machines for roasting, cleaning and grinding the nut, producing 2,000 pounds of groundnut butter per day. The cost of the set including power and transmission is quoted at 600 dollars, or Rs.1,600. A 5 H. P. Electric Motor will

drive this set. Smaller outfits are also supplied. Any person who is interested in the above process may test it with the aid of a frying pan and a mortar. The nuts are dried by heat, until the skin of the nut is loosened and will come off by being rubbed together in quantity in a cloth. They are then separated by blowing, or any usual method, and finally pounded in a mortar, until reduced to a paste which may be used like butter. The popularity that this product has gained in the United States may be taken as an evidence of its wholesome character, and as the groundnut is a familiar Indian article of food, the process should find ready acceptance here.—*The Indian Textile Journal*.

Dyeing.

Mr. K. Banerji, B.L., writes to the *Indian Mirror* from 5, Radha Bazar Lane, Calcutta, about Dyeing business and says:—

"I am acquainted with recipes of various colours wherewith yarns and cloths may be dyed fast. These colours are excellent in glaze and beauty, and in no way inferior to the qualities available in the market. The business of dyeing is a very profitable one, and especially here in Bengal where there is scarcely any dyeing firm to meet the demand of the market. The demands of fast dyed yarns for borders of *dhoties* and *saries* and for other purposes is very great in the Bengal market, but it is a matter of regret that the shy capital of Bengal has, as yet, done little towards supplying this demand, although an investment in this business means a great profit to the capitalist. However, if any rich man amongst your readers intends to lay out capital in this profitable business, he may write to me on the subject." By the way we may mention here for the information of our readers that another skilled dyeing expert Mr. Sen is now in Calcutta having completed his studies in some of the best centres of dyeing in England, and obtained high-class honors in the technology of dyeing and bleaching.

Paper Mills in India.

The number of Paper Mills at work in India in 1906 was eight, three of them being situated in Bengal, three in Bombay, one in the United Provinces, and one in Gwalior, the last Mill having started work in August, 1906. The estimated capital employed in seven Mills is 48 lakhs, the seventh and eighth being private concerns, and the value of the output rose from Rs. 57·86 lakhs in 1905 to Rs 63 11 lakhs in 1908, a total which has twice only been exceeded in 1901 and 1902. The two largest and most important Mills are those at Titagur and Lucknow. The value of the products of the three Bombay Mills together is only just over 4 lakhs.

The competition of cheap wood pulp paper imported from Europe, has checked the development of paper-making by older methods in India, and the most successful Mills are those which have Government contracts for the supply of cheap foolscap, blotting paper, note paper, and envelopes. In 1904, the value of the paper manufactured in India and that imported were alike 61 lakhs. In 1906, the corresponding figures were 63 and 77½ lakhs, the value of the imports having increased in the meantime by 26 per cent., while the internal production was almost stationary.

Madras Onion Trade.

We are informed that the large Tamil and Telugu population of Burma and the Straits appear not only to take their special food stuffs with them, but to have spread a taste for some of these among the people with whom they have settled. A remarkable instance, says a correspondent, is that of onions, the area under cultivation of which in the Madras Presidency has increased from 27,284 acres in 1905-06 to 47,858 acres in 1907-08, while the value of the exports to Burma and the Straits has risen from Rs. 4,82,193 to Rs. 7,58,844. The trade in onions in Madras has now assumed such proportions that the Madras Port Trust is making special arrangements to provide for it.

New Copper Field in India.

The interesting possibilities of a new copper field were brought under notice on Dec. 15, when representatives of the press were shown a large number of specimens of copper and other ores from a group of 64 properties, all of which have been discovered, within a radius of 20 square miles, in the semi-independent State of Sikkim, situate between Darjiling and Thibet. The ore occurs in the form of copper sulphides, both in lodes and in bedded deposits. The natives of the district have worked the surface for many years, but it was not until Mr. Charles E. Simmonds—a well-known Australian prospector—secured concessions that anything was done by way of thorough development. Messrs. Burn and Co., Limited, of Calcutta, with whom the rights of the concessions are now vested, do not claim that the properties are phenomenally rich, but assert that they will pay well from a commercial point of view, averaging, as they do, from 5 per cent. to 10 per cent. of copper throughout. Rights for water-power, timber, &c., have been secured, and it is stated that there is a good cart road to the principal mine from the Saliguri Railway, which is only 45 miles distant.

Commercial Instinct.

It is the fashion now-a-days to sneer at the commercial instinct, and to despise it as something common and vulgar; but in reality it is nothing of the sort. The essence of vulgarity is the concealment of vulgarity. The common man who knows that he is common ceases to be common by this knowledge; by realising that he is not a gentleman he almost becomes one. The really vulgar people are the people who are for ever pretending that they are not vulgar; the truly ill-bred are those who are constantly parading their gentility. There is nothing that is vulgar in itself; it only becomes vulgar when it pretends to be something else. Therefore the commercial instinct is never a common instinct except when it sets itself up as not being commercial at all.—Ellen Thornycroft Fowler.

Japan and the Indian Market.

Mr. Takashi Hara, who held office in the late Japanese Cabinet, has informed Lord Northcliffe's Manchester journal, the *Courier*, that Japan is going to make an earnest effort to secure admission to the markets of India, among other markets of the East. He was good enough to express the opinion that British manufactures need not fear the competition of Japan in "neutral markets" but held out no hope that they would not encounter her rivalry in Asiatic countries. We do not know that the prospect will alarm Lancashire. Japanese cotton imports into India may increase considerably without becoming formidable. It is true that the growth of the trade has shown a rapid expansion in recent years, having risen from a lakh in 1902-03 to 23 lakhs in 1906-07. But these totals are insignificant when compared with the 40 crores worth which India buys from the United Kingdom. Moreover, as Japanese goods are almost entirely in the coarsest counts, Japan will have to reckon with Bombay and Swadeshi.

Trade of Aden.

There was a time when Aden was regarded as a promising "entrepot" for trade passing between India and East African and Arabian ports, not to mention Abyssinian and Turkish trade in dates and wax; but it would appear from an official return just published that her trade is declining. Excluding Government stores and treasure, the total sea-borne trade of Aden last official year was valued at Rs. 4.46 crores against Rs. 5.27 crores in the previous year, the decrease being to some extent attributable to the decline in the hide market and the consequent loss of purchasing power by the bulk of those who handle the trade of Aden. It is noticeable, however, that the imports of goods from India have been declining for years past, and continue to grow rapidly less. During the past five years, for example, the value of our exports to Aden has been in crores of rupees: 1.65, 1.52, 1.51, 1.31 and 1.11. And the turn of the tide is not yet in view.

Tobacco Growing.

Out of a total area of 220,000,000 acres under crops in British India and Native States over one million acres are under tobacco. No statistics are at hand to show the value of this crop, but if we take the figure of £5 or Rs. 75 per acre as representing the gross yield we have a trade equal to over £ 5,003,000 sterling, which would bring it into the fifth or sixth position of importance among the crops of India. The varieties, whatever their origin, are mostly of the native type and cannot be classed commercially with any of the well-known cigar and pipe tobaccos of other countries. Only the varieties grown in Coimbatore, and probably Rangpur are at all fit for European consumption. The amount taken up by this trade is comparatively small and scarcely affects the total figures. If it were possible (Mr. Bernard Coventry writes) to introduce into India a better tobacco plant and improve the present methods of growing and curing so as to produce tobacco suited to the European demand, the value of the crop would be enhanced enormously and an export trade would be created which would in all probability rank of first importance. The climate and soil of many parts of India have proved themselves eminently adapted to the growth of the tobacco plant, and the writer has witnessed results which, from the agricultural aspect, left nothing to be desired. How is it then that the country has so far failed to produce a high grade product? The reasons appear to be two. First, the plant commonly grown in India is a degenerated specimen too coarse for the European market, and secondly, the curing methods adopted are too crude and primitive to make even a good leaf into good tobacco.—*Civil and Military Gazette.*

SWAMI VIVEKANANDA.—This is a lengthy and interesting sketch of the life and teachings of this eminent Indian saint, with copious extracts from his speeches and writings. *With a portrait.* As 4.
G. A. NATESAN & CO., ESPLANADE, MADRAS.

Match in India.

Our readers may remember that Dr. Rash Behary Ghose owns a large Match Factory in Calcutta. Another Factory was recently opened at Konnagar, Serampur Sub-Division of Bengal and the opening ceremony was celebrated under the presidency of Raja Ranjit Singh of Nashipur. From trade statistics published we find that imports of matches amount to the value of Rs. 64 lakhs annually. The Raja pointed out that in order to maintain successful competition with foreign imports, the Indian production must be superior and cheaper. Business institutions in India often fail, because they are founded on sentimental grounds, sometimes on ill-conceived plans and sometimes the Directors are inexperienced men or they expect much profit. The Raja assured that such defects are not to be found in the present Company and that the future is bright. A European Chemist, Mr. W. R. Ciper has offered his active help and sympathy to the Company which has been accepted. His expert knowledge and good offices would, we hope, prove very valuable.

Rubber Planting in Cochin.

It is stated that, in view of the success of rubber planting experiments, the Cochin Durbar has resolved to grant further leases of forest land, of which 5,500 acres will be put up for auction in 500 acre blocks on June 14th next. The upset price for each block will be Rs. 12,500.

A New Burma Company.

A Rangoon correspondent states that a new Company, known as the Burma Chemical Industries, Ltd., has been registered in Rangoon with a capital of five lakhs, which has been largely oversubscribed, the Oil Companies in Rangoon being among the shareholders. Its primary object is to manufacture sulphuric acid for the Oil Refining Companies of Burma.

Free Trade and India.

This is not the place to discuss the relative merits of Free Trade and Protection, but it is pointed out from Calcutta that if England discards Free Trade, a demand that may be difficult to resist will arise in India for the protection of its struggling native industries. This view finds expression in a "Survey of the Industries of Eastern Bengal and Assam" which has been carried out by Mr. G. N. Gupta, of the Indian Civil Service, and published as a Government report. The assumption underlies Mr. Gupta's report that it is the function of Government to be the pioneer of new industries, to guarantee interest on capital invested in certain industries and to "render pecuniary advantage to firms or persons who are willing to engage in any profitable industry." He believes that the hand-loom industry can be restored to its former prosperity, and urges that power-looms should be developed, because "the increased production from power-looms will replace, not the products of Indian hand-looms, but the imported manufactures of foreign countries." It may be remembered that the Government of Madras have become pioneers in the aluminium and leather industries, while in the United Provinces it has been resolved that "the Government may properly make money grants for definite purposes to new enterprises."—*Journal of the Society of Arts.*

New Oil Company in Rangoon.

A Rangoon correspondent states that a concern named the United Twinyo Oil Company, with a capital of fifty lakhs of rupees, has been registered in Rangoon with the view to exploit the oil-fields at Yenangkung and other places, and also to act as refiners and transporters.

LIFT IRRIGATION.—By Alfred Chatterton, Professor of Engineering, on Special Duty, Madras. This is the first book in the English language on this very important subject. Price Rs. 2. To Subscribers, Rs. 1-6.

G. A. NATESAN & CO., ESTABLISHED, MADRAS.

AGRICULTURAL SECTION.

The Pineapple in India.

UNEXPLOITED POSSIBILITIES.

That there is a huge demand for first-class pineapples in India, and almost a total absence of supply, writes the *Indian Trade Journal*, will not be readily denied. It is not that the pineapple is new to India; as a matter of fact, it has been grown in this country for several hundred years and in small tracts on the Malabar Coast, in parts of Northern Bengal and in places of Assam it has been brought to a certain state of perfection. But the demand for Indian grown pineapples with any semblance of flavour is so greatly in excess of the supply that unripe and often insipid pineapples from the Straits Settlements, Ceylon and Mauritius find a ready sale at from 2 to 4 annas each. On the other hand, we have heard of a small garden in Northern Bengal which grows luscious pineapples and has no difficulty in selling them at 8 annas a piece. The broad fact is as Sir George Watt tersely puts it in his revised edition of the "Commercial Products of India," just issued: "Little or no effort has been put forth either to improve the quality or to develop on a commercial basis the industry of pineapple growing, which, it would appear, might be originated with advantage to India and profit to those concerned."

IN OTHER COUNTRIES.

Fifty years ago the pineapple was unknown in Florida: to-day one may stand on any elevated position on the East Coast of Florida and look out for miles over solid fields of pineapples, no other cultivated crop being in sight. The crop annually produced is more than half a million crates, each crate holding from 18 to 48 pineapples, according to size. In Singapore the preserving and tinning of pineapples is a large and growing industry. But a more striking example of what can be done in establishing a pineapple industry on a sound

basis in a short space of time is furnished by the Hawaiian Islands. Here the industry was only started about three years ago; but, under the guidance of an enthusiast, has made such gigantic progress that the output of preserved pineapples in 1910 is estimated at 24 million cans. Already Honolulu claims to be in possession of the largest canning Factory in the world. This Factory is said to be capable of handling 20 solid cartloads, or 300 tons of fruit, in 10 hours, or at the rate of half a ton a minute.

A SIMPLE INDUSTRY.

A point in favour of the pineapple industry is that it is a comparatively simple one. The pines may be grown upon land that will produce ordinary vegetables provided that such land is well drained, even in times of excessive rain. To obtain the very best results, however, a friable soil and a porous subsoil are essential. Such land stands drought well, as capillary attraction is good under such conditions. In Florida pineapples are planted 18 to 24 inches apart, but in the Bahama Islands as many as 20,000 pines are planted on a single acre, each plant producing one pineapple. This number of pineapples at 8, 4, 2, or even 1 anna each would leave a handsome margin of profit per acre. But it is not only from the pineapples that the profit is made; there are bye products. Pineapple fibre fetches about £30 per ton in the London market; and, according to Sir George Watt, there is a considerable demand for it in parts of Northern Bengal and in the Deccan. In the Honolulu preserving Factory large quantities of juice are obtained by crushing the cores and parings by running them through rollers of the sugar-mill type. The refuse may be used as fuel for the furnaces, while the juice may be converted into pineapple brandy, vinegar syrup and extracts; and it has been recently suggested that possibly pineapple sugar might be made by boiling the juice in a vacuum to the crystallising point.

Baths for Plants.

THEIR EFFECTS ON GROWTH.

Herr Moolisch, in Umschau, has been drawing attention to the method of accelerating the growth of plants by means of warm baths. The horticulturist is ever on the watch for new dodges whereby he may be able to produce flowers or fruits at times when they are "out of season." It has long been known (says the *Philadelphia Record*) that plants require periods of rest. The potato for instance, likes to sleep the whole winter through. But it has been found that this long sleep may be dispensed with. If potatoes be exposed to a temperature just above freezing point for a couple of weeks after they are harvested, the long sleep will be found to be unnecessary. Others have tried exposing plants to the stimulus of ether. It has been discovered that if during the natural period of rest a branch of lilac be exposed for a couple of days to ether it will immediately begin to grow. But ether is expensive compared with warm water, and its use in greenhouse lacks the element of safety.

The top of a rooted lilac bush was placed for one hour in water at from 88 to 90 degrees, and in a greenhouse at about 60 degrees. In 40 days the bush was in full leaf and flower. Another bush which had been placed in the house without the preliminary bath had its buds only just opening. In the case of cuttings six days after the bath they were many times larger than before, while unbathed branches remained unchanged. And the odd thing is that if after the bath the plants are left in the open air, the stimulus has dormant for even as long as a month. If then placed in the greenhouse they behave as if they have just come from the bath. The duration of the bath varies with the plants, but it is not often prolonged for more than twelve hours. The high temperature creates a demand for oxygen, and the water prevents free access to the necessary gas. Normal respiration is checked, and the buds are injured.

Eighty-six degrees is high enough for the gooseberry and the hazel, whereas the birch requires a fever temperature of 104 degrees. Some plants must be bathed just after the fall of the leaf, but others are unaffected until later. At the end of the natural period of sleep the bath will never stay the growth.

Educative Value of School Gardening.

The place of school gardening in a system of education, and the aim of such teaching are considered in an article which appeared in a recent number of the *Tropical Agriculturist*. The writer emphasizes the fact, to which it is often necessary to make reference, that agricultural teaching and school gardening in elementary schools are primarily valuable on account of the training they afford in habits of observation, and the added interest they create in agricultural life and pursuits. The actual amount of knowledge gained by the pupils in regard to methods of cultivation is also of direct use, but the acquirement of such knowledge should not be the main aim of the work. From this point of view, therefore, school gardening should be regarded as an instrument of education—a means to an end, and not an end in itself.

In the article mentioned, it is urged that in any school in which nature teaching and gardening are taken up thoroughly they should form the main subject with children from six to nine years of age, and continue to occupy a prominent place with pupils of more advanced age.

The author describes the gardening work at his own school, in which the children are taken in small groups for work. It has been found that eight or ten children are as many as one teacher can direct advantageously, unless it be in such operations as weeding and watering. With a considerably larger number, the work becomes over-organized, and develops rather into drill than nature teaching.

Departmental Reviews and Notes.

LITERARY.

EXIT—"THE THEOSOPHICAL REVIEW."

Annie Besant announces in the March Number of the *Theosophist* that with the February Number, the *Theosophical Review*, published in London, has ceased to exist.

Mr. Bertram Keightley was consulted by Mrs. Besant about the *Review*, and the stopping of the *Theosophical Review* has been settled upon. Mrs. Besant says: "But, also with Mr. Keightley's assent, in order to keep alive the memory of *Lucifer*, dear to both of us, I incorporate it with the *Theosophist* from this month onwards until, if ever, *Lucifer* is revived in England." The *Theosophist* from March bears on the title-page the usual designation with the following words: "With which is incorporated *Lucifer*."

LORD MORLEY'S NEXT BOOK.

It is reported (says *East and West*) that Lord Morley is engaged in writing a book on India, and that it will be even a greater work than his "Life of Gladstone." The report is hinted at the probability that he had joined the India Office as much with the intention of obtaining an insight into the affairs of this great Dependency as with that of serving his party in one of the most responsible positions which a statesman may consent to occupy at his age. If there be any truth in the report, we may congratulate ourselves in anticipation upon the honour and good fortune of counting among our permanent literary and political guides a statesman and man of letters of Lord Morley's eminence and brilliance. The task is certainly worthy of the man, for there is no part of the British Empire where the statesman is confronted with problems of greater variety and interest than Hindustan.

A FORTUNE IN A BOOK.

The terms—£10,000—said to be asked by Dr. Sven Hedin for his forthcoming book are, no doubt, high; but equal and even larger sums have been received by authors for a single work. Gibbon's "Decline and Fall of the Roman Empire" is said to have realised £10,000 for its author; and more than one of Scott's novels added a similar amount to his Bank balance. Macaulay received £20,000 in a single cheque as part only of his profits from his "History of England"; "David Harum" yielded £25,000 to the late Edward Noyes Westcott, or, more accurately, to his heirs; and it is a well-known fact that Miss Corelli, Mr. Barrie, and Mr. Hall Caine have received very large sums for a single novel.

SACRED BOOKS OF THE HINDUS.

Panini Office, Allahabad, has undertaken the publication of the "Sacred Books of the Hindus." In the prospectus it is stated:—"While the Christian and the Mohamedan are well acquainted with their Religious Scriptures, the Hindu alone is ignorant of his Sacred Books. To remove this want it is proposed to publish the original text of the Sacred Books together with their English translation. . . . The get-up of the publication will be similar to those of the Sacred Books of the East."

THE BRITISH MUSEUM.

The British Museum now contains thirty-five miles of bookshelves and 2,000,000 books. That, according to Dr. Fortescue, the Keeper of the printed books in the British Museum, is a tremendous understatement. The number of books in the Museum, he says, is nearer 4,000,000 than 2,000,000, and the shelves extend to forty-eight miles. Even so the British Museum, which is popularly supposed to have a copy of every book ever published, is short of thousands of works that have issued from the Press. "If it were possible," says Dr. Fortescue, "to estimate all books printed since 1800, I take it will have not more than a third of them, and it will take many hundreds of years before we can say we have all the books that have been printed."

LEGAL.

WHAT IS INTERNATIONAL LAW?

Dean Rogers of the Law School of Yale University, formerly President of North-Western University, contributes an article to the February *Chautauquan* entitled "What is International Law?" We freely employ the term, but usually have only a vague notion as to its exact meaning. International law, unlike Municipal law, is not definitely codified and is without a recognized authority behind it to enforce its rulings. Nevertheless, Dean Rogers thinks that it is permissible to call it law; for, just as Municipal law is a code of rules by which the conduct of the citizen is regulated, so international law is a body of precedents by which the intercourse of nations is controlled. These precedents are merely the statement of the actions of nations in connection with certain international disputes. When a particular course of action follows the custom of the chief civilized powers and their approval of it is expressed in public opinion, then it has all the force of law. It is true that there is no recognized power to enforce its obedience to precedent and yet the force of intelligent public opinion in the civilized nations operates as does the machinery of the law within the nation itself. Few nations will persist in a course of conduct which is widely divergent from that sanctioned by the public opinion of their neighbours. In this way, says Dean Rogers, international law may truly be regarded as an actual power in the relations of States.

Mr. Root, Secretary of State, in his article, "The Sanction of International Law," an address delivered before the American Society of International Law, devotes himself to a more elaborate discussion of the point referred to by Dean Rogers—the force of public opinion underlying the application of international law. Mr. Root says very pertinently:—

National regard for international opinion is not caused by *amour propre* alone—not merely by desire for the approval and good opinion of mankind. Underlying the desire for approval and the aversion to general condemnation with nations as with the individual, there is a deep sense of interest, based partly upon the knowledge that mankind backs its opinion by the conduct and that nonconformity to the standard of nations means condemnation and isolation, and partly upon the knowledge that in the give-and-take of international affairs it is better for every nation to secure the protection of the law by complying with it than to forfeit the law's benefits by ignoring it.

THE GENRO OR ELDER-STATESMEN.

Much discontent prevails among the Yushinkwai members of the Diet in regard to the influence of the so-called Genro or Elder-Statesmen on the Government, and it is reported that the feeling is so strong that a formal impeachment of the Genro as being unconstitutional may be made. As a first step towards that end, it has been decided to put the following questions to the Government in regard to the official status of the Genro:—

"While the Genro virtually hold the supreme power in the administration of the Government without any formal regulation of their official functions, they stand independent of responsibility and remain in power, no matter how many times the Ministry may be changed. Does not this privilege constitute a violation of the 'power sacred and inviolable' of the Constitution? What is the view of the Government on this point? Has any special rule been adopted in the Imperial Court regarding the personal status of the Genro? Are they receiving any salary or allowance from the Imperial purse? If they are receiving salary what is the amount paid to each Elder-Statesman?"

Notice of these questions has been presented by Mr. Suzuki Tsutomu, member for Nagasaki prefecture.

SCIENCE.

BODY LIVING AFTER DEATH.

Remarkable accounts are given of the work carried on at the Rockefeller Institute by Dr. Alexis Carrel. Here are two illustrations taken from a very interesting account:

Few of us suspect, for example, that our kidneys and hearts, after we have died ourselves, can in most cases be resuscitated, and that if by some surgical miracle they could be transplanted into another body, they would quickly resume their functions. This, however, is a well demonstrated medical fact. *The human heart has been removed from the body more than thirty hours after death and made to beat again.* Dr. Carrel himself has taken the heart from one dog and inserted it in the neck of another connecting the carotid artery with the aorta of the new heart, and the vena cava with its jugular vein. In a few moments the live dog had two hearts rhythmically beating, one recording a pulse of 88 and the other of 100.

As part of his experiments, Dr. Carrel has established what is probably the most remarkable repository in existence—nothing less than a large ice-chest in which are preserved a considerable assortment of animal arteries and veins. These cold-storage blood vessels, kept in some cases more than a month, when placed in an animal, immediately resume their functions and work indefinitely. Nature thus gives the scientist a short breathing-space—the lapse between death as it affects personality, and death as it affects the vitality of the cell. If, in that period, the essential bodily organs are removed, they can be preserved for a long time.

DR. P. C. RAY'S LATEST IMPORTANT INVESTIGATION.

A Meeting of the Chemical Society was held at Burlington House, W., on Thursday, February 18, Sir William Ramsay, F. R. S (President), in the Chair.

Ammonium Nitrite was the subject of the second paper, contributed by Professor P. C. Ray, of Calcutta, and read as usual, by his friend and critic, Dr. Divers. Professor Ray finds that the pure crystalline nitrite may be obtained by the double decomposition of (1) silver nitrite and

ammonium chloride, or (2) barium nitrite and ammonium sulphate, the solution obtained being then evaporated in vacuo. This is a great improvement on the old process of solution in alcohol and precipitation with anhydrous ether. When heated in vacuo at 70 degrees C the solid nitrite decomposes, yielding nitrogen and invariably a small quantity of nitric oxide. In commenting on the paper Dr. Divers said he thought there must be some ammonia formed on heating, though there was no mention of it by Professor Ray.—*The Chemists and Druggists* (of London).

GRAVITATION

All scientific Germany is talking of the experiments of Professor Arthur Korn in the mysterious domain of gravitation. Professor Korn started *a priori* with the assumption that gravitation is merely the result of the vibration of elastic bodies in an inelastic medium. The machine, constructed by the Professor to produce such "artificial gravitation", is extremely simple. A metallic globe, fitted with a window for observation of what is going on inside it, is united by tubes with a cylinder, one end of which is closed only by a membrane. To this membrane is attached an elector-motor, which, by pushing and pulling the membrane alternately, makes rapid pulsations. The globe contains two air-filled Indiarubber balls of different sizes. The larger one is fixed firmly to the inside wall of the globe. The smaller is free to move whither it likes. The whole apparatus is then filled with water, and the motor set to work. Measurements showed that the bigger ball attracted the smaller exactly in accordance with Newton's law, or in inverse ratio to the square of the distances between them. It became, therefore, possible to construct an exact working model of the solar system in water, in which the planets should all move in their appointed paths without any visible support, or externally applied power.

PERSONAL.

PERSONALITY THE SECRET OF SUCCESS

A writer in *Chamber's Journal* for March says that in countless cases success has been won by so-called uneducated men. In literature he instances Bunyan, Burns, Dickens, and Shakespeare. In war, politics, invention, and the sphere of public affairs he names Napoleon, Marlborough, Nelson, Franklin, Lincoln, Cecil Rhodes, and Disraeli, and says it is doubtful whether any one of these great men could have passed the London "matric." What was the secret of their success? They possessed one thing in common which cannot be found in the curriculum of the schools—namely, authority, the power of compelling belief, of arresting attention, the power of bringing the world to their knees in wondrous worship. That something is the secret of success. There is something in real greatness towards which men must gravitate. It is not knowledge or industry or brilliant gifts. It is the secret of personality—subtle, mysterious, indefinable, incommunicable—a gift of the gods.

DEATH OF MR. N. N. GHOSE.

The death occurred, suddenly, on the 5th instant at his residence, 43 Bencharam Unkoor's Lane, Calcutta, at the age of 55, from heart failure of Mr. N. N. Ghose, Barrister at-Law, and Principal, Metropolitan College.

Mr. N. N. Ghose was the eldest son of Mr. Bhagwati Charan Ghose, a well known Vakil of the High Court. His brother (Babu Surendranath Ghose) is the Head Assistant, Education Branch, Bengal Secretariat. Born in August 1854 in Calcutta, he was educated in the Hare School, then known as the Kalitola Brauck School. He passed his Entrance Examination in 1869, and obtained a scholarship. He then joined the Presidency College and passed the F. A. Examination. While studying in the fourth year class he went

to England to compete for the Civil Service Examination, but being unsuccessful he was called to the Bar in 1876 and commenced practice in the Calcutta High Court the same year. He was a contributor to several Anglo-Indian journals, and made a name for himself as a smart English writer. In August, 1883, Mr. Ghose and Mr. D. C. Somaddar jointly started the *Indian Nation* as a half-anna English weekly. In 1885 the paper was made a four-anna weekly. In 1882 he joined the Metropolitan College, and later on became the Principal, and remained so to the day of his death.

In 1885 he was elected a Commissioner of the Calcutta Corporation, and did very good work there till he resigned with the famous twenty-seven Commissioners as a protest against Sir Alexander Mackenzie's criticism of the Commissioners. He never again sought re-election. He was an Honorary Presidency Magistrate and a Fellow of the Calcutta University for over 20 years. He was appointed Head Examiner in English of the Calcutta University—the first Bengali to get that honour. He was a moderate in politics and was connected with the Congress almost all his life, excepting the last few years. He was elected President of the Bengal Provincial Conference held at Midnapur. His paper *Indian Nation*, of which he was the editor and proprietor, was referred to only recently by the Viceroy, at the Imperial Legislative Council as a model newspaper. He was the author of a book entitled "Kristodas Pal: a study," and "Life of Maharajah Nabakbaen," the founder of the Suryabazar Raj Family, besides which he wrote numerous political and educational pamphlets.

He was entrusted with the framing of the Calcutta University Regulations under the new Act, and worked at Simla for two months with Mr. Justice Anutosh Mukerji.

GENERAL.

THE CEYLON VILLAGE COMMUNITIES ORDINANCE.

The organisation of Village communities for the transaction and administration of local affairs by Village Panchayets has been in operation in Ceylon since 1889 and under the *Garu Sabha Ordinance*, the following wide and varied powers are exercised by the inhabitants of villages and the Committees appointed by them. Section 6 of the Ordinance provides:—

"It shall be lawful for the inhabitants of any sub-division so brought within the operation of this Ordinance to make subject to the provisions hereinafter contained such rules as they may see expedient for any of the following purposes:—

(1) For the construction, maintenance, regulation and protection of village paths, bridges, edandas, ambalams or madams, spouts, wells, watering and bathing places, fords and ferries, markets, places for the slaughter of cattle, sheep or swine, grounds for the burial or burning of the dead, and for the conservancy of springs and water-courses.

(2) For constructing and repairing school-rooms for the education of boys and girls and for securing their attendance at school.

(3) For regulating fisheries according to local customs.

(4) For taking care of waste and other lands set apart for the purpose of the pasturage of cattle or for any other common purpose.

(5) For encouraging the cultivation of industrial products.

(6) For breeding.....cattle, for regulatingslaughtering of cattle, and for preventing cattle trespass, cattle disease.....

(7) For the putting up and preservation of lands, boundaries and fences.

(8) For the prevention and abatement of nuisances.

(9) For the prevention of the use of abusive language.

(10) For preventing accidents connected with toddy drawing, and for the periodical inspection of the ropes and other appliances used for that purpose.

(11) For preventing accidents by the setting of spring guns and traps.

(12) For the prevention of gambling and cock-fighting and for the prevention of cart racing on public thoroughfares.

(13) For the construction, repair, and protection of Village Tribunal Court-houses.

(14) For the determining, imposing and enforcement of penalties incurred by officers appointed under Section 11 of this Ordinance for neglect or breach of duty.

(15) For the collection of tolls imposed and levied under this Ordinance.

(16) For the construction and maintenance of village roads not exceeding twelve feet in width; provided that no inhabitant shall be required to contribute in labour or money towards any road other than a natural road, nor to give more than ten full days' labour in any year for such village roads.

(17) For the repair, protection, and maintenance of village canals.

(18) For imposing and enforcing an annual tax payable in labour in respect of all or any of the purposes mentioned in sub-sections (1), (2), (13), (16) and (17), upon the inhabitants of the sub-division, provided that no inhabitants shall be liable to perform more than 10 days' labour in any one year. For determining the number of days' labour to be imposed in respect of any one or more of such purposes. For calling out and compelling the performance of such labour. For the prevention of loitering in thoroughfares or public places.

(19) Repealed by No. 10 of 1891.

(20) For making it an offence for any holder of license under "The Licensing Ordinance, 1873," or any keeper of a tavern, to sell, or allow any person to sell, to females any description of spirits, including intoxicating liquor as well as the produce of the cocoanut or other description of palm or sugar cane.

(21) For the enforcement of ancient customs, as regards cultivation or the repair, protection and maintenance of village tanks.

(22) For any other purpose connected with, or relating to, purely village affairs.

POLITICAL.

SEPARATE REPRESENTATION.

Mushir Husain Kidwai, Bar-at-Law, Lucknow writes to the *Pioneer* on this subject :—

Allow me to point out, for the consideration of my co-religionists, the following defects in the system of separate communal electorates :—(1) The principle of separation is in itself demoralising and out of date. Even the constitution-makers of extremely heterogeneous Turkish Empire have avoided it. (2) The system introduces religious considerations in political matters. (3) The very announcement of it has strained the tension between Hindus and Mussalmans and has infuriated the former. (4) It will prove fatal to the interests of the general Muslim public as it will tend to array against the Muslim minority a Non-Muslim majority bent on revenging the policy of separatism introduced by certain Muslims. In District and Municipal Boards where there will be no official party to take sides with the Muslim minority at the time of their need, the "separate Muslim interests" will go to the wall. (5) It will put the official party in the Councils in a false position and its agreement with any community will always be misunderstood. (6) It will be injurious to the best interests of the country because the communal interests will be made to predominate by each separate community, the general interests of the country. (7) It will make the Council work inharmonious as the backward representatives of backward communities will sit with the progressive representatives of progressive communities and the religious bigots of one community will face those of the other. (8) It will perpetuate the backwardness of the backward communities as their representatives, in order to keep their representative character undiminished, will have to keep themselves on the level of their backward constituents. (9) It will retard the progress of nationalism and unification in India. (10) It will encourage sectarianism in separate communities themselves. (11) As the population of India is very disproportionately intermixed, the formation of separate communal electorates will be very difficult. (12) The watchword of present-day Mussalmans of the world is "Union and Progress" and separatism is against the spirit of Pan-Islamism as understood by all true Mussalmans.

INDIAN FOREST DEPARTMENT.

An important scheme of reorganisation is being carried out in the Indian Forest Department which will considerably increase the number of Indians employed in this branch of the public service, says the *Statesman*. A scheme for Bengal has now been sanctioned by the Secretary of State which creates one additional appointment for a Provincial Officer. That for Eastern Bengal and Assam was sanctioned a short time previously, adding four Imperial and ten Provincial appointments to the cadre, including one new Conservatorship which is being filled by the transfer of Mr. H. Carter from Burma. The scheme for Burma is already in operation, the strength of the controlling staff having been raised from 39 Imperial and 31 Provincial Service Officers to 56 Imperial and 60 Provincial. Schemes for the Punjab, the United Provinces, Bombay, and Madras are under consideration. Referring to the Punjab scheme which has since been submitted to the Government of India, a recent Resolution of the Punjab Government states that it "provides for a considerable increase in the Provincial Forest Service which is recruited in India." The pay of these Provincial appointments at present begins on a probationary grade of Rs. 150 monthly, after a three years' course at the Dehra Dun School and rises in thirty years' service in gradual increments, to Rs. 600. As, however, the Provincial Service was constituted on the basis of a two-thirds ratio of pay as compared with the Imperial Service, and the emoluments of the latter were increased in 1906-07 to a scale rising from Rs. 330 to Rs. 1,250 for Deputy and Assistant Conservators, the Provincial Service consider that they have a case for proportionate enhancement. Apart from this, however, the prospects are by no means bad, and the fact that there are a number of appointments going which offer an outdoor life to those who go in for them, may well be more widely known than appears to be the case at present in educational institutions in this country.

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THE NEW FACTOR IN BRITISH POLITICS.

BY, DR. G. B. CLARK.

[Formerly M. P. for Outhness and Transvaal
Consul-General.]

THE last General Election not only returned the Liberal Party to power with the largest majority it has ever had (a majority that was also of a more advanced character than any of its predecessors), but it introduced a new factor—the Socialist Labour Party—into British politics. The new party was formed by an alliance of the Trades Unions with Socialist organisations and its candidates won thirty seats at the General Election. Since then, this party has fought most of the By-Elections and captured two more seats. It is consequently of importance to consider the causes which have brought about this new factor in politics and to determine whether it will be a transitory or permanent element and what will be the probable effect on British politics and indirectly on Indian affairs.

The Trades Unions were originally established for the purpose of raising wages, lessening the hours of labourers, increasing the standard of comfort and improving the general conditions of the worker. For many years, all questions affecting Religion and Politics were carefully excluded from their deliberations. Some members were Catholics, others Protestants, some were Conservatives, others Liberals or Radicals and matters of a character likely to cause dissensions were not admissible for discussion. The decision of the House of Lords in the Taff Vale Railway case and other judicial decisions, by which Trades Union Funds were made responsible for the acts of officials or members of the Union and the restrictions which some of these decisions imposed, such as that which rendered picketing in strikes illegal, induced the Unions to enter

politics for the purpose of securing the amendment of the laws affecting Trades Union matters. In the first Session of the present Parliament the changes demanded were granted. The Funds of the Unions are no longer responsible for the acts of the Agents of the Unions and the men have secured the freedom as to picketing which they requested. But the movement is still growing and extending in every direction and, since the law has been amended, some of the more important Unions, such as the Miners' Union, which had formerly refused to join the Organisation, have come into line so that the Labour Party is now stronger than ever in both men and money. It is evident that, though the Trades Union element is far the greater, the policy is largely dominated by the Socialists. At the last Annual Meeting of the Party, a Socialist Resolution was passed affirming, by a very large majority, that all Production, Distribution and Exchange should be effected by the State for the benefit of the community and not by individuals for their own profit. The Socialists have been teaching the Trades Unionists that they can no longer obtain improvement in their conditions by the old Trades Union methods, that the employers have now far richer and more powerful organisations than the men and that the greater number of strikes for some years past have been failures. Hence, they assert that the desired reforms can only be obtained by legislation and they have, so far, been justified in their contention that the Labour Party must be recognised as a Socialist one.

The first of the Modern Socialist Organisations, the Social Democratic Party, was formed in 1881. It began as a Union of Radicals and Democrats who were opposed to Mr. Forster's coercion policy in Ireland and was in effect a radical revolt against the reactionary policy of the Gladstone Government in Ireland, the Transvaal and Egypt. Principally under the

influence of Mr. H. M. Hyndman, it has for many years adopted and strenuously supported a vigorous propaganda of the principles of Socialism, advocating the doctrines that Dr. Karl Marx first published in his work on *Capital*. It has Branches in most of the important towns in Great Britain and publishes a weekly paper called *Justice* and a monthly Review.

The Fabian Society was established in 1884 and was at first much influenced by the works of the late Henry George, the American economist, but it now stands for pure collectivism. It has a small membership of not more than a couple of thousands, principally of the middle class, a large proportion being Barristers, Doctors of Medicine, Clergymen and Literary men. Its work has been of an educational character by means of pamphlets, tracts, circulating libraries etc. Its original policy was that of permeating the Liberal party with socialist principles with a view to capturing its organisation for socialism. The bulk of its members are resident in London where it holds its regular meetings and it has branches at the various Universities. It has lately been changing its character and has now paid organisers, who are endeavouring to form branches all over the country, to carry on a Socialist propaganda among the classes not likely to be attracted by Labour organisations. It is also raising a fund for independent socialist representation in Parliament. Several members of the Society are already in the House of Commons, where they represent Liberal constituencies, individual members being free to act with either political party. Its policy has been largely influenced by Mr. Sidney Webb, of the London School of Economics, Mr. George Bernard Shaw, the well-known author and critic, and Sir Sydney Oliver, its first Secretary, now Governor of Jamaica.

The largest of the Socialist organisations—the Independent Labour Party, was formed in Bradford in 1893 and has about 900 branches. It is strongest in the provinces but has also a large number of branches in London. Its principal leaders are Mr. James Keir Hardie M. P., who began life as a miner, Mr. Philip

Snowden, M. P., a retired Civil Servant, and Mr. Ramsay MacDonald, M. P., formerly, a school-master. It has a weekly journal called *The Labour Leader* and a monthly magazine *The Socialist Review*. It is less doctrinaire and more opportunist than the Social Democratic Party and has relied upon philosophical and humanitarian arguments more than on those based on political economy. It seems to aim at the formation of a British Socialist School of a different type than the continental one. Whatever the views of the different Societies may be as to theories of value or methods of propaganda, they are all agreed in insisting that production and distribution shall cease to be individual and become collective.

It is well to remember that the strength of the Socialist Movement is not adequately represented by any or all of the Societies. Socialist ideas have spread among all classes. One of the weekly Socialist papers, *The Clarion* which is not connected with either of the three Societies, has a circulation of over 80,000. In all the Societies men and women are admitted on equal terms.

Whatever views economists may take of the theories of Lassalle and Marx, they have many followers in Germany. At the last General Election in that country, the Socialist party polled over three million votes. In the new Austrian Parliament, they have secured over eighty seats. In France and in nearly all the Parliaments of Europe, the Socialist party forms an important section. Some of their leaders are men of great ability in other departments—in Art and Science and Commerce. Bebel, the German leader, is one of the most astute parliamentarians in Europe and his colleague, Singer, was a most successful business man. Jaurès, the French leader, is one of the great orators of Europe. Adler, the Austrian leader, is a man of great scientific eminence. Vandervelde of Belgium is a man of great culture who wields much influence in that country.

The aims and objects of the Socialists are well expressed in the following Resolutions

adopted at the Congress of the German groups at Gotha in 1875:

Labour is the source of all wealth and civilisation and, since productive labour as a whole is made possible only in and through society, the entire produce of labour belongs to Society—that is it belongs by an equal right to all its members—each according to his reasonable needs upon condition of an universal obligation to labour.

In existing society the instruments of labour are the monopoly of the capitalist class: the dependence of the labouring class which results therefrom is the cause of misery and servitude in all forms.

Starting from these principles, the Socialist Labour Party of Germany seeks, by all lawful means, to establish a Free State and a Socialistic Society, to break asunder the Iron Law of Wages by the abolition of the system of Wage Labour, the suppression of every form of exploitation and the correction of all political and social inequality.

Although at first working within national limits, it is sensible of the international character of the Labour Movement and resolved to fulfil all the duties laid on working men in order to realise the Brotherhood of all men.

The three British Societies some years ago issued a joint *manifesto* very much on the lines of the Gotha Resolutions but, recognising that their full programme is not at present within the range of practical politics, they demanded certain reforms which they considered would lessen the evils of the present system and pave the way for the future radical changes which they desired.

The most important of the palliatives were:

Old-Age Pensions.

An Eight Hours Day.

Prohibition of Child Labour for Wages.

Free maintenance of all necessitous children.

Equal payment for men and women for equal work.

An adequate minimum wage for all in Government or Municipal service or in monopolies such as Railways.

Suppression of all sub-contracting or sweating.

Universal suffrage for all adults, men and women.

Public payment for all public service.

Since this *manifesto* was issued, some of its proposals have been, in principle, adopted in legislation and others will be considered in the next Session of Parliament. An Act has been passed permitting Municipalities to tax themselves for the purpose of providing free meals for necessitous children in our elementary schools. During the last Session an Act was passed giving an old-age pension of five shillings weekly to men and women over seventy years of age, also an Act providing for an eight-and-a-half hour day for miners—the extra half hour being added to the Bill by the

House of Lords. Commissions are now sitting to consider the question of equal wages for men and women and the conditions as to fair wages, sweating and sub-contracting in Government Contracts. There is also a departmental enquiry going on as to the further development of Government Insurance and the Chancellor of the Exchequer has himself gone to Germany to study the system existing there by which weekly payments are made to workers when they are unable to work owing to accident, illness, or to unemployment during dull trade. It is probable also that a Bill will be passed in the House of Commons next Session limiting the duration of Parliaments and the powers of the House of Lords and granting Adult Suffrage. No one doubts that these changes are, to a large extent, due to the Socialist agitation and to the presence of the Labour Party in Parliament. One of the oldest and most impartial of the Parliamentary journalists—Mr. T. P. O'Connor, M. P., who has himself been in the House of Commons for thirty years, writing a few weeks ago on the influence of the Labour Party said:—

The Labour Party has profoundly influenced the present House of Commons more than it realises itself. It is the sense that there is this power in the background—discontented, independent, hostile—that drives the Government, and that compels it always to keep legislation at the high speed which it has reached at the present moment. I have my doubts whether old-age pensions would have been introduced if it had not been for the existence of this party. The Labour Party has many faults, and some of its proposals are, to my mind, impracticable, but, as an old observer of the House of Commons, I am bound to say that it has given to Parliament a seriousness, a strenuousness, and an effectiveness which rarely, if ever, existed in that assembly before.

There can be little doubt as to the fact that the Labour Party has come to stay and that it will be a permanent and important factor in British politics. Great Britain, as other industrial countries, is passing from the stage of competition to that of combination. New automatic machinery is replacing human labour, in all forms of production and, although the population is constantly increasing, the number of people employed in agriculture and in the manufacturing industries is constantly decreasing. There are only half the number of agricultural labourers that there were forty years ago and, during the same period, the

number of those employed in the manufacturing industries has diminished from one-third to one-fourth of the population. Every triennial Return shows that fewer men are employed in the non-textile industries while the textiles are falling into the hands of women. The only increase is in the parasitic trades which cater to the rich. Great combinations, with millions of capital and embracing whole industries, are taking the place of individual manufacturers and freedom is being replaced by monopoly. *Laissez-faire* has had its day and is passing away with the unlimited competition on which it was based. The unemployed are becoming more numerous every year and new problems, due to the evils arising from the constantly increasing unequal distribution of wealth, are facing the Statesman and a conviction is gaining ground that they are only to be solved on Socialistic lines. As Sir William Vernon Harcourt some years ago put it, "We are all Socialists now."

If the new Party is a permanent element in British politics and may, like the Australian Labour Party, be called to power and to form a Government, what effect would it have on Indian politics and would it forward or retard the reforms demanded by the Indian people? Judging from the past, the accession to power of a Labour party would materially help the cause of Indian Self-Government. The Social Democratic Party very actively supported Lord Ripon's policy when it was attacked by the Anglo-Indian delegates. More support was given by this Organisation and its leaders than by those of the Liberal party which, like the Liberal Government of the time, were very half-hearted in their devotion to the cause of Indian reform. The Social Democratic Party has passed Resolutions in favour of the objects for which the Indian National Congress has been organised. Mr. H. M. Hyndman, its most influential leader has, for over a quarter of a century, openly denounced the evils of British Rule in India and has asserted that the only remedy for these evils is Indian Self-Government. At the last General Election, when the Liberals deserted Mr. Dadabhai Naoroji, the Social Democrats warmly supported him. During the

last year, their weekly paper *Justice* has taken as extreme a position as any of the Extremist journals in India and, if the Editor had been in India, he would probably have been prosecuted. Mr. Keir Hardie and the other leaders of the Independent Labour Party are also the champions of the cause of Self-Government of the Colonial type for India. The *Labour Leader* takes the same line and the socialist Press have adversely criticised Lord Morley's statement that he is not prepared to set up a Parliament in India and they argue that, if it be true that the people of India are still too degraded and ignorant to govern themselves, this, surely, is the strongest indictment that can be brought against the half century of British Rule.

The Socialists claim that their movement is a world-wide one, embracing every race and clime. It teaches the doctrine of human solidarity and brotherhood, awakening sympathy for the poor and oppressed all over the world. It demands the equality of all before the law and equal rights and duties for all. It denies the right of any section or class to govern a country or a nation or the right of any nation to govern another. It claims, moreover, to raise the moral basis of politics from the low level of interest and expediency to the higher and nobler one of Equity and Justice and to replace Egoism, whether individual or national, by altruism.

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THE AGRICULTURAL PROBLEM IN INDIA.

BY

MR. SEEDICK R. SAYANI.

AGRICULTURE or tillage is the oldest science as well as art on the earth. Still even in advanced countries it has not reached a state of perfection. But in many countries for instance India, it is still, generally speaking, in a primitive state. The reason is not far to seek. For ordinary purposes a superficial knowledge of certain natural laws and an empiric knowledge of sowing, harvesting, etc., proves sufficient. The rest is done by natural forces such as water, sun-shine, and air. However, the object of a farmer is, at any rate

should be, not simply the growing of crops but the production of the best results of the money, time and trouble expended by him on his field. The first thing a farmer has to consider is, what he should grow. In order to come to a proper decision even on this single point he must know the different products his land is capable of producing. Of these he will have to reject several, simply on the principle known as the 'rotation of crops.' This done, he will proceed to consider which crops will be most paying to him considering the limited amount of money and skill at his command, which manures he will be able to use and for what kind of crops they are most suitable. Even the selection of seeds will tax his utmost skill. For on them will depend largely the quality of the crop. The implements used and the methods of sowing will also exert an important influence. Before the crop can be marketed advantageously he will have to overcome many other difficulties. Now the question arises, can he do all these things without any scientific knowledge of agriculture? Although it is true that all this can be done fairly well with the help of experience derived in actual farming, a knowledge of scientific farming will doubtless assist a farmer. In the first place, it will supply to a certain extent the place of experience. It will often do away with the necessity of wasting his time on costly as well as fruitless experiments. It will thus make farming more paying and a pleasurable occupation.

We have shown above the beneficial uses of a scientific knowledge of the principles of agriculture. In these days it is almost a necessity. Agricultural products are now largely exported and a world-wide competition has cut down the level of profits. Hence any deterioration of quality or lowering of the average output often destroys agricultural industries by making them profitless. As an example of this may be quoted the case of the sugar-making industry. Although India has got many natural advantages for the development of this industry the imports of cheap foreign sugar are increasing every year. This is simply due to the fact that the Indian

agriculturists are ignorant of scientific methods, which affects his work in many ways. In the first place, his want of knowledge tends to make sugar-cane growing a commercial failure, because he either overdoes manuring or does not apply it sufficiently. Even if he succeeds in growing the cane satisfactorily, the sugar made from it is not sufficient because, the juice extracted by his primitive machines is defective both in quality and sweetness. The former is due to his antiquated machines, and the latter to unsuitable methods of cultivation. Thus at every step, his ignorance of even the elementary principles of scientific agriculture, proves a stumbling block. This is only one example out of many, but is sufficient to prove that scientific principles may beneficially be applied to the antiquated agricultural systems of India. We shall, therefore, now proceed to indicate generally in what directions improvements are possible.

In the case of farming as well as in any other business it is true that 'no school is better than the school of practical experience.' Nevertheless, a scientific training will assist an agriculturist in the following :—(1) The selection of land for the crop he wishes to grow ; in the contrary case, the selection of crop for the land he holds. An application of scientific principles aided with practical experience, will often enable a farmer to produce paying crops from waste or unprofitable lands. For instance, one piece of land may be able to grow cotton in abundance, but not sugar cane ; or it may produce sugar cane of one particular variety and still be unsuitable for another variety. (2) Selection of seeds is also a portion of the farmer's work requiring much skill and expert knowledge. Want of knowledge in this may nullify to a considerable extent the time and trouble spent on the crops. (3) The methods of cultivation and the implements used are also in their own way very important. This is particularly the case in this country where the antiquated methods are capable of much improvement without increasing greatly the cost of cultivation. (4) Economy of water ; that is, with the aid of scientific methods to make the same quantity of water irrigate

a larger area than before. In America some success has been achieved in retaining rain water in the soil, so as to make irrigation less necessary, if not unnecessary. If any success is obtained in India in this direction it will decrease the area affected by the periodical droughts. (5) Improvement of seeds; the great possibilities of agricultural improvements in this line are exemplified by the successful introduction of the superior variety of cotton, known as Egyptian cotton. If its cultivation can be widely extended it will revolutionize the trade conditions of India. (6) Introduction of new crops. For instance, jute was practically unknown in India about a hundred years back. Now its output nearly amounts to forty-five crores of rupees annually. (7) Suitable rotation of crops. For instance, it was recently found by Mr. Smith, the Deputy Director of Agriculture, Bengal, that jute and paddy could be grown on the same piece of land in one year, one after the other. If practical use can be made of this discovery it will put into the pocket of the cultivators a sum running into crores of rupees. It will also tend to keep down the prices of food-stuffs so far as they are adversely affected by the substitution of other crops in the place of food-crops. (8) Use of suitable manures. Want of suitable manures tends to make the land less productive and the average production comparatively less than in other countries. Hence the use of good artificial manures will not only keep up the productiveness of the land but will make agricultural industries more profitable. (9) Improvement and management of the cattle. Since agriculture depends largely on animal agency in this country, the importance of this line is apparent. Moreover, milk and its products form the staple food of a large number of Indians. (10) The gradual conversion of the export trade in raw products, into manufactures, or partly manufactured articles. Even one single instance will suffice to show the enormous scope of improvement in this respect. India exports oil seeds worth nearly 15 crores of rupees every year. Instead of this if they are exported in the form of oil we shall reap a threefold

advantage:—(a) An enormous saving in freight. (b) Employment of a large number of people in the industries connected with it. (c) The oil cakes which will remain in the country, by enriching the land will make it more productive. If they are exported, they and the oils will together bring in a much larger sum than that obtained before for the oil seeds.

Questions, involving the agricultural problem in India are now becoming somewhat complex through the introduction of many new and unforeseen circumstances. Fifty years back, no one would have seriously considered such a contingency for India as a scarcity of labour; cheap and abundant labour was a factor which most people counted upon as certain. Yet want of sufficient labour has already begun to be felt in many trade centres in India. It is a growing problem for all who have the industrial progress of India at heart, and if neglected it is sure to develop gradually into a stumbling block to our industrial progress.

The question therefore naturally arises, what are the methods by which this unexpected difficulty can be overcome, or at any rate lessened? Were India a sparsely inhabited country, with large vacant areas of arable land, the best remedy perhaps would have been to encourage immigration and the importing of cheap foreign labour. But the case of India is almost exactly the reverse. The difficulty lies, not in the scarcity of labour, in its literal sense, but in the employment of too many men on works which could well be performed by a much smaller number. The reason of this is not difficult to see. Agriculture, as we all know, is the employment of about eighty or eighty-five per cent. of Indians. Owing to many combined causes, this industry is carried on with very primitive methods. The result is that a considerable portion of the labouring population, which could profitably be employed in other productive industries, are now unnecessarily locked up in the agricultural industries. This being the root of the whole difficulty we must try to find out the cause of this state of things, as also their probable remedies, if any.

If we compare the quantity of work done by a given number of people in advanced countries with the same amount done in India, the contrast is very striking. In the United States, for instance, five workmen can perform as much agricultural work with improved machinery as would require one hundred laborers in India working with their antiquated implements. The chief reasons why agricultural machinery is not used in India are three: (1) The ignorance of the ryot, (2) His poverty, and (3) The fact that in India the chief agricultural industries of food products oil seeds, cotton seeds, etc., are in the hands of the poor classes. The first cause is combined with the other causes in such a way that it cannot be removed entirely until the other causes are also removed. The remedy partly lies in free primary education, followed and to a certain extent, accompanied by technical education. But the education of a nation is not a question of days or years but of generations. The chief obstacle in the way of education is financial. Any scheme of free primary education would cost perhaps one or two crores of rupees annually. This obstacle, however, may perhaps be overcome by introducing free and compulsory education in the larger towns only in the beginning, and by making education a function of the Municipal authorities. In order to enable the Municipalities to undertake this extra expense; one or two new sources of revenue may be made over to them. The task of educating the masses is, as we have already said, a question of many a long year. But much useful work in that direction can be undertaken at once. It will take generations perhaps before an average cultivator will take kindly to highly improved agricultural machinery, even if he can afford it. However, Indian agriculturists do not possess in the majority of cases even improved implements of the same kind that they are using at present. The reason is, that at present there is no agency which can familiarise them with such improved implements. As India is a country producing agricultural products on a large scale, and at the same time the output per acre is small, even slight improve-

ments will certainly give appreciable results. Therefore, the time and trouble expended on getting even better implements for the agriculturists, will not have been wasted. This may be accomplished to a certain extent by holding large Agricultural Exhibitions at important centres, followed by Branch Exhibitions in many other places. Co-operative Societies should also be formed whose chief work should be to supply cheap agricultural stores to the cultivators. As powerful Joint-Stock Companies, dealing direct with the manufacturers can obtain the best terms, they will no doubt be able to supply the ryot with improved implements and at the same time earn a moderate profit for themselves. Another direction in which such Co-operative Societies can work, is to supply the cultivators with cheap reliable manures. As this subject is in some respects the most important and at the same time involving important considerations, we shall proceed now to discuss it in detail. Before making any serious attempts to increase the agricultural output in India, we should consider whether it is possible to do so; if possible, whether it is not better to devote all our energies towards the introduction of manufacturing industries. Are the conditions of labour and capital such, that, encouraging one industry will only mean the discouraging and strangling of the other? Last, but not least, shall we get customers for our agricultural output, supposing we can double it? A careful consideration of all these questions will no doubt lead us to the conclusion that it is quite possible to develop our agricultural industries and at the same time start new manufacturing industries. A considerable amount of labour employed in agricultural pursuits, will be released with the introduction of better methods of cultivation. Capital also seems scarce in the country at present, not because it does not exist but chiefly because it is not enterprising. The richer classes, and even the middle classes, are generally indifferent towards the agricultural and manufacturing industries, especially the former. Secondly, as regards the question of the disposal of our surplus produce, we must bear in mind two

outstanding facts. First, that whereas it is possible in many lines of the manufacturing industries to reach a point of overproduction, it is almost impossible in the case of agricultural industries, especially those involving the necessities of life. Of course the law of Demand and Supply affects the prices of the latter also. But any lowering of prices is almost invariably followed by greater consumption and greater demand, thus soon counterbalancing any overproduction. Hence it has been well said that the world is never much removed from dependence on the last harvest. Abundant harvests do not mean overproduction or in other words a permanent surplus; whereas, the failure of crops even in one important agricultural country of the world produces widespread distress. This being the case, we shall now try to show the possibilities of India in regard to agricultural industries. In the first place, India possesses all sorts of climates, a great variety of soils, high mountain chains and an enormous coast line. These fortunate natural conditions, if properly utilised, would form a very valuable asset. It is a well known fact in agricultural science that the products of a country are limited by the prevailing climate. In India, however, this limitation almost does not exist. Many agricultural products which are suited only for a European climate, can be easily grown on the hill slopes of the Himalayas. Similarly, while some parts of India are very dry, there are others where an annual rainfall of 500 inches is common. Hence, continued and powerful attempts should be made to utilise these physical conditions. The extensive coast line, for instance, is capable of giving India a large export trade in fish products, even after satisfying internal demands. Instead of that dried fish, etc., are being imported largely in India at present from several foreign seaports. Among many other products of the same sort may be mentioned sugar and wines. The former, as we shall show later on, is quite capable of being produced largely in India. Instead of that it is being imported to the value of about 9 crores of rupees annually,

Wines and spirits of a very high quality can be manufactured, and in fact are manufactured to a certain extent, in Kashmir. Still, we have to depend largely on the foreign product because there is no easy railway communication with Kashmir at present.

Fisheries, wine and sugar-making, however, do not strictly come under the category of agricultural industries, although the last two depend to a great extent on their corresponding agricultural industries. We shall, therefore, turn now to agricultural industries proper, discussing briefly their prospects and the directions in which they are capable of expanding.

Before proceeding with this subject we should try to realise clearly the present condition of the agricultural industries in India. We have already alluded to one aspect of the question, namely, the Labour problem. Another important point that has to be considered very carefully is the rising prices of the food-stuffs in India. How far this is caused by our increasing export trade in them and by the substitution of other crops in India, is a question we need not discuss here. If the former is the cause an artificial discouragement by means of heavy export duties is not likely to benefit the poorer classes. It will only take away from their hands the means of buying food although it will perhaps lower its price. As regards the substitution of other crops, namely, jute, cotton, etc., in the place of food-crops it is but natural as well as proper that the cultivators should grow the most paying crops they can afford to grow. The remedy lies rather in the improvement of methods of agriculture so as to increase the amount of production of almost each of the products without encroaching on each other. In the succeeding issues we shall try to indicate how scientific principles and improved methods may be applied individually to each of the important crops of India.

Adelaide A. Procter: Poet and Thinker.

BY

MR. LINDSAY S. GARRETT.

THE pompous terms 'epic', 'lyric' and 'didactic' are frequently used to distinguish kinds of poetry. They are, however, little more than academic conceits, being of no assistance to the sincere student of poetic feeling. They presuppose that the poet is an artificer, who deliberately chooses, studies, and practises a particular department of his craft, whereas inspiration is not self-conscious and deliberate. An author might set himself an epic, but in doing so he does not lay himself under obligation to preserve the biographic throughout; if he have the free spirit which belongs to greatness he will drop the biographic here, and there and become lyrical or possibly didactic, entirely as his subject may inspire him.

Then, the three descriptive terms are not necessarily alien to each other; lyrical matter, to be of any value, must have for the reader didactic elements to be probed; while all that 'epic' predicates of a poem is that it has an objective groundwork. The term 'didactic' again, falls short of analytic value, for it is not the circumstance of its teaching something incidentally or designedly that gives us a poem's distinctive content but the nature, authority and manner of that teaching.

Nevertheless it is pertinent enough to classify Adelaide Procter's work by this term for there has been no poet so undisguisedly and continuously didactic as she. The magnitude of her themes, indeed, might be considered to explain the meagre popularity they have met with if it were not for the fact that they are quite exoteric. In the study of the subjects of Love, Adversity, Death and Ideals, the poetess offers the guidance of a special experience and an exceptional grasp of life's philosophy.

As an exponent of sorrow, Adelaide Procter is unique among poets. Whether the lessons she educes from this experience are taken absolutely and applied to our lives or are contemplated for what they are in the abstract—the poetic beauty of the thought, the perfection of literary setting—edification is a certainty.

For the reconciliation of the sufferer to sorrow, Adelaide Procter prescribes no sort of self-deception, but an imagination tutored by a large philosophy. She points to the utility of affliction in the economy of a world in which nothing is ultimately lost. One must see each life as the sum-total of predestined experiences which in their aggregate occupy a place in the system of the Universe. Thenceforth the accidents of life are invested with splendour and romance:

Thy heart should throb in vast content
Thus knowing that it was but meant
As chord in one great instrument.

That even the discord in thy soul
May make completer music roll
From out the great harmonious whole.

The poet is not oblivious that there are minds that are incapable at any time of retaining the faintest image of an eternal scheme. To meet these cases, Adelaide Procter offers a prescription that can be taken without intellectual investment—"a more tender comfort yet".

Then thou may'st take thy loneliest fears
The bitterest drop of all thy tears
The dearest hours of all thy years;

And through thy anguish others outspread
May ask that God's great love would shed
Blessings on one beloved head.

Of course the poetess does not fail also to notice the good work performed by sorrow within the circumscribed region of the patient's character. That the catastrophe of a great sorrow leaves behind it a purer sense of the inner truths of life is but the testimony of the best human experience. Hence the lines in *Light and Shade*—the most brilliantly poetic her pen has furnished:

The flash that struck thy tree—no more
To shelter thee—let's Heaven's blue floor
Shine where it never shone before.

Coming to Adelaide Procter from the other poets one cannot help noticing that she is in no way indebted to Nature for her inspirations. Yet instead of consequent impoverishment, her work is richer than theirs. This testifies to the correctness of the impression that it is in human life that the material, *i. e.*, mother-element, of true poetry chiefly resides. Her effusions on the subject of Love alone form a rosary of the choicest blossoms. Other poets have made imaginary attachments the theme of narrative poems, often with no loftier a purpose than that of giving prettiness: This poet writes of Love itself. There is no idle playing with the mere sentiment; as a great force in the fruntion of character it is treated by her in sober earnest. The frail sentiment, thin to vanishing point, which multitudinous cockney youths and maidens deem sufficient omen for a happy wedded existence is unworthy the sacred name of Love. The *real* thing, on the other hand, is an ardour in which all the strength of a virile nature is stirred in restless solicitude for the loved one; no offering inferior to this is worthy of Woman's acceptance:

Take a heart of virgin silver
Fashion it with heavy blows
Cast it into Love's hot furnace
When it fiercest glows.

And when you have wrought and laboured
Till the gift is all complete
You may humbly lay your offering
At the Lady's feet.

The poet is assured that for an inward presence like this there is the brightest destiny. It *must* persist beyond the grave; it contains the germ of immortality:

We must not doubt or fear or dread that Love
for life is only given
And that the calm and sainted dead will meet
estranged and cold in heaven—
Oh, Love were poor, and vain indeed based on
so harsh and stern a creed.

Of course I do not predicate novelty of this idea; writers of not a tithe her apprehension of

Love have ventured on this pious sentiment. But note the continuation:

So if its flame burn pure and bright, here,
where our air is dark and dense
And nothing in this world of night lives with a
living so intense;
When it shall reach its home at length—how
bright its light! how strong its strength!
And while the vain weak loves of earth (for
such base counterfeit's abound)
Shall perish with what gave them birth— their
graves are green and fresh around,
No funeral song shall need to rise, for the true
Love that never dies.

All the poet's teaching on Love proceeds from this postulate—psychical affinity between the partners of the suit. As soon as either discovers that their engagement has not ratified any assimilation that is of the slightest consequence in the long run, it should be severed. It is evident from the subjoined extract that Adelaide Procter has no doubt whatever that breach of promise is a preferable alternative to a loveless union:

* * * * I thank you that you tore
At length the veil your hand had woven away
Which hid my idol was a thing of clay
And false the altar I had knelt before.

It is a practical and much-needed lesson, but it takes nothing greater than common sense to apprehend it. The intrinsic greatness of the poem *A Parting* is independent of this social doctrine, and lies in the way in which the whole experience it narrates is expounded. Each epoch of that experience—the first, in which "my heart leant not without love to live," the crisis indicated in the verse just quoted, and the last in which the heart, "though broken, bruised and crushed" has ceased from "its fiery throbbing"—and is free to be laid "upon a worthier altar"—is recognised, on introspection, to have ministered to the soul's education, and is consequently made the subject of devout thankfulness.

Substantially the same truth—and it needs iteration—is set forth in *A Retrospect*—the truth that he who is extracting any great joy from

some feature in his Present owes the full realisation thereof to experiences in the Past; and that this relation of the Present to the Past is particularly traceable in the history of the affections:

Some gentle spirit—Love, I thought—
Built many a shrine of pain;
Though each false idol fell to dust,
The worship was not vain,
But a faint radiant shadow cast back from
Our Love upon the Past.

Yes; it is beautiful; but it is also sound philosophy. That "gentle spirit" with its edifices of pain had served to strengthen and give charity to a certain ideal imaged in the mind; and but for the steady growth, thus assisted, of that ideal, the object of the Present Love, which is its embodiment, would have received an offering so partial and inadequate as would have done it dishonour. The "dim Ideal of tender grace" which the experiences of the Past moulded and fostered now lies "within thy heart" and "looks on me from thy dear eyes":

Thus I can read thy name throughout
And now her task is done
Can see that even that faded Past
Was thine, beloved one,
And so rejoice my Life may be all consecrated,
dear to thee.

The speaker now sees that the fact that the grief which broke his "cloudy visions" down was possible to his moral constitution was what proved him capable of this higher love, and he accordingly rejoices in it:

"I owe to her fond care alone that I may now
be all thy own".

Another great principle of true Love or which the poet insists is that of objectivity. It is so easy for a man to fancy himself in love, to take it for granted that every emotion he experiences in connection with some particular woman springs from pure unalloyed joy in her characteristics. His ardour in the attachment may be founded on nothing better than the opportunities it affords for gratifying the love of Pleasure or of Power, each of which refers itself ultimately to the subject. Even that 'love' which approximates to

the real essence is but an illusion after all, wanting something to its complete liberation from self:

I have seen a love disdainful
Fasc and pride and faune
Burning even its own white pinions
Just to feed its flame;
Reigning thus, supreme, triumphant,
By the soul's decree;
That was—Love of Love, I fancy
But not Love of me!

It is to be feared an unpleasant secret of the human heart is there exposed. The other false substitutes hazarded are, I believe, equally correctly named. They are all dangers of which he who would love purely must needs beware; but the only counterfeit which can be verified in human experience as having frequently enough masqueraded as the real article is that denominated by the poet "Love of Power":

I have seen a love whose patience
Never turned aside,
Full of tender, fond devices
Constant, even when tried;
Smallest boons were held as victories,
Drops that swelled the sea:
That I think was—Love of Power
But not Love of me!

I have heard—or dreamt, it may be—
What Love is when true
How to test and how to try it
Is the gift of few:
These few say (or did I dream it)
That true Love abides
In these very things, but always
Has a soul besides.

It will be seen that a passion which regards only the concrete object to the exclusion of all that is noble in thought and feeling within and without that object finds no place in her estimate of a worthy emotion. True love, the poet clearly shows, is worship of the abstract qualities of mind and heart. When an attachment between man and maid can be proved to be of this sort, neither has reason to be jealous of the claims of art and poetry upon the enthusiasm of the other, for these are but issues of the same fountain-heads of mind and character to which each should be able to trace the other's attractions.

I will not let you say a Woman's part
Must be to give exclusive love alone;
Dearest, although I love you so, my heart
Answers a thousand claims besides your own.

Then after enumerating some of these cognate claims :

Well, is my heart so narrow—I, who spare
Love for all these? Do I not even hold
My favourite books in special tender care
And prize them as a miser does his gold?

Exclusive love bespeaks a narrow heart, the gift of which is worthy only of its own congener. It must be confessed, however, that if the ideas indicated form the original purport of *A Woman's Answer*, these verses, and a third, are the only embodiment. The idea of the Woman's protesting herself against her lover's monopoly of her soul becomes eclipsed by one that is vastly inferior. A tone of apology supersedes that of protest, and she seeks to dissipate his jealous reproaches by explaining that "summer", "winter", "stain", "flowers"—even "poets" and "good and noble souls" are loved by her only through the medium of sentiment, which has preserved to memory a purely accidental association of these things with him. Is it that a sense of humour is at the root of this self-contradiction? I forbear to opine:

The poet incarnates her ideal of unselfish love in the heroine of the narrative poem, *Philip and Mildred*. These are two lovers—provincial lovers. On the eve of their wedding a career big with importance and honours opens for Philip, the foundations of which have to be laid in the metropolis. Hence the wedding is postponed, and Philip bids farewell to his betrothed, promising to return to claim her as his bride on the achievement of fame and fortune. That promise is kept, but Mildred's discernment, tutored by love, discloses to her the painful fact that

Though all these years of waiting he had slowly
learnt the truth
He had known himself mistaken, but that
bound to her in honour.
He renounced his life to pay her for the patience of her youth.

He has not fulfilled his engagement from inclination but from duty; or rather, to put it less coldly, he has sacrificed his future in preference to insulting her love and trust by a formal breach of the tie. It is this contingency that elicits Mildred's superiority as a woman's. Despite her knowledge of a rival, she "loves him all the more" because to wed her had "cost him something that no future can restore." Here we have a sublime picture of that unselfish love which its author has inculcated repeatedly in her preceptive poems.

How beautifully conceived is this last verse!

Peace at last. Of peace eternal is her calm sweet
smile a token
Has some angel lingering nigher let a radiant
promise fall?
Has he told her Heaven unites again the hags
that Earth has broken?
For on earth so much is needed, but in Heaven
Love is all!

It is no secret that teaching based on nothing more palpable than inner experience has always been *ipso facto* at a heavy disadvantage in its work of recruiting disciples. So that, after all, attempts to transmit the lessons which we think have been bequeathed to us by Love and Adversity to those who have not themselves had those experiences are at the best matter of very doubtful success. It is well, therefore, that Adelaide Procter's didactic poems are not confined to the subjective class. In those poems which treat of external life there is abundant proof of a judgment that is unusually sound.

For instance of this, let us commence with "The Three Rulers". This is a parable based on observation of life; its moral—the unfitness of the Majority to choose for itself its leaders or rulers. The author is struck with the fatal facility with which the multitude is deceived by specious appearances. So prominent is this symptom in the collective character that she divines that in the event of the *demon* having to elect its Ruler it would prove itself unable to distinguish between a Tyrant and an Altruist.

In the vision of the prophetess, the tyrant's name "shone bright through blood and pain"; yet "his sword flashed back their praise" while the Ruler whose subjects' welfare was his constant solicitude was thus served:

The People in a mighty band
Rose up and drove him from the land.

And she sees not very dissimilar results in the Kingdom of Mind; no really great teacher need expect a large following, and few will practise his precepts. All this is sound doctrine: Knowledge of character is the exception. Nay more, even the importance of penetrating to the sub-surface is frankly disregarded. Let a candidate for the Imperial Parliament but make a 'brave show' of zeal for philanthropic causes—temperance; and the better housing and higher education of the masses and he is sure of the suffrages of the majority who make no attempt to discover the presence of the real symptoms of a large sincerity—sense of policy in execution, absence of party malice, and a realisation of the political necessity of adopting or adapting whatever can be found to be of value in the opposite mental attitude.

If the lesson of *Optimus* is not in the main original the theme is greatly illuminated and enriched by the poetess' treatment. The seemingly noble instinct to break from one's ordinary occupations and undertake, unauthorised, the reform of some evil which clamours for redress, is to be distrusted; self-enrolment in the Church Militant may be presumption; the humbler part—it may be that of cleaning the accoutrements of the regular combatants—is frequently the appointed one:

Learn that each duty makes its claim
Upon one soul: not each on all
How, if God speaks thy Brother's name,
Dare thou make answer to the call?

And the poet urges that often a man's true function is the indirect one of giving to him on whom the office directly devolves the omen of

his enthusiasm and prayers; and such material help as would facilitate his mission—

Even that very deed shall shine
In mystic sense divine and true
More wholly and more purely thine—
Because it is another's too.

The message of *Optimus* is to those whose sense of public duty is in some need of regulation; it is not of course to the *laissez-aller* class.

A *Knight Errant* is an allegorical poem representing the battle for Truth. In dedication of his "heart and life" to his "radiant mistress" the Knight-Errant rides forth to defend her, proclaiming her "peerless worth" and challenging each "recreant doubter" who asperses her "spotless name". In the course of his heroic progress he has to repel the assaults of Ignorance, Prejudice, Custom and Opinion successively. The advantages he gains are vividly depicted in the terms of physical victories. The poem as an extension of the romance of chivalry into the moral sphere helps to form the originality of the poet's work, and is valuable as a warning of the nature and strength of the forces with which Truth has to reckon.

The hebetation of the moral perceptions likely to accrue from a careless slovenly use of terms originating in great ideas is well set forth in *Golden Words*:

The sun of every day will bleach
The costliest purple hue
And to our common daily speech
Discolours what was true.

We are not to take the holy name of Love in levity:

* * the slightest feelings, stirred
By trivial fancy, seek
Expression in that golden word
They tarnish while they speak.

'Honour' is alike profaned:

* * all trifling hearts are fond
Of that divine appeal
And men upon the slightest bond
Set it as slighter seal.

Deterioration of the parent ideas in our thinking is, the poet warns us, the inevitable consequence of attaching their names to their illegitimate offspring:

For what the lips have lightly said
The heart will lightly hold
And things on which we daily bread
Are lightly bought and sold.

The advice unhappily is more easily applauded than practised. In the present age inferior imitations are so numerous and have so often to be referred to in daily converse that one is tempted, from sheer bankruptcy of terms, to name them after the standard originals, the perfect types: the evolution of language is unable to keep pace with the devolution of manners.

"My Picture Gallery" is an imaginary epistle from one in England in 'the Black Country' to a friend sojourning in Rome—the artist's Merca.

What land or clime can claim the Master Painter
Whose art could teach him half such gorgeous dyes ?
Or skill so rare, but purer hues and fainter
Melt every evening in my Western skies.

There I have seen a sunset's crimson glory
Burn as if earth were one great Altar's blaze
Or, like the closing of a piteous story,
Light up the misty world with dying rays.

This, if I mistake not, is the only poem in which Nature is the leading idea. I have chosen the preceding verse for extraction on account of the felicity of the figures employed for the successive grandeur and tenderness of the dying day; but it does not stand alone in merit. The six consecutive verses which this one introduces are distinguished by just that vigour and vividness in treatment of physical detail which one misses in most Nature-poetry. There is another merit here besides that of execution: we do not receive the accustomed sense of deficiency in attitude. Nature, to this poet, is not merely a playground of the artistic imagination; its power to minister, with no earthly ministry, to the weary or perturbed spirit is its crowning virtue:

So there I wait until the shade has lengthened,
And night's blue misty curtain floated down;
Then with my heart calmed and my spirit strengthened,
I crawl once more back to the sultry town.

The *arriere-pensée* is that inability to find Beauty in other than its reputed abiding-places is natural philistinism.

As sorrow may be the only visible evidence of an inner life in an individual and as we are to believe that she is authorised by holy charter to inform that life which is the sole seat of the only real Manhood, the print of her fingers on the human countenance is to be contemplated with naught but reverence. The shallow majority flattered by a mien of unremitted geniality rewards the possessor with popularity while the man whose face is furrowed with the hieroglyphics of inward strife instead of eliciting the deep human interest which attaches to him is only disparaged for his 'social sterility'. The poem *Judge Not* from which the subjoined lines are taken rebukes this attitude:

The look, the air that frets thy night
May be a token that below
The soul has closed in deadly fight
With some infernal fiery foe
Whose glance would scorch thy smiling grace,
And cast thee shuddering on thy face.

The chief quality wherein Adelaide Procter's teaching is to be distinguished amidst that of her brethren is its striking appropriateness to the needs of the times.

The poet's philosophy can retain no conception of a futile idealism. Its virtue for human character in spite of failure to express it, remains a positive quantity, not to be thrown away from despair of attainment. Adelaide Procter has worked a pretty legend into a poem because it has suggested to her this inspiring thought:

No star is ever lost we once have seen
We always may be what we might have been
Since good, though only thought, has life and breath
God's life—can always be redeemed from death.

The hopes that lost in some far distance seem
May be the truer life and this the dream.

Adelaide Procter has an impregnable faith in the power of Influence inherent in Character. Deliberate exercise of moral suasion is resistible but the superior atmosphere of another is vested with the property of enveloping the soul before its corrective effects are foreseen and neutralised. In *The Warrior to his Dead Bride* a soldier gives

coffin. It is impossible to transfer the atmosphere of the poem by a cut-and-dried epitome: to appreciate the genius which interprets a boy's *tendresse*, as well as that which suggests it little by little without the aid of introspective asides—in simple adhesion to the objective facts—the poem must be read in its entirety.

In *A Legend of Bregenz* is to be noted the same artistic adjustment of realistic effects. Instead of a four-fold tableau, we have now a drama. There is the same orchestral affinity; the prelude in the present case being charged with the electric atmosphere which spends its force in the narrative of how a Tyrolean peasant maid serving in the Swiss valleys delivers her native town from the hands of its Austrian oppressors. As in *The Wayside Inn* there is the same perfect construction—marked by absence of padding, a true artistic reserve, and perfect proportion observed in treatment of the subjective and objective aspects of the narration.

When there is a consistent vein of sadness to be noted in a poet's work, it is common to speak of it as a poetic privilege, a permissible affectation. It would be profanity to use language of this kind in noticing any phase of Adelaide Procter's work, though many compositions are executed in the minor key without change of octave. It is true that when she sings of a "white form cold and dead" whose head is "flower-crowned" and a "coffin-lid" beneath which the roses' petals "with on her icy heart" we feel the presence of an earthiness that mocks the idealism of the bulk of her work. But this bespeaks no idle melancholy; Adelaide Procter did not indulge an 'artistic temperament'; it is plainly the voice of a recurrent mode bequeathed by an experience on which sorrow has imposed a heavy duty; and on that hypothesis reverence must silence criticism. Some of the *Legends and Lyrics* enjoy an undisturbed vicinity to the great poems, being suited

to the "children's page" of a magazine. In general, a poet's 'juvenilia' ought to be suppressed; youth can speak to youth alone. *Pictures in the Fire*, which presents an ingenious panorama in which a 'cathedral', 'stately palms', 'swarthy Indians', a 'cataract', a 'dragon', and 'two armies' are unfolded; and *The Two Interpreters*, which introduces a child who though so infantile that his 'little hand' was pressed "more closely" in that of his father, sees in the sky "mountains rise high and higher" and "red and purple ships sail in a sea of fire" are but unlearned products of the feminine temperament—in which much of the sweet simplicity of childhood survives.

Another species of error is that created when Fancy is unconsciously permitted to interpolate Fact. In novels this species is commonly enough exemplified—for instance when a character is made to see the first streaks of dawn when walking in the strand. Somewhat after the same fashion the poetess in *A Legend of Provence* makes the fire's leaping flame effect the illumination of a picture hanging above the hearth—a more than doubtful result. Elsewhere she has "the stars that watch in silent night gleam here and there on weapons bright" and "slowly the bright stars one by one within the heavens shine". One does not note the poetic effects requisite to extenuate such licenses as these exemplify.

In view of these facts it is safe to say that it is not perfection of technique that makes the excellence of Adelaide Procter's work. The prime factor is to be found in the noble personality behind it. This is an all-important quantity in literary work of didactic motive, whether its form be that of prose or poetry. No known poet has given so systematic an interpretation of the *chiaroscuro* of Life as she, or with that singleness of eye which lends special conviction to her teaching.

Subordinate to that of character is the power which versatility of attitude gives to her work.

This poetess is able to join to the counsels of a rich experience and a deep philosophy a full sympathy with the passion and loyalty of Youth. For evidence of this, contrast the petition of the seven verses of A Woman's Question with the deprecation of the eighth. The woman having warned herself of the wrong to her moral nature accruing from a possible *mesalliance*, changes her attitude, and defies, in the interest of the present attachment, the worst phantoms of conjugal unhappiness which her imagination can suggest. It means, for one thing, that in the view of the poet the respective attitudes are in no enduring conflict, both being instances of the same noble motive.

Emigration From India.

BY

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EMIGRATION from India can be properly divided into two classes; firstly, emigration to the places where the people of India come in contact with other Oriental people and secondly, where they come in contact with people of European civilization. Of the former class the chief centres of emigration are Burma and the Straits Settlements. During the last ten years the emigration from India to Burma was enormous. In the last census of 1901 there were about 420,000 people in Burma who were born in India. In Burma there are four hundred and one people of Indian birth to every ten thousand of the total population. Of the four hundred and one Indians in Burma three hundred and three are Hindus by religion. In the year 1891 the people of Indian birth in Burma were about 280,000. During the past ten years the Hindus have increased by sixty-three per cent. In Upper Burma there is a great current of immigration from

Bengal while Lower Burma is being flooded by people of all parts, especially from Madras. The Hindustani language is well understood now in the City of Rangoon.

Adjacent to Burma are the Straits Settlements where the Indian population is increasing. In the year 1804 there were about fifteen thousand Indian people in the Straits Settlements. In 1904 there were about thirty-one thousand while in the year 1905 the number has increased to about forty thousand. In the Federated Malay States the people of Indian birth numbered fifty-eight thousand and in Hongkong about thirty-nine hundred.

The people who immigrate to these regions are mostly traders inclusive of petty shopkeepers and street hawkers, though the immigration of laborers to Burma is not inconsiderable.

This flood of immigration being directed to the countries where there are already people who do not differ much from the Hindus in the character of their civilization, and immigrating as they do as traders and business men they are not probably felt as a menace.

The islands of Andamans are now being colonized by people of India but this colonization is of quite a different nature. The rise of this Colony is due to the transportation of the people convicted of murder or such other heinous offences.

It has a history of its own. Indian convicts were first transported to Bencoolen in Sumatra in 1788 to develop that place under Indian Government. In 1825 Bencoolen was ceded to the Dutch and the convicts there were transferred to Penang and Singapore. Convicts were already being sent to Penang since 1796, after the British occupation in 1785. In 1824 when Malacca was occupied by the British the convicts were transferred there at once from Penang.

In the Islands of Andamans some convicts were being sent from Bengal at a very early date but that settlement was abandoned for sanitary

reasons in 1796. There were 270 convicts and 550 Bengali free settlers. When the settlement was abandoned the convicts were transferred to Penang and the settlers were taken back to Bengal.

In 1858 an Andamans Commission came to examine the Island for a possible site for a penal settlement. They soon decided on Port Blair as a good site for the settlement and since then the convicts are being transferred there from India. The history of this settlement though interesting in itself cannot be given here for want of space but something in the way of the present conditions might be given.

As people from different parts of India are being sent here Urdu, the *lingua franca* of India, has become the language of the Island. The Urdu of Port Blair is very corrupt. Many modifications of English words are in use and many Urdu words are current here in a modified use.

Persons transferred to Port Blair are sent by the Government of India and are people who have committed murder and have for some reason escaped the death penalty. Besides such criminals, there are many who have committed many heinous offences against person and property. Except under special circumstances convicts are not received under eighteen or over forty-five. Girls are received at sixteen. Boys between eighteen and twenty live under special conditions. All women legally unmarried are kept in a female Jail, a large enclosure of separate wards and workshops. There are no special rules for young girls. As all these convicts and their children are required to live under a system of rigid restriction their life is affected in every respect.

The population of this Colony is not composed of the convicts alone. There are free residents, and some Government servants and traders come from India who have also their domestic servants. Again there are the descendants of the convicts. The free residents in the Penal Settlements form

just as artificial a population as the convicts themselves. No adult person can enter the settlement without permission nor can reside there without a license. There are certain restrictions imposed upon him as to his movements. His dealings with the convicts are very clearly defined and restricted. But the conditions under which he lives no doubt have a definite effect on his character.

How the complicated caste system of India has adjusted itself to this Island is a point which is to be observed with interest. A good account has been given in the Census Report which is worthy of notice. As the maintenance of caste among the natives of India involves the maintenance of respectability and the aim of the Penal Settlement is the resuscitation of respectability among the convicts nothing is permitted that would tend to destroy caste-feeling among them.

Some distinction between the local born and the immigrant Hindu should be observed. The local born is treated by the immigrant with a sort of contempt. Marriage with the local born is discouraged as it is held to be degrading. As the Government has to pay attention to the marriage of the convicts and their children they can observe some very elementary principles. A Hindu is not allowed to marry a Mahomedan woman and a Mahomedan undivorced woman is not allowed to marry at all.

The Indian population in this Penal Settlement in 1906, was 16,050 of which about 2,000 were local born. There were 14,696 convicts, including about 750 women. With convict labor for several decades 24,708 acres of land have been cleared and 11,456 acres have been cultivated. Supplies to the amount of 1,06,744 Rupees were purchased from the self-supporting population.

II.

Let us now turn to the Indian immigration to Africa and other regions where the Indians come in contact with people of European civilization.

Let us first take the Island of Mauritius where the Hindus have been immigrating for more than sixty years. The Hindu immigration to this island was due to Contract Labor in order to develop the Sugar Industry in the Island. Of the Indians who used to go there for labor, many would stay there instead of coming back. They began to buy lands and have since a very early period shown a tendency to displace the Englishmen from the Island. The total population of Mauritius is 328,195, of which there are 206,131, Hindus and some more Mahomedans of Indian parentage. There are some people of Chinese and mixed races and whites besides the natives of the Island but the Hindu is the dominant element. A change is taking place in the population of Mauritius. The greater part of Port Louis has in years passed from European to Indian and Chinese hands and the Sugar Plantations are being similarly transferred, owing to the breaking up of the large Estates into smaller holdings readily purchased by the Indians. In 1905, land to the value of 13,80,394 Rupees was purchased.

Let us now pass to Natal. "Circumstances have forced Natal, one of the smallest yet most interesting and progressive of all our Colonies to first tackle a question which in coming years must affect the whole British Empire," says Captain Younghusband in his book "South Africa of Today" published in 1898. "Her Colonists have found these Indians eminently useful in developing their agricultural districts and have therefore not only encouraged but even assisted the immigration of Indian agriculturists to Natal. But the little stream which they were at first so anxious to direct into the Colony has now swelled into a rushing river."

The Indian pedlars, Indian trading firms and even Indian owners of Steamship Lines are found in the various countries bordering on the Indian Ocean. Indian adventurers have made their way into the Colony and are showing a tendency to sub-

merge the Colony by their flood. The action of Natal in encouraging the immigration has been criticised and she is blamed by her Sister Colonies for encouraging this dangerous immigration. Rightly Younghusband says that the question is both a racial and a labor question. It is racial not because there is any race-hatred, but because Anglo-Saxon Colonists in South Africa are bent on building an Anglo-Saxon Colony, a purpose which this immigration is very likely to defeat. He describes the agitation at a time when he was visiting the Colony. He saw that even the most moderate of the Colonists desired that Indian immigration should be checked. They did not attempt to hide the value of the Indian to the Colony in a variety of ways for they allowed that a great deal of the wealth of the Colony is due to the Indian Colonists on the different Fruit and Sugar Estates. They say that if only agriculturists came there from India there would be no complaint but the immigration of Indians is not confined to agriculturists. Swarms of petty traders have entirely ousted the class of small white traders who formerly made a living in the Colony. The larger Indian traders are acquiring property in the principal towns and are conducting considerable establishments. Indian artisans are competing with European artisans and gradually driving them out of the field.

Though it may be argued that this immigration and the competition encouraged thereby would prove a distinct advantage to the Colony still the Colonists would prefer to get rid of Indian traders and artisans. The British settlers wished to hand the Colony down to their children as a British Colony and not a semi-Asiatic country like Mauritius. They argue that they and their fathers have fought for it and founded its prosperity. The Colonists believe that every Indian trader who takes up a position which might have been filled by a European there is a loss of that impulsive force which a young Colony requires. The Indian is separated in religion, customs, ideas and princi-

ples. There is no possibility of his intermingling with the original British and Dutch settlers as Germans, French or Russians would. This is what the Colonists feel about Indians and Young-husband regards to be at the root of their opposition to them. They feel as he says, "that Germans, French or any other European nationality may come as many as they please, and they are welcome because they settle down, they intermarry, they become part and parcel of the community interested in its welfare and ready to further its progress but the Indians, the Colonists regard as a blight upon the Colony, as doing no active harm but as occupying places which but for their presence might have been occupied by others who would have become active powers for good in the development of the Colony." The Indians in this Colony are now disfranchised of their right of voting and a Poll Tax is now levied upon them. The relative strength of the population will be seen from this Table.

| | Natal. | | | |
|--------------------|---------|---------|-----------|-----------|
| | 1901 | 1902 | 1903 | 1904 |
| English | 46,788 | 63,821 | 82,542 | 97,109 |
| Indian and Asiatic | 41,142 | 74,385 | 79,857 | 100,918 |
| Natives | 455,983 | 786,912 | 877,388 | 910,727 |
| | 543,913 | 925,118 | 1,039,787 | 1,108,754 |

Estimates for 1905 show very little change for Europeans and an increase of 2,000 Asiatics and 27,000 natives. To-day the Hindus in Natal outnumber the Europeans.

It is stated that the Government of Natal is going to introduce a Bill to control Indian immigration and to fix a date after which the introduction of Indians into Natal would be illegal.

What is true of Natal is true about other South African Colonies. The Indian is not welcome in any of these Colonies, being regarded as a menace to their development. In the Transvaal where the Boers, who were in the habit of treating even the Englishmen with disrespect, have shown the worst attitude toward the Indian. The recent troubles between the Transvaal Government and the

Indian population are well known. The Hindus in this State are subjected to discourteous treatment in many ways. The Government of the Transvaal thought it necessary to keep a Register of the Indians in this State with their thumb impression for identification as it is customary in India to do in regard to the culprits. They are compelled to stay outside the town and some regulations, which would tend to prevent them from earning an honorable livelihood, were made. Such a regulation about the thumb impression being violently opposed by the Hindus and disobeyed in a body was removed later on but the feeling which exists between the Hindus and the European population can be well ascertained from these facts. The respective strength of the different races in the Transvaal is as follows.

| | |
|----------------------------|-----------|
| Indians | 3,970 |
| Whites | 297,277 |
| Asiatics including Indians | 12,318 |
| Natives | 937,127 |
| Total | 1,270,023 |

The Indians have immigrated to German and Portuguese Africa. In Durban there are 15,857 Indians and Asiatics against 32,926 Europeans. In Petermaritzburg there are 5,280 Indians and Asiatics against 15,086 Europeans. In German East Africa, the Indians, Syrians, and Arabs amount to about 10,000. There are 2,100 Indians in the service of the Uganda Railway. In Zanzibar there are about 10,000 Hindus through whose hands almost all trade passes. Figures for the Uganda Protectorate are not available but it is known that the trade is almost in the hands of Hindus and Arabs. Nothing is heard about any trouble with the Indians in these territories.

The immigration of the Indians in the tropical regions are mainly directed to the British and Dutch Guianas, Trinidad and the Fiji Islands. The people who migrate there are mainly coolies or Contract laborers. The coolie migration from India toward these Islands is decreasing as is apparent from the figures.

| | |
|--------------|--------|
| In 1900-1901 | 26,508 |
| 1901-1902 | 22,496 |
| 1902-1903 | 13,665 |
| 1903-1904 | 15,939 |

This decrease is mostly due to the fact that the want for labor is being already supplied and the Hindu is not so welcome in Natal as he was before. In these regions the Hindus greatly outnumber the European settlers. In Trinidad the total population is 255,148 while the Indian population is 86,357, that is, one third of the total population. The European population in this place is very small. In British Guiana the total population is 278,328, while the Hindu population is 105,463 that is, one third of the total population. The European population is 16,724, that is, 6 per cent. of the total population. In Dutch Guiana there are 11,883 Hindus and 6,071 Mahomedans. The Christian population is about 40,000. In the Fiji Islands the Indian population in 1901 was 17,105, being 14 per cent. of the total population, the total population being 120,124; the European population in the same Islands was one-half of one per cent. In British Guiana the Indians are generally welcome as they are eminently useful as good laborers and serve to displace the much-hated Negro. The European population being very small and generally composed of well-to-do people the Hindu who is a but a laborer, does not run in competition with them. The same is true in Trinidad and the Fiji Islands.

When the Hindus come to a land where the European population is dominant and the Hindus form a very small minority and Hindu laborers compete with European laborers and the European laborers are in danger of being ousted by them they are generally hated by them as we find in Australia where though the number of Hindus is only 739 they are hated and their immigration is prevented by legislation similar to the legislation of the United States regarding Chinese.

Let us now approach the question of the immigration to the United States and to Canada. The immigration of the Hindus into Canada has been much discussed and the Canadian people are very hot over this problem. They regard the Hindus as undesirable immigrants and the Canadian Government has recently demanded some measures to prevent this current of migration. About the Indian immigration to Canada the official information that has been published is very scanty. In the Immigration Report of 1904, the people migrating from India to Canada were stated to be 45 and the next year the number rose to 387. Of the 45 who immigrated in 1904 nine of them went to the North-Western territories while fourteen went into British Columbia. Of the 387 of the next year 364 went to British Columbia. Of the 45 in the first year 28 were laborers while of the current of the second year nine were farm laborers, forty-four general laborers and ninety-nine clerks. The figures for the next year are not available but it has been estimated that the Indian immigrants to Canada amount to nearly two thousand. The Canadian Government wanted to restrict this current of immigration in whatever way that would appear decent and for that reason they have notified the Indian Government that during the continuance of the present condition of the labor-market immigrants shall be prohibited from entering unless they come from the country of their birth or citizenship by a continuous journey and on through tickets purchased before starting. The wisdom of this message is very hard to understand. I could not lay my hand on the figures of the immigrants of Canada with respect to their previous residence; so, how far this regulation would prevent the current cannot be understood. But this question shall be discussed more fully when we consider the immigration to the United States which publishes information of this kind.

Of the immigration of the East Indian to the United States a record has been kept since 1898.

| Year. | Immigration from India. | Immigration of Indian People. |
|-----------|-------------------------|-------------------------------|
| 1898-1899 | 17 | ... |
| 1899-1900 | 9 | ... |
| 1900-1901 | 22 | ... |
| 1901-1902 | 93 | ... |
| 1902-1903 | 94 | 83 |
| 1903-1904 | 261 | 258 |
| 1904-1905 | 190 | 145 |
| 1905-1906 | 216 | 271 |
| 1906-1907 | 898 | 1,072 |

These figures show that the immigration is increasing by leaps and bounds. In 1898 the number of immigrants was only seventeen, in 1901 it swelled to ninety-three and in 1907 it rose to eight hundred and ninety-eight.

The classes from which this current of immigration comes is worthy of being noticed.

| Classes | 1904-05 | 1905-06 | 1906-07. |
|---------------------------|---------|---------|----------|
| Professional | 31 | 22 | 26 |
| Skilled Occupations | 10 | 12 | 18 |
| Miscellaneous Occupations | 81 | 188 | 392 |
| No Occupation | 23 | 49 | 36 |

It should be noticed that though the immigration has so much increased during the last three years the immigration of the people engaged in professional occupations and of skilled laborers and people of no occupation is very nearly the same. Probably the people without occupation represent the women and children. In 1904, the number engaged in the miscellaneous occupations which represents a large mass of unskilled laborers, was only eighty-one and the next year it was one hundred and eighty-eight and in the year 1906-07 it was 992.

How do these immigrants distribute in the United States is also worthy of consideration. Though I have no definite information regarding the facts, still something can be determined in that connection from the point of destination which the immigrants had in view.

| Destination | 1904-05 | 1905-06 | 1906-07 |
|-------------|---------|---------|---------|
| California | ... | 25 | 491 |
| New York | 31 | 67 | 35 |
| New Jersey | 19 | 27 | ... |
| Ohio | ... | 51 | ... |
| Washington | 43 | 67 | 475 |
| Oregon | ... | 24 | 31 |

This Table shows that the States of California, Washington and Oregon are the three great cen-

ters of immigration in the West. Some immigrants had New York and New Jersey as their point of destination, but it can be explained that when the immigrants come from the East and are not definite about their destination and have some friends in New York or New Jersey they give these two States as their point of destination. Why fifty-one people had the State of Oregon as their destination point I am unable to explain.

It is noteworthy to see the previous residence of the Indians who came to this country.

| | 1904-1905 | 1905-1906 | 1906-07 |
|-------------------------|-----------|-----------|---------|
| Europe | 42 | 48 | 44 |
| British North America | 17 | 6 | 89 |
| India | 80 | 155 | 833 |
| Other Asiatic Countries | 13 | 52 | 93 |

This Table shows that the percentage of the Indian people who came directly from India is about 77. While considering the effects of the Canadian law in the light of the figures for the United States the law fails to make a very good impression. If the law is carried out to its letter and provided the conditions regarding the previous residence of the immigrant are the same in the United States and in Canada and if the definition of the immigrant in Canada is the same as in the United States then this law would prevent the immigration of a very desirable class of people, the tourists and students, represented by the figures of the people who have Europe as their previous residence.

Considerable agitation against the Indian immigrant in Canada and even the United States is due to economic reasons as in other places where Hindus come in contact with people of European civilization. The question in Natal was both racial and economic but the question in the United States and Canada might be said to be purely economic. The immigrants from India coming to these regions are very few in number and the most of them probably do not intend to make America their home.

The part of India from which the current of immigration towards Africa and America goes is

also a point of interest. The people who migrate to South Africa are mostly people of the Madras Presidency and Dravidian race, while the people who migrate to America are from Punjab Province where probably pure Aryan stock dwells. The immigrants from Punjab, being Sikhs in religion would not be a hard element for the Canadians to assimilate as they do not have a caste-feeling such as is found among the Hindus. These people are again daring fighters and form one of the best fighting races of the land. The reasons why these people happen to migrate to the United States is not that their province is nearest to the United States but as a large number of these people are engaged in the British Military and Police affairs of the Straits Settlements and Federated Malay States and Hongkong and other British possessions in China, they have more knowledge of America than any other people in India, though it must be admitted that their knowledge of America is generally very limited as they consider it a newly discovered Island! What attitude the United States and Canada would adopt in the future regarding this immigration remains to be seen. Canada is taking a decided step. It is understood that about five thousand Hindus have started for Canada. As the enforcement of the immigration restrictions against them are found very expensive a fresh means is going to be adopted by the Canadian Government, which is hailed on all sides with enthusiasm.

It is that the fresh arrivals shall be deported from British Columbia to Panama and British Honduras where they would be acceptable and it is believed that the Dominion Government and that of British Columbia will bear the charges jointly.

Apparently the consent of the Hindus to this arrangement is regarded as immaterial.

From the Imperial standpoint, if the British Government prevents the Sikh people from migrating to Canada it would create discontent in

the Army and is very likely to create some great danger to the permanence of British Government in India.

SUMMARY.

EMIGRANTS FROM INDIA.

| Country of Migration. | Number of Indians in the country. | Date of the figures. |
|------------------------------|-----------------------------------|----------------------|
| 1. Andaman Islands | 16,050 | 1901 |
| 2. Australia | 939 | ... |
| 3. Baluchistan | 26,180 | 1901 |
| 4. Burma | 420,774 | 1901 |
| 5. Durban | 15,837 | 1904 |
| 6. Fiji Islands | 17,105 | 1901 |
| 7. German East Africa | 10,000 | ... |
| 8. Guiana (British) | 278,328 | 1905-06 |
| 9. Guiana (Dutch) | 17,954 | ... |
| 10. Hongkong | 3,907 | 1901 |
| 11. Malay States (Federated) | 58,211 | 1901 |
| 12. Mauritius | 206,131 | ... |
| 13. Natal | 100,918 | 1904 |
| 14. North America | 3,000 | 1907 |
| 15. Pettermaritzburg | 5,289 | 1904 |
| 16. Somaliland | 400 | 1904 |
| 17. Straits Settlements | 39,540 | 1905 |
| 18. Transvaal | 9,979 | 1905 |
| 19. Trinidad | 84,357 | 1905 |
| 20. Uganda State Railway | 2,100 | ... |
| 21. Zanzibar | 10,000 | ... |
| Total | 13,27,000 | |

1. Penal Colony.
7. Includes Arabs.
12. Does not include Indian Mahomedans.
14. Estimated.
- 3 and 16. Military Colonies.

The total number of Indian people outside of India is over 1,327,000. But this is the least estimation. There are many other parts of South Africa having a large number of Indians but they are not included. So also the large number of Indian people residing in England is not included.

This Table shows that Burma is the country where the number of Indians is largest. British Guiana comes second and Mauritius follows closely after. Then come Natal and Trinidad.

The reason why Burma should stand first is very natural enough. It is a country adjacent to India, and since its conquest by the British definite attempts were made by the British Government to populate the country.

Mauritius, Guiana, Natal, and Trinidad are populated by coolies or the Contract laborers.

The British capitalists wanted to cultivate the soil and laborers were wanted. The natives of the soil did not take kindly to the labor, a hard-working race was wanted and it was brought.

Some general principles governing this emigration from India can be laid down. Emigration has followed the British Flag. In Oriental countries how the emigrations of the Hindus in Burma, in the Straits Settlements, and in other British possessions is increasing, has already been shown. The greatest current of the emigration is toward the East though there is a small emigration to Baluchistan where the British flag has been planted. In Oriental countries probably there is no objection to the Indian immigrant. The Indian carries Indian products into the market and thus his immigration can hardly be objected to. The Hindu is also welcome on the plantations in the tropics where labor is wanted. Europeans form a small part of the population and the natives of the land are races who do not take very kindly to labor.

The objection to his immigration is strongest where the European element is dominant and the Hindu is making his way.

SAT-ASAT (BEING AND NOT-BEING).

BY

V. J. KIRTIKAR.

IT appears that in the most ancient times, these words, *sat* and *asat* meant exactly the opposite of their modern significations. Whether the word *sat* had anything to do with the Eternal Reality would depend upon whether there was at all then a belief in such Reality.

European Orientalists say that Polytheism was the primitive form of belief in Vedic times and that abstract conceptions of the Deity were only the work of a later period, when speculation had made considerable advances. (5 Muir's Sanskrit Texts, 251.)

But there are, even according to these thinkers, passages in the earlier Books of the Rig Veda, which suggest an advance towards the idea of a Sovereign Deity. Rig Veda, I, 89, 10, for instance, is thoroughly pantheistic, as it asserts all things to be the manifestations of one All-pervading Principle, which, in this hymn, is designated *Aditi*. In Rig Veda, III, 55.1, again, it is said, according to Professor Max Muller's translation, that the great divinity of the gods is one *महदेवानो असुतस्व एकं*. So, too, Rig Veda, I, 164, according to Sāyanachārya, conveys the principal doctrines of the Vedānta philosophy or the unity or universality of the Spirit, now called *Brahma*. It asks *inter alia* who is that One alone, who has upheld these six spheres in the form of the Unborn? (6), whence is the Divine Mind in its supremacy engendered? (18). It refers to the now well-known illustration of two birds associated together and perching on a fig tree, where one of them is eating the sweet fig, while the other is simply a looker on (20). It also refers to the well-known formula, *एकं सद्विप्रा बहुधा वदन्ति* &c., (46).

But by far the best evidence of Monistic conception in the Vedic times is afforded by the two hymns of the Rig Veda, known as the *गुरुपसूक्त* and the *नासदीयसूक्त* in the tenth Mandala, R. V. X. 90. and R. V. X. 129. These may have been comparatively later in date than the other hymns, as European Orientalists suppose, but they are admittedly earlier than the Atharva Veda and, therefore, decidedly of great antiquity.

They unmistakably point to a belief in One Supreme Being *—a belief which seems to have been as primeval a conception in Theology and Cosmology as absolute or despotic monarchy was the primitive conception in archaic society.

* See also Rig Veda, IV-10.5, Rig Veda, X, 81, and X, 82, with Prof. Roth's excellent remarks on *Vishvakarmā* at 4 Muir's Sanskrit Texts, p. 8.

The first of these hymns, the *purusha sookta*, emphasises the idea of Sacrifice, which is the basic principle of Altruism and which has rendered the Ethics of the Vedanta universally acceptable. It explains the entire creation as an act of Supreme self-sacrifice—the sacrifice of the Supreme Being, *Purusha*, that He might 'call into existence and contemplate and commune with those dependent images of Himself' which form the object of His thought and love. This He did by sacrificing a fourth part of Himself. 'Let me sacrifice myself (said He) in living things and all living things in myself' and He then acquired greatness, self-effulgence and lordship. He thus limited Himself by this partial sacrifice, that His life might produce and sustain a multiplicity of separate lives. (See my Article on the Ethics of the Vedants, *Indian Review* for 1906, pp. 94-95.)

The other hymn, *nasadeeya sookta*, clearly asserts that, while it is impossible to say whether this Universe was or was not in the beginning, there is no doubt that there was and always has been the One Supreme Being 'in whom "we all live and move and have our being."'

The Only One breathed calmly by Itself, other than It nothing since has been. That One desired to become many and It became many by *tapas* *. It thought and willed and created all this (Universe), *idam*. Prior to what is called the creation, all was in an undifferentiated condition; 'there was not death nor immortality, there was no distinction between day and night.'

The One willed and became many, it is true; but how It did so is a mystery to Man, who has not yet attained the highest stage of Self-realisation. From the standpoint of the Universe, as the *Brihad Aranyak* tells us, "The Immortal is veiled by the (empirical) reality," एतदस्य तदेव छन्नम् I. 6. 3.; or, as the *Bhagavad Gita* puts it,

* *Tapas* in such passages means Knowledge, Shanker, *Tait. Up.* II. 6.

Knowledge is veiled by Nescience, and thereby men are deluded, अज्ञानेनावृतं ज्ञानं तेन मुह्यतिजननयः

It is this *sookta* which, according to Mr. Gough, contains the germ of the doctrine of Maya, माया,—a doctrine which plays an important part in the philosophy of the Advaita. The One, the sole Reality, which has always lain hidden in an inexplicable principle of Unreality, permeates and vitalises all things through the agency of that Unreality. This is Cosmical Illusion-Māyā or Avidyā. The doctrine of Māyā is not a later "graft upon the old Vedanta philosophy" as supposed by Colebrooke, and Max Muller. (Daessen, Gough.)

It is interesting to note in this connection a passage in *Rig Veda*, VI. 47.18, in which it is intimated that Indra is the only real object of adoration, to whomsoever any hymn may be nominally addressed, whether to Agni, Vishnu, or Rudra, for it is Indra, who by the power of his Maya assumes various forms and proceeds to his worshippers in multifarious manifestations; the horses yoked to his car are a thousand.

रूपं रूपं प्रतिहोषो बभूव तदस्वरूपं प्रविचक्षणाय

इंद्रो मायाभिः पुरुरूप ईयते युक्ताग्रस्य हरयः शतान्श्व ॥ १८

Coming now to the words *sat* and *asat*, as they were used in the most ancient times, it is quite clear that the One Supreme Principle or Being was not called *sat*. It was perhaps deemed to be beyond both of them or, what is more probable, it came in the category of *asat*, as meaning an incomprehensible and invisible Being from which the Universe arose. Chand. Up. VI. 2.1.

A passage from the *Shatapatha Brahmana* is probably the oldest commentary on the *Nasadeeya Sookta*, according to Dr. Muir. It says:—

In the beginning, this Universe was not either, as it were, non-existent, nor, as it were, existent. In the beginning this Universe was, as it were, and was not, as it were. Then it was

only that mind तद् ह तद् मनः एव आस. This Mind being developed wished to become manifested, more revealed, more embodied. It sought after itself, तदात्मानं अन्वेच्छत्;—it practised tapas, तपसोऽस्तप्यत् : . . . [and the Universe was apparently the product of this Mind.]

From this rather agnostic attitude which said that there was neither entity nor non-entity in the beginning, we come to a phase of thought somewhat akin to what is known in modern times as Realism.

Man in his primitive stage of culture endeavoured to solve the problem of the Universe by the knowledge which he had acquired by means of sense-experience; and he would naturally call real (*sat*) that of which he could have sense-perception and he would call all else *asat* of which he could have no such perception.

But he, surely, would not mean an absolute void by the word *asat*. His innate sense of the principle of causality would naturally suggest to him the idea of an invisible cause to every thing he saw coming into being.

At such an early stage of Indian thought, the word *sat* would naturally denote what we are now accustomed to call empirical reality, and the source from which this *sat* arose would be called *asat*.

Accordingly, we find passages to the effect that in the beginning was *asat* and from *asat* arose *sat*.—Thus, in Rig Veda, X. 72, "In the earliest stages of the gods, *sat* sprang from *asat*," दयानां पूर्वे युगेस्ततः सदाजायत.

In Tait. Br. II. 2. 9, it is said that "this Universe was not originally any thing. There was neither heaven nor earth nor atmosphere. That being non-existent resolved, 'Let me become'."

इदं वै अग्रं नैव किञ्चन आसीत् नयुरासीन् नृपुण्यिषी न अंतरिक्षं तदसदेव सद् मनोऽङ्कुरत स्वमिति.

Similarly, in Tait. Up. II. 7. 1, अस्तद्वा इदमग्र आसीत् । ततो वै सदाजायत । &c. See, too, Chand. Up. III. 19.1.

This empirical reality was sometimes called *satyam* (truth), in which case, the Eternal and Absolute Reality—whether known as *Apā*, or *Prāna*, or *Vishva* Karman, or *Prājāpati* or *Hiranyagarbha*, or *Ātman* or *Brahma* was called the truth of truths, सत्यस्यसत्यम्. (See, Brihad. Up. II. 1-20.)

What is named *asat* in the above passages is not, strictly speaking a non-existent entity or an absolute void, but it is, as if it were *asat-asadiva*.

Not-Being is Being itself prior to its manifestation; when It is differentiated by Name and Form (*nāmarūpa*) it is called *sat*. *Brahma* is thus *asat* in a secondary sense (Shankara Ved. Sutr. I. 4-15; 1. Thib., 267.). It is the invisible cause or source of the manifested Universe which technically is named This, *idam*.

This *idam* is none other than Being itself differentiated by Name and Form. (Shankara, Chand. VI. 2. 2) The whole of this Universe is, therefore, in reality *Brahma* itself. सर्वं सन्निवर्तं ब्रह्म (Chand. III. 14-1.)

And there being an essential identity of Cause and Effect (Ved. Sutr. II. 1.14), that is, of *Brahma* and the Universe which proceeds from It, Thou art that Universe itself. सर्वमिदं सर्वमसि [त्वं] (Kaush. Up. I.6.) एतदग्रमसिदं सर्वं तत्सर्वं स आत्मो नत्वमसि (Chand. Up. VI. 9. 4.). He attains to *Brahmahood* who sees all this to be *ātman* and *ātma* alone. [यः] पश्यत्यात्मिनन्दं सर्वमसि [न] ब्रह्म संपश्यन् ब्रह्मैव भवति (Shankar, B. Gita, XIII. 30).

We see here an advanced stage of Indian thought. It indicates a transition from Realism to Idealism—due to a consciousness of the fleeting and ephemeral character of the world and of

every thing contained in it, and of its being dependent for its existence on the Eternal and unchanging Reality of the Supreme Principle or Being, which pervades all that exists. All is Brahma and nothing beside it or apart from it is.

Chandogya Upanishad, VI. 2, seems to have been, according to Dr. Muir, the first development of the idea that the Supreme Principle or Being is *sat*, for from *asat* nothing could arise, *ex nihilo nihil fit*.

"In the beginning, my dear, there was pure Being, One without a Second. Some say that in the beginning there was Non-Being, *asat*, alone one without a second, and from that *asat* the *sat* was born. But how can *sat* be born of *asat*? The truth is that *sat* alone was in the beginning. कथं असत्: सज्जितं सत्त्वेन सौम्येदमग्र आसीत्. And Shankar adds that it would be absurd to consider the *asat* to be an absolute non-entity, for if it were such a non-entity, what would be the meaning of the expression that it is one without a second, and that from it was born the *sat*?

See, also, the Bhagavad-Gita which says that that which is *not* can never come into existence, while that which is can never cease to exist. नास्त्यो विद्यते भावो. नामयो विद्यते ततः ॥ II. 16 ॥

The word *sat* now came to signify the Absolute Reality—by whatever name that Reality was otherwise called—as opposed to the fleeting and ephemeral Universe, which having no independent reality of its own, came to be called *asat* (unreal). Tait. Up. II. 6.

But since there is no object in the Universe in which the *sat* is not present, the entire Universe is known as constituted by the synthesis, combination or conjunction of *sat* and *asat*, विजडमिदं. See also B. Gita, XIII, 26.

Brahma itself is *sat asat* (*sadasat*) in this view of the matter. "Both *sat* and *asat* exist

within God," (A. V. X. 7-10) अमृतं चैव मृत्युश्च सदसचाद् मर्तुं (B. G. IX, 19). See also Prashna Up. II. 5; Mundaka Up. II. 2. 1.; Shvet. Up. V. 1; Tait. Up. II. 6.

It must also be remembered that while Brahma embraces within it both the *sat* and *asat*, it is beyond them likewise. "The Purusha, having compassed the earth on every side, stands ten fingers' breadth beyond"; सभूमिं विश्वतो वृत्वाऽतिष्ठ दशानुलं. (पुरुषसूक्त) "O Thou, Mahatman! Thou art that which is and that which is not and that which is beyond them."—त्वमक्षरं सदसत्तत्तयत् B. G. XI. 37; अनादिमत्तत्रयं न सत्तत्तत्तदुच्यते B. G. XIII. 12.

It is thus both Immanent and Transcendent; this is suggestive of the Panentheism of Krause and Baader.

In other words, while the Universe is bounded by that portion of Brahma, so to speak, on which it is manifested, Brahma itself is bounded nowhere. It may be likened to a circle which has its centre everywhere, and circumference nowhere.

The conclusion, then, is that in the initial stages of philosophic thought in India, *sat* meant the visible Universe; and *asat* meant its invisible cause or source; this was called *asat*, not because it was non-existent, in fact, but because it was non-existent, as it were, *asatya*. The *idam* was called *sat* or, sometimes, *satya*, in which latter case, the highest Reality—the root of all sensible existence, was called *satya* *satyam*, the truth of truths.

In later stages, *sat* meant the Eternal and Absolute Reality, by whatever other name called, while *asat* meant the unreal manifestations of that Reality upon Itself—unreal, because not independent of or apart from that Reality; unreal, also, because transient and ephemeral and even illusory.

This has been the meaning of *sat* and *Asat* ever since; and in this sense alone the words Being and Not-Being would be their proper English equivalents. The first denotes the Reality and the other the unreal appearances on that Reality. Philosophically, परमाद्यतः, Brahma alone is *sat* and all else, viewed as differentiated from it and as having an independent existence is *asat* (unreal).

We must always remember that, situated as we ordinarily are, we cannot perceive the *sat* or the *asat* by itself. Every objective existence has these two elements invariably and inseparably present together. There is invariably this synthesis. The *asat* in this presentation cannot have any reality of its own, independent of and apart from the *sat*.

It is in this sense that this Universe is unreal (*mithya*) and not in the sense of its being a positive blank or void. We predicate its reality but do so from a *vyavaharic* or practical point of view.

Some German Orientalists consider this to be a compromise effected between the philosophic Idealism of the Vedanta and Empirical Realism of the popular mind. Idealism, they say, has, by accommodation to the empirical consciousness, regarded the Universe as real and passed over to the pantheistic doctrine of the Upanishads. (Duessen.)

It is unnecessary here to discuss at length the question whether this "accommodation to the empirical consciousness" was a proper step to take. As stated in my Article on the Great Enigma, in *East and West* for 1904, it is quite clear that as the Universe presses itself on our attention, as an apparently external objective existence, it was natural to attempt an explanation of it, which might be acceptable. Man has made such attempts in every age and every clime. In India, various explanations, perhaps

more or less metaphorical, have been given since the Vedic times. But the idealistic philosopher understands that none of those explanations can, in strictness, be philosophically true. The Universe itself being non-eternal and having no independent reality of its own, any explanation about it must be philosophically untrue. All that we can, with our limited intelligence, predicate of it is that it is a phenomenal reality or a reality of appearance—an inexplicable manifestation of Brahma on Brahma Itself, possibly for the edification of Man.

My own submission is that though, from a philosophical standpoint, a discussion about the Universe and all that it contains may be unnecessary and irrelevant,—though in the strict Vedanta sense it is simply *avidya*—still it has its uses for our limited aims and ends. The Shastrias dealing with what is technically called *avidya* are not without their use to those who are still in this world of Nescience. (Shankar, B. G. XIII. 2.)

We cannot forget that we must begin with sense experience to be able eventually to acquire spiritual knowledge. We must pass through what is called *avidya* as a preparation for acquiring what is called the highest spiritual knowledge, *para vidya*. We cannot reach the *adwaita* standpoint except through *dravita*.

No man can ordinarily hope to enter what may be termed the spiritual sphere, without a proper preparation on the lower planes. No man can have any idea of the Supreme Principle or Being unless he believes, in his initial stages of development, that the Universe is a reality and that the Supreme Principle is immanent in it and transcendent also; he cannot sufficiently realize the idea of Unity and Identity with that Principle, except through *bhakti*, which presupposes the dualism of God and His *bhaktas*. He cannot understand his duties to himself and others and

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practise Altruism on the principle of *ahimsa*, except as one moving in the world of sense-experience and forming a member of a big organism,
 षडुपेय कुटुम्बम्.

Ethics is necessary to a right comprehension and exercise of all these duties, without which man can never be fit for realising his own spiritual identity with the Eternal Reality. Pantheism or rather Panatheism, Bhakti, Ethics—all these presuppose the phenomenal reality of the Universe and of all the individual existences therein.

It is by a preparation of the kind above indicated that one is enabled to understand correctly the distinction between Subject and Object and to attach to each its proper function and importance. It prevents the confusion that generally arises from predicating what is phenomenal or objective of what is real and subjective and by predicating what is real and subjective of what is phenomenal and objective. And Prof. Max Muller adds :—

I should even go so far as to say that this warning might be taken to heart by our own philosophers also, for many of our fallacies arise from the same *avidya* and are due in the end to the attribution of phenomenal and objective qualities to the subjective realities, which we should recognise as the Divine only and as underlying the Human Self and the phenomenal world. (Six Systems, 291.)

The Indian Vedanta was, therefore, right in not severing the phenomenal reality of the Universe from the Absolute Reality, Brahma, and ignoring its practical importance. If it had thus severed and altogether ignored it, it would have meant, says the author of the *Vedanta Pari-bhasa*, that the Universe was somewhere and not in Brahma, and Brahma would thus have lost its Immanence and Infinitude. (7 Pandit, 386.) The correct position, even according to the strictest Advaitin, is that the Universe has no reality independent of and apart from Brahma.

If this is a compromise between philosophic Idealism and empirical Realism, it, surely, is not a compromise which a philosopher should condemn.

If this is a fault, the Eleatic philosophers of Greece were, likewise, guilty of it. Xenophanes, Parmenides, Zeno—all held views almost like those of the Vedantins. They did not say that there is no sensible world, but maintained that there is but One Being, though to the uncultured that One appears as a plurality—the changeless appearing as *becoming* and changeable. They, too, like the Vedantins, held that All is One and nothing independent of it exists.

If Indian philosophers have erred at all, in this respect, they have erred in good company.

The Boycott Movement.

BY

NARESH CHANDRA SEN GUPTA, M. A., B. L.

NO public movement in recent times has been so thoroughly misunderstood as the boycott movement in Bengal. The name itself has been a prolific source of misunderstanding and friends and foes of the movement have alike assiduously assisted in leading it on to endless imitation by foisting their own peculiar notions upon the idea of the movement. I shall be able to convince my readers, I feel confident, that boycott is not only not a mischievous political movement, no, not quite half so terrible as the Government officials and non official critics would make it out to be, but that it is a movement based on sound economics and indicates a very correct attitude in politics in the peculiar political atmosphere of the present day.

I have said before that boycott has been very much misunderstood. The word itself recalls Irish Associations and would seem to favour the notion of a personal boycott. On the other hand it has actually been interpreted by enthusiasts as an Indian Sinn Fein movement. And as enthusiasm is not apt to be for ever bottled

up in a passive movement it has led some to the idea of an active hostility to British Rule as the logical consequence of the boycott movement. These theoretical speculations seem to have attained some sort of a sanction from some of the ardent Bengal publicists, who professed great keenness on the matter of boycott, being locked up in the dock to take their trial on a charge of being associated in a treasonable intrigue.

All these excrescences have helped to give the boycott movement a sinister meaning which in itself and as professed and practised by the majority of Bengalees it certainly does not deserve. To see this one has to look back a little to the origin of the notion of boycott and its later history. The theory of dissociation from the Government on the lines of the Irish Sinn Féin is not a very new movement. Ever since the time the Congress was held in 1901, a small section of thought had made its appearance in Bengal which professed indifference to the methods followed by the Congress. What was the use in praying, they said, when the Government simply looked upon our representations with contempt? Even before that there was a school of thought which openly professed contempt for political agitation and set up an industrial and commercial career for the people as an object deserving of real attention and interest. These new dissenters in the Congress took up their cry and said that political agitation was futile. The people had rather mind the 'industries' of the country. This theme was enlarged upon and slowly a gospel came to be preached that it would be very much better if we left crying in the wilderness alone and devoted our attentions to only those things which were entirely in our power. At the time when the Partition project was first mooted, this school was already in vogue and it had succeeded in capturing the fancies of a good many young men in schools and colleges.

About the time when the Partition project was first announced, this class had already found a respectable following so far as the theory was concerned. The movement was represented by a powerful vernacular organ in the *Bangadarsan*, and partly in the *Dharati* and its consistent exposition in the *New India* was read with admiration by young men generally. Babu Rabindranath Tagore and Babu Bepin Chandra Pal, Editors of the *Bangadarsan* and the *New India* respectively were widely known as the high priests of this new bold heresy. From the outset Congress leaders in Bengal stoutly set their face against these tenets but among younger people the faith was daily gaining ground that political agitation was fruitless and organised development of the country's powers by means entirely within our power, leaving the Government severely alone, was the only thing that ought to command any respect.

The new spirit was very largely in the air and all the younger public men were more or less permeated with it. A notable turn was given to the history of the movement by Mr. A. Chaudhuri in his Presidential Address at the Provincial Conference held at Burdwan in 1904, when he emphatically declared that a subject nation had no politics and that no good could be had out of the "mendicant policy" embodied in political agitation. The Partition was then hanging in the air and boycott never dreamt of. A hot controversy ensued in which the old party of constitutional agitators were evidently losing ground. A further stage in the history was marked by the next Session of the Provincial Conference in which the old and new ideas represented by the older and younger men came into a rather sharp conflict. Already it was abundantly clear that a new policy in politics, the policy of 'let alone' was fast gaining ground.

Thus already before the Partition of Bengal was effected, the party of Sinn Féin had gained

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n fairly strong footing in Bengal. But it must never be forgotten that the Bengal movement was not yet a movement for passive resistance. The plea that was put forth was less the negative one of 'let alone' than that of a constructive national work. The Government was to be left to do what it chose because no good was to be had by agitation. Meanwhile the national movement was to be turned to more fruitful channels by taking up such work as lay entirely within the power of the people to accomplish.

The boycott was not the result of this movement but grew up quite apart from it. It was not the work of the new party but of the old party of agitators and it was not only not supported by the new party but really opposed by them. When the partition was first announced in its final shape the Bengali people as a whole were disposed to be utterly despondent. Deepest grief and wild movements of impotent rage were very much in evidence. At this time Babu Krishna Kumar Mitra, the gentleman whose deportation has roused the greatest indignation in the province, first proposed a boycott of British goods as a sure means of rousing the attention of the people of England to our grievances and securing the strong support of Lancashire in the fight against the Partition of Bengal. We meant to rouse them up, it was asserted times without number, by touching their pockets.

Soon after this the movement was formally accepted by the people of Bengal at a public meeting in Calcutta on the memorable 7th of August, 1905. As soon as it was put forward, however, it was opposed by the most forward exponents of the new Party of 'let alone'. Babu Bipin Chandra Pal publicly denounced the idea of boycott and Babu Rabindranath Tagore ridiculed the idea as merely a new phase of the policy of begging. They would have none of it. They would have the Swadeshi but no Boycott. The Boycott movement

was looked upon as merely an attempt to enforce our demands on the Government. Those, the first article of whose faith was to have nothing to do with Government, were not therefore likely to be in love with it. The Boycott, however, had come to stay and the people eagerly accepted it. The New Party therefore presently veered round and proclaimed themselves as ardent supporters of the Boycott, but on an entirely new principle. The Boycott proposed and supported by Babu Krishna Kumar Mitra and Surendranath Banerji was a temporary political measure, brought forward to enforce particular political demands. The Boycott supported by Babu Bipin Chandra Pal and Rabindranath Tagore was a permanent attitude of Bengal to the Government and the British people and was only a part of an all-embracing scheme of having nothing to do with the foreigners. It was simply assimilated to the theory of passive resistance and Sinn Fein, which, as we have seen, had an older pedigree.

In the period that ensued there was certainly a great deal of confusion between the two ideas, and the confusion was not lessened by the association of the Swadeshi as an economic movement with the political boycott of British goods. To the Extremist Swadeshi and Boycott were necessarily mixed up, because the Boycott which they preached and which was merely the principle of let-alone-foreigners was in practice nothing more than the Swadeshi. The public men who have later on come to be classed as Moderates did not regard the Boycott as identical with Swadeshi but were glad of the opportunity afforded by the movement for Boycott to assist sound economic Swadeshim. British goods were to be eschewed by all means; but how were they to be replaced in our daily use? The thought naturally occurred to them that the loss to British trade should not be the gain of any other foreign nation but must, if possible, go wholly

to India herself. That was how they supported the Swadesi movement as a complement to the boycott. It was also in this spirit that the Boycott and Swadesi were accepted by the majority of the people. There was a large and growing section who were for taking up the Boycott or the Swadesi as an element in an all-embracing Boycott, not of British goods or the Britisher, but of the whole world.

The course of development traced above may assist us in arriving at a correct estimate of the real Boycott as practised in Bengal. The authorised Boycott movement supported by Mr. Surendranath Banerji and others was merely a Boycott of British goods for a definite political purpose. The Swadesi was its complement suggested by economic exigencies. The Boycott which was preached by Mr. Bipin Chandra Pal was a policy of isolation from the rest of the world and self-development in a sort of quasi-independence by efforts of our-elves alone.

Boycott as extending to giving up of honorary posts held by Indian gentlemen was sketched out and a social Boycott of individuals purchasing British goods was loudly preached. But in practice these steps were never taken. It was only after the exasperation caused by the violent breaking up of the Burial Conference that some of our more prominent men gave up some honorary offices. But it was on account of the humiliation inflicted on them at Burial and not on account of the Partition of Bengal. Social Boycott was actually enforced in only very very few cases in the two Bengals. The weapon used in enforcing boycott has always pre-eminently been the method of persuasion. Everything has been carried on by wholly peaceful methods. And it has been a matter of real surprise to all who could take a dispassionate view of the situation that a widespread movement like this, which had roused the deepest feelings in people has caused so little disturbance of peace.

I can almost see the jeer that rises up on the lips of some of my readers as they read this and a pointed reference to some of the Swadesi cases that they would like to make. I am aware that there have been plenty of prosecutions for using violence in pushing the Boycott. I do not doubt that in some cases there has been violence used by enthusiasts whose arms were stronger than their good sense. But how many are the cases in which violence was shown to have been used? In most of the Swadesi cases the police had by their bungling interference, when nothing wrong was about, built up cases which would not bear a scrutiny; in others the police have wantonly provoked violence and in only a very few cases has actual violence been used without provocation. If the Swadesi cases are properly sifted it will be found that in not more than two dozen at the utmost has actual violence or threat been made out. I will however grant that they were fifty or even a hundred. Now I shall ask, is that much? Having regard to the strong feelings which have been roused in our young men and giving due weight to the vast spread of the movement what is surprising is not that these cases of excess should have occurred but that there should have been so few of them. And this, when the police were, if any thing, over-zealous, in scenting violence in Boycott.

It will be granted then that for the most part the movement has been peacefully carried on. Even in the very few cases where a social Boycott has been enforced it has not extended beyond the 'cutting' of the boycotted man in conversation, withholding invitations to him and abstaining from receiving his invitations. Thus a moral influence has been brought to bear on them which as often as not has had the desired effect on the man. Now all this is not violent or revolutionary. And the Boycott of British goods is not certainly a measure which

can be looked upon as a heinous offence by any civilised moral or legal code.

But it has been suggested that the attitude of mind implied in the Boycott is absolutely subversive of order and that the movement ought therefore to be discouraged. In this connection it ought to be remembered that it is only goods of British manufacture that have been boycotted and not Britishers. As a matter of fact, in the matter of woollens at least, the goods that have supplanted those of European manufacture have been mainly those manufactured in India by British capitalists. Again in spite of the many harrowing pictures drawn by the Englishman of the hapless lot of Englishmen in India, there have not been any cases of Englishmen being annoyed, far less insulted. In the few cases in which anything has been suffered by Englishmen, the gentlemen who suffered had become personally obnoxious to their persecutors for some real or fanciful reasons. These incidents were not parts of any organised movement nor were they prompted by any general feeling of antipathy to the Englishman. So that antipathy to a Britisher or even to British Rule has never been a part of nor a growth out of the Boycott.

With reference to the Government the attitude generated in our people by the Boycott has not been one of active or passive hostility but one of aloofness. The average young Bengali feels like any other Indian that British Rule is a necessary factor in the constitution of Indian society for a long time to come. Except a very few men Bengalees are not inclined to quarrel with this settled fact. It is true that the more enthusiastic of us are apt to look upon it as a necessary evil rather than as a necessary factor in the development of the nation. That makes a great difference in the feeling that is roused towards it but it makes none in their attitude to regard it as anything but a necessary fact which must be taken for granted,

Granting thus the recognised supremacy of the British Rule the Bengalees would not surrender himself as an yielding tool in the hands of the Ruling Power. He would build up and organise a power of the people distinct from the sovereign power represented by British Rule. This power would be certainly distinct from that of the politically sovereign power but not necessarily opposed to it. In so far as the Government works in the interests of the people this power would assist the endeavours of the Government to bring its work to a satisfactory issue. In so far as the Government goes against the people's interests, it will have to meet with stubborn resistance from the people. That is the correct explanation of the attitude of Bengal in politics. She would strictly abide by law and constitution, and would render ample assistance to the Government in working out the welfare of the country, but would not pass a decree of absolute self-abnegation, to be moved at the beck and call of the powers-that-be and like the populace in ancient Athens furnish the sole justification for their existence by crying 'aye' 'aye' and 'no' 'no' with the Rulers. This is undoubtedly the prevailing attitude of our public men, though I do not shut my eyes to the microscopic section who would set law and constitution at defiance and prepare for a trial of strength with the British Government at no distant date.

The boycott movement is an embodiment of this sentiment in the people and in its great extensibility it has greatly helped to propagate this attitude of mind amongst the people. It is therefore more as a means of educating the public mind in the matter of politics than for the direct purpose that it is most useful. It is for this great revolution in the political attitude of Bengal that the movement has wrought that the Boycott is so very obnoxious to our parochial potentates who have always had to do with a

or wisdom of a movement which sought for absolute isolation of India, or even perhaps of Bengal, from the rest of the world, it certainly cannot be called a movement which was in any sense of the term unlawful or one which anybody who believed in it was not justified in pressing upon the Congress for acceptance. Lastly Dr. Ghose has grievously erred in the insinuation, however vague, that the boycott movement was the root cause of the anarchist movement. But wrong as Dr. Ghose has been, I rather think that this belief lay at the bottom of the nervousness displayed by our friends in the other provinces in the matter of Boycott. Another cause is perhaps to be found in the belief expressed by Mr. Srinivasa Sastri that the boycott movement has been the source of bitter racial animosity and anti-British feeling which has led on to the excesses of the Terrorists. I shall see how far this charge is justified.

I have already pointed out that the boycott movement did not imply a hatred or antipathy to the Britisher and as a matter of fact the British capitalist in India has been very largely assisted by the movement in his trade. It implied however a feeling of self-assertion and was accompanied by a sense of dignity in the people. Those who were apt to look upon Englishmen with dread and abject subjection felt themselves to be entitled to the dignity of men, believed that they had a right to be treated by Englishmen with the same respect as they on their part showed to Englishmen. A corresponding change had not however come over Englishmen. So that, while the new movement has promoted a more respectable attitude in our people, the Englishman's treatment of these men as their natural inferiors has not changed. It is a lie to say that Bengalees have of late been rude to Englishmen. All that they have done is to look upon an Englishman just as they would upon another gentleman. What the Englishman, however low, has been

accustomed to receive from all classes of men has been *respectful* conduct. Hence the complaint has been frequently raised that the conduct of Bengalees of to-day is not 'respectful', yes, the word itself has been used. This is quite true, but not what has always followed this statement, viz., that it has always been rude.

The awakened self-respect of our people resented a great deal more than before the *hauteur* and rudeness which are all but permanent features in the attitude of Europeans to Indians, remarkably in the mofussil. And the insolence of Europeans in the mofussil also seems to have slightly increased with the new movement. It is this insolence and *hauteur* that has really given birth to the racial antipathy of which so much capital is made. The boycott movement has not been the source of it except indirectly in promoting the self-respect of our people. The people would not now take from the Englishman as much as they would before and hence the antipathy of the Englishman. The Englishman, on the contrary, would not get rid of the superior air born of a consciousness of being a born ruler of men, which causes irritation. The result is racial antipathy. It would always exist so long as a self-respecting people is confronted with humiliating treatment by the ruling race and when such treatment is beyond remedy even when it is carried to criminal offences. If the Boycott is to blame for it, so is the battle of Plassey, so is Macaulay and so is the whole course of British rule and English education.

The unkindest thing to say about Boycott is that terrorism has been developed out of it; and the most unfortunate circumstance is that a Bengalee should say it. It is as untrue as it is mischievous. Any one who has closely studied the course of events in Bengal during the past three or four years will readily recognise that the anarchist or terrorist movement is the outcome, not of boycott, but of a propaganda start.

that evolution, stage by stage, was a great desideratum. *Mirabile dictu* such a connected history has now been exceedingly well written, not by an Englishman, but by an accomplished Greek economist in the person of Dr. Andreades. The book was written in French and an admirably faithful translation of it in English has recently been presented to the British people by Mrs. Meredith. It matters little, however, that the author is Greek. What is a matter of the highest gratification is that we have now a complete narrative of the Bank in a most readable form, not only for popular comprehension, but for a close study by all students of banking and finance. Having regard to the fact that at no other period than at present has there been such a keen and reasoned appreciation of the science of Public Finance and Economics on its *practical* side, that is to say, the thorough interpretation of the fundamental axioms of public finance, international trade, foreign exchanges, economics in general and so forth by daily instances of practical operations in these several directions, this compendium is indeed most opportune. Chapter after Chapter can be perused with sustained interest by reason of the financial and political narrative intertwined in them. Indeed in order to thoroughly comprehend the origin and growth of the Bank of England, from the date of its institution in 1694, an accurate knowledge of contemporary politics is absolutely essential. So far as the student of Economics is concerned, he will find ample illustration of that elementary truth, that ethics and politics are as much a branch of political economy as that science is a part and parcel of the other two. They all overlap each other and are so intertwined that it is next to impossible to treat them by compartments of themselves. In no respect has Mr. Andreades discharged his great task in a more satisfactory and enlivening manner than in connexion with these three topics. The running narration of

facts absorbs our interest as much as a novel with a well-constructed plot. Indeed, it exercises a fascination which even the most sensational works of fiction can never provide. Both the author and the translator have, again, written the work in such a popular, lucid, and elegant style that we cannot but offer our meed of praise to them for such an excellent production. No Indian student, desirous of imbibing all practical knowledge of public finance and state banking and comprehending besides the relation of the one to the other, should remain without possessing this valuable work. Some of the most burning problems of currency, which so much vex even to-day the brain of our currency quacks and doctrinaires at the seat of the Central Government and in the Anglo-Indian Press, will afford more than an academic interest. Indeed, even in finance and economics, it may be truly said that History repeats itself. Some of the problems which exercised the ingenuity of the great State usurers of the seventeenth and eighteenth centuries, and the first-half of the nineteenth, as well as of Ministers and publicists, are still with us to-day, say, for instance, the inflation of currency, both paper and metallic, its influence on prices and wages as these in their turn affect large staple industries, the debasement of coinage, and the artificial makeshifts to pass a penny for a shilling. Those who have never been tired of denouncing our Indian artificial currency and the "dishonest Rupee" will find ample vindication of their condemnation in the chapters which so graphically describe those topics in Mr. Andreades's work. Again, those who have cared to realise the speculative mania which had raged in the city of Bombay during the American Civil War of 1861—1865, will be able to compare notes with the facts touching the mania which had seized England in the early part of the eighteenth century, the same which is known as the "South Sea Bubble." The financial student will

also learn better the true ingratitude of some of the great financial struggles which had characterised the Parliament of Charles II. and his successors in reference to supplies; also of the big wars with France, Holland and Spain, and the straits to which Kings and Ministers were reduced. The capitalists or State lenders of those days were no other than the Goldsmiths' Company, the pioneers of the Barings and the Rothschildes of the later generations and our own. Professor H. S. Foxwell, who has written an admirable and comprehensive preface to the work, justly remarks that Dr. Andreades is right that the records of the earliest days of the Bank, for well-nigh a century, "are full of incident and attraction, almost of romance."

No doubt opinions will differ, and continue to differ, it is to be presumed, on some of the points on which economic controversies are still going on. Rightly observes Professor Foxwell: "No two persons reviewing so large a mass of situation and incidents, would be likely to agree in every estimate of evidence, or in all their judgments upon the actors in the drama. If I may venture to express an opinion, I should say that Dr. Andreades seems, on the whole, to have shown a singularly sure instinct in his appreciations. There are, of course, a few points of fact, and some minor contentions, which might deserve examination, but, in general, and notably on many much disputed issues, his conclusions seem to me, at any rate to be sound and scholarly."

What is known as the period of "Restriction" is "classical in the history of banking." Says Professor Foxwell, "never was the fate of England and her Empire more intimately bound up with the fortunes of her national credit; and there is no chapter in the long story of the Bank of England to which her conduct has been so severely censured. The difficulties of the Bank of England throughout were mainly due to its strong patriotism and loyalty to the Government. In the 18th century, nations exploited their banks in the

same ruthless, impenitent way as they exploited their Colonies and their trade."

We need not dilate on the particular system imposed on the Bank by the well-known Act of 1844. That Act has deprived the Bank of "the elasticity of issue" which so happily, and to the good of the two countries, prevails in France and Germany. But this is a theme by itself which would take many pages of this *Review* even for the briefest of brief summary. The reader must be referred to the original text. Suffice it to say that we agree with Professor Foxwell in thinking that in this work of Dr. Andreades we have "the best general survey" of the Bank of England from its commencement. "It is the only one that covers the whole period of the Bank's history, and takes note of all the most important passages in it. The appearance of the book is timely. The question of the Constitution and National Banks is in some respects the supreme economic question of the day. The financier is in the ascendant; his is the dominating influence on modern economic activities. We are living in an age when financial fortunes and financial operations are upon a scale never dreamt of before, and when price manipulations and gold movements are constantly causing wreckage and dislocations of industry in a greater or less degree. If disturbing forces of this magnitude are to be kept within due control, it can only be by institutions wielding national resources, and under the direction of men representing general public interests—men in touch with the national, commercial, and industrial conditions, and with the general aims of the State." This is extremely well said and Indian students of banking and economics should bear this sound and sapient observation in mind. The Managers of our Swadeshi Banks, which are now springing up in all parts of the country, would do well to possess a copy of this invaluable history of the Bank of England, by Dr. Andreades. For their

special benefit we would conclude this short review with two passages quoted by the author from a pamphlet written by the great philosopher Locke on a subject of raging controversy during his time and which may be said to be a raging one in India even at the present day, namely, the evils of an artificially managed currency and its influence on prices by the State. The brochure was in fact a criticism on the Report by Mr. Lowndes, the then Secretary of the Treasury on the amendments of the silver coins. Locke said: "The increase of denomination does or can do nothing, for it is silver by its quantity and not denomination that is the price of things and the measure of commerce; and it is the weight of silver in it, and not the name of the prices, that men estimate commodities by and exchange them for." Here we notice the quantitative theory of money to which Mr. Gokhale, while discoursing on high prices, in the Viceregal Council, referred the other day. But apart from that fact there is this other to be noticed but no doubt undreamt of by Locke, that it is possible to have the same weight of a silver coin and yet the *cost of the silver* may have been so considerably reduced as to make it mischievous to palm off the coin on the public. The Rupee has the same standard of weight as before; but the silver in it now costs 40 per cent. less; and yet this 10-Anna Rupee is palmed off on the public as a 16-anna one! Is there anything surprising that this artificial Rupee is one cause of high prices, apart from the huge inundation of the 100 crores of Rupees coined since 1902? But here is the further criticism of Locke on artificial currency. "If this be not so, when the necessity of our affairs abroad, or ill-husbanding at home, has carried away half of our treasure, it is but to issue a proclamation that a penny shall go for two pence, six pence for a shilling, half a crown for a crown, &c., and immediately without any more ado, we are as rich as before. And when half the re-

mainder is gone, it is but doing the same thing again, and raising the denomination anew, and so on if the denomination were raised 15 or 16 times every one would find his wealth in silver turned into gold * * . No human power can raise the value of our money their double in respect of other commodities and make the same piece or quantity of silver, under a double denomination, purchase double the quantity of pepper, wine or lead, an instant after such proclamation, to what it would do an instant before."

Morley's Miscellanies.

A REVIEW BY P. N. R. P.

A unity of purpose runs through the pieces included in the present volume of *Miscellanies*. They were not written at the same time for publication. If we mistake not, with the exception of *Macchiavelli* which was the Romanes Lecture delivered at Oxford in 1897 every other essay appeared either in the *Nineteenth Century* or in the *Times*. Nor were these pieces either composed or published in the same year. They constitute the product of Lord Morley's active literary labours covering a period of six or seven years, though some of these must have been written during the time he was absorbed in his *Life of Gladstone*. But the reader will see that there is a thread of unity pervading and linking them all together in a logical and consistent whole. Every one of these essays is a political study. We see in them the masterhand of the political philosopher and statesman. Much of the matter contained in the volume has a great historical value about it. But Lord Morley has told us that history is of value to him principally as furnishing the key to the solution of the problems of the time and the hour. These studies in history, political philosophy and

* *Miscellanies*: Fourth Series. By John Morley, (Macmillan & Co., London.)

practical politics, therefore, throw a flood of dry light on several of the complicated political and other issues of the present. But they have a permanent value not only by reason of their form but of the general maxims applicable to all time with which they deal. Though these were published from time to time the shrewd reader may have seen that they were not intended to be fugitive or ephemeral pieces, but were meant to be permanent contributions to the study of the science and art of politics, and surely they will acquire a permanent place in English literature as embodying some of the wisest and noblest thoughts of one who has attained distinction in the realms alike of letters and of statecraft.

The book opens with the essay on *Machiavelli*. Machiavelli has been the subject of many volumes. His name has been used to denote that which is unholy and immoral in politics and statecraft. Lord Morley with characteristic insight, breadth of vision and liberality takes Machiavelli out of the common herd of disputants and gives him his rightful place among the leaders of political thought. He says that "as Voltaire has said of Dante that his fame is secure because nobody reads him, so in an inverse sense the bad name of Machiavelli grew worse, because men reproached, confuted, and cursed, but seldom read. . . . * * Whenever a bad name floated into currency, it was flung at Machiavelli, and his own name was counted among the worst that could be flung at a bad man." Against the testimony of unthinking and prejudiced critics Lord Morley cites the opinion of Bacon who said "we are much beholden to Machiavelli and others who wrote what men do, and not what they ought to do." Lord Morley expands this idea later on in the contrast he establishes between Montesquieu and Machiavelli. In spite of much looseness of definition and a thousand imperfections in detail Montesquieu launched

effectively on European thought the conception of social phenomena as being no less subject to general laws than all other phenomena. "Of a fundamental extension of this kind," says Lord Morley "Machiavelli was in every way incapable, nor did the state of any of the sciences at that date permit it. As for secondary differences, it is enough to say that Machiavelli put the level of human character low, and Montesquieu put it high; that one was always looking to fact, the other to idea; that one was sombre, the other buoyant, cheerful, and an optimist; Montesquieu confident in the moral forces of mankind, Machiavelli leaving moral forces vague, nor knowing where to look for them. Finally, Montesquieu's book is a study, Machiavelli's is a political act, an attempt at political resurrection." Lord Morley goes on to deal with Machiavelli's works and career with that comprehensiveness and firmness of grasp which characterise his writings. He gives the reader a clear and full idea of the thoughts, life and career of the great Florentine not by an elaborate historical disquisition or by means of biographical detail, but by a few master-strokes which cannot fail to fix themselves on the understanding. Before we leave Machiavelli we shall here reproduce one sentence from the essay, which embodies Lord Morley's judgment on the most celebrated of Machiavelli's works. "The *Prince*.—The most direct, concentrated, and unflinching contribution ever made to the secularisation of politics"—says Lord Morley "brings into full light, never before shed upon it, the awful manicheism of human history, the fierce and unending collision of type, ideal, standard, and endeavour." The final verdict is that Machiavelli retains a place in the literature of modern political systems and of Western morals.

Connected somewhat organically with the essay on Machiavelli is the piece on Guicciardini. Guicciardini was Machiavelli's contemporary and

friend, and Lord Morley cites Cavour's testimony that the author of the *Prince* had not so good a grasp of the realities of public things as Guicciardini. Thiers calls the latter one of the most clear-sighted men that ever lived, and declares that his breadth of narrative, the vigour of his pencil, and his depth of judgment rank his *History* among the finest monuments of the human mind. Ranke describes Guicciardini's book as the foundation of all the later works upon the beginning of modern history, and as one of the greatest of historical possessions. Lord Morley says that "Guicciardini interests us somewhat as a political theorist about constitutions and the like; he interests us deeply as a historian; he interests us most of all as a shrewd observer of men, and a keen explorer of the secrets of managing them." Nevertheless the truth is that he is not widely read. He is one of those writers who gladden the soul of the celestials but have few attractions for the crowd of students and readers who are in a hurry. But in the essay before us Lord Morley interprets to us in a few vivid pages the great historian of old who seems to us to have anticipated a great many political changes of our time. But Guicciardini was also a politician. Dealing with this side of his author Lord Morley says that "the instructor in statecraft and the guide to the Politic Man must be Janus and look more ways than one, and to this demand Guicciardini was equal." Lord Morley places before the reader the gems which lie scattered in the pages of Guicciardini's *History of Italy*; the truths and lessons which are so necessary and indispensable a possession to the man who practises the art of the politician. Guicciardini did not trouble himself to judge. He saw what men did and why they did it. And if we add to this, says Lord Morley, the great advance that he made in historic conception when he substituted


a general for merely local and provincial history and if we consider his accurate presentation of the political and moral thought of his age, we may understand his place in literature, and the impression that he has made upon important minds. Lord Morley's essay is not only an exhaustive exposition of Guicciardini but it is, still more, a great historical essay in which his own maxims and mind are reflected back in their full glory, giving the reader the clues to the solution of the problems of history and of latter-day politics with that breadth of vision, balance of judgment and insight into human motives, which we have learned to associate with his works and utterances.

It is not our purpose to go in detail into the subject-matter of the other essays included in the present volume. But we may say at once that Lord Morley's review of the *New Calendar of Great Men* edited by Mr. Frederic Harrison, the sketch of *John Stuart Mill*, the reviews of *Lecky's Democracy and Liberty*, *Hobhouse's Democracy and Reaction* and that of Mr. Harrison's historical romance, *Theophano* have a central purpose running through them all. Politics and the art of the politicians lie at the root of every one of these pieces, and Lord Morley deals with them with the skill of the historian, the vision of the philosopher, and the firmness and judgment of the statesman. In one respect the present volume is remarkable. In it the author gives us his own views on many of the political and social controversies of the hour based as they are on his own study and knowledge of the past. He brings the dead past and some of the master-spirits of vanished epochs before us by a few touches of the pencil not to satisfy the idle curiosity of a purposeless dabbler but to nourish, invigorate and strengthen the mind to enable it to understand and solve, in the light of the past, some of the gravest issues of the living present.

CURRENT EVENTS.

BY RAJDUARI.

AFFAIRS IN THE OTTOMAN EMPIRE.

 HE Ottoman is still the central figure of European politics. There is no event to compare to the deposition of Sultan Abdul Hamid and the accession of Mahomed V. to the throne of the Osmanli. The deposition had, of course, become a foregone conclusion after the counter-revolution fomented by his palace Praetorians, inspired and substantially supported from behind by that astute diplomat. For once that clever diplomacy, which for thirty years was his trump card, seems to have failed him. Nemesis dogged his footsteps and Nemesis at last overtook him with relentless retribution. The palace revolution miserably failed, while the ever-watchful Committee of Union and Progress was swift enough to punish the mutineers, unearth the plot to the very bottom, and take drastic measures to see that no fresh attempt was made to overturn the Constitution. The Salonica Army did wonders in encircling the city and besieging the intriguing old humbug in his own palace.

His doom was tolled. But the authors of the Constitution never missed the needed formality to depose the Sultan according to the constitutional method. While the city was cleared of the mutineers and while arrests after arrests of those implicated in the palace conspiracy were made, the Parliament sat for hours at San Stefano how to bring the charge home to the Sultan and punish him. To a man the Constitutionalists agreed that he should be deposed. Having so agreed they removed once more to the capital, consulted the Shaikh-ul-Islam, communicated to him the Resolution the Parliament had arrived at, and sought his final decision. That great ecclesiastical dignitary cited precedents and gave his "Futva," or decree or bull, whatever you may

call it, that the Sultan was guilty of having broken the Constitution to which he had openly sworn allegiance, and should be deposed. So the deposition was decreed and the Sultan was informed of it. Seized with the hysteria of his own unconstitutional misdeeds, the old man shivered and trembled while the awful pronouncement was formally made. He could only stutter out a few words. It was "Kismet," but he supplicated to be saved from being put to death, and removed to the Chiragan Palace where he was born and where he had passed his boy life! The next moment the warrant was read and with the rapidity of lightning he and his belongings, his young children and eleven of the womankind, were whirled away from Yildiz Kiosk. The scene must have been indeed most dramatic. From rail to motor and thence internment in the fortified palace of Allatini in Salonica was only a matter of a few hours. And then all was over—yes, all of the pomp and pageantry of State, all of that absolute autocracy which had bedarkened his dominions and brought anathemas and marmathas on her head for thirty years by thousands upon thousands of oppressed and ground down innocents. As the *Manchester Guardian* justly observes:—The rule of Abdul Hamid was not only an agony but a miserable failure. The machinery of Government was almost brought to a standstill in order to concentrate power in the hands of a single man, "the spy was made the master and the scourge of the Statesman; progress was deliberately checked; corruption was cultivated in every department; and the national existence was threatened by internal decay and by the ceaseless terror of foreign aggression." Thus has Abdul Hamid met by his deserved fate. There is a poetic justice in his deposition. Turkey to-day breathes more freely under her new Constitution which now has few chances of being guillotined or garrotted so long as the nation can boast of those starchy patriots and reformers who have wrought it;

Another Amurath has now been set up on the throne of the Osmanli in conformity with the time-honoured custom and usage of the Caliphate, with all the solemnity of the State. In his case it is from the dungeon to the throne. Raschid Effendi lived on the Bosphorus like the bird in the gilded cage, deprived of his freedom and liberty of action for full thirty years. What kind of a sovereign he will make is yet problematical. Moreover he is sixty-five, when it is difficult to govern with anything like strength unless he is endowed with natural gifts which the newly vested power and responsibility might utilise to the best purpose. Though proclaimed as Mahomed V., and coronated, he is a dark horse. It may be that the stern lessons of a secluded life have taught him wisdom. It may be that the fate of his deposed brother will act as a stern warning against a repetition of his rule or something approaching it. If only he is well guided and refuses to be surrounded by rascally Mayors of the Palace, corrupt and intriguing, intent only on feathering their own nests, he may reign in peace and leave, when he dies, the reputation of a harmless sovereign.

And now as to the Committee of Union and Progress. No doubt it has passed through the most trying times. The work of the bloodless revolution of July last was arduous enough, full of venturesome enterprise, guided by the most patriotic instincts, an enterprise in which one false move, one careless act, one omission to necessary precaution might have wrought Heaven knows what untold fate on them. But that revolution showed the admirable qualities of courage and statesmanship which Europe had been altogether denying Turkey. The task, however, which the Young Turk Party had to face to stamp out the counter Revolution of 13th April was ten times more arduous and fraught with even graver consequences, in case of failure than that of July last. But, once more, pluck and courage and even

higher statesmanship luckily came to its rescue. The Empire has again been saved and the Saviours are bound to go down to History with imperishable fame. The Young Party has surpassed itself and won the admiration of the civilized world. If it was strong in July last it is twenty times stronger now in the strength it has acquired by the way in which the attempted *coup d'état* was successfully frustrated. As "The Nation" observes, "the triumph of the Young Turk Party is the triumph of a band of men who have made character their first concern. It is only because of its high character and its rare intelligence that it retains the bayonets. The task that confronts them to-day is still enormously difficult. They have to make something out of the timid and nerveless Parliament. They have to put manhood into nerveless ministers. They have without money to take up the immenso business of constructive reforms." Yes, the task of *constructive reform* is a herculean one, but the world now can fully rely on them to accomplish it. The Bulgarian fiscal difficulty has already been satisfactorily solved and ratified by the protocol recently published. The Salonica Army is a well-equipped and trained one. The anarchical condition of Asiatic Turkey demands that a portion of this army should be stationed there for some time so that the anarchy is put down with its strong arm and the Civil authorities are in a position to be able to carry on the ordinary government. With disorder and anarchy allayed there, the Committee of Union and Progress will be left entirely free to go forward with its programme of constructive reforms of which, of course, the replenishment of the Treasury is the foremost. But there can be no fear of raising a large loan and placing at the head of the Treasury a capable Financier. It is to be hoped that before the close of the year the world may witness a reformed Turkey, strong in its strength, and strong in its finance, to move forward on the path

of legitimate progress, on constitutional lines. Then and then only will the noble work undertaken by the Committee of Union and Progress be accomplished and then only can it withdraw from active participation in State affairs. Till then it must remain to be the sole power behind the Throne and Parliament for Turkey's greatest good.

THE MIDDLE EAST.

Affairs in Persia are as bad as they could be. The only alleviation of the situation during the month is the climbing down for the time being of the Shah, under pains of threats and something worse from England and Russia jointly. The landing of the Blue Jackets at Bushire by the British Resident to arrest the lawless progress in plunder and looting of an adventurer Moolah has had a most salutary effect. The daylight buccaneer had to fly for his life. The flight completely brought the quiet which the peaceful citizens engaged in commerce wanted. At Tabriz the presence of a battalion of Cossacks has brought the Shah to his senses. The deposition of Abdul Hamid has worked a kind of miracle on the autocrat at Teheran. Fearing the fate which overtook the Sultan he has hastened to promise a new election and the convocation of a new *Majlis*, urged from behind by Great Britain and Russia, who are at present acting like the two mythical serpents who sat on the shoulders of that tyrant in ancient Persian History known as Zohak. Thus for the time this modern, but debased counterpart of Zohak, has now the serpent of Great Britain in the South and that of Russia in the North to torment and throttle him if he did not behave well and make his peace with his subjects at Tabriz and elsewhere. But he is so unreliable that it is impossible to tell when the next development of a most disagreeable, aye, even bloody, character may be. That will be the death-knell of himself and his dynasty in all probability. For it may be postu-

lated that Great Britain and Russia will no longer tolerate him but must make short work of him, Non-intervention shall have perforce to give way to intervention and that of a most drastic character.

THE DRAMATIC MIDDLE EUROPE ALLIANCE!

The Mailed Fist seemed to have been active since we last wrote. Following his uncle he has toured and cruised; but unlike that astute Sovereign he has not held his tongue. That had been kept as wagging outside Berlin as within it. He went to Corfu and he went to Italy and he visited Vienna, embraced the aged Emperor in right Imperial fashion, warmly drank to his health, and even more warmly swore the great friendship of the Hohenzollerns for the Hapsburgs. Thus he has performed a triple function and has once more renewed what is called the Triple Alliance! If, however, the Mailed Fist fancies that he has thus overawed the Gaul and the Briton, and warned the Muscovite, he has greatly mistaken himself. For this alliance rests more on a basis of loose sand than firm rock. The whole affair is mere Berlin brag. Events later on will prove the reality. It is more than doubtful whether Italy can ever be expected to join in a fray in which Great Britain is to be attacked. But let alone events. Every year that passes by brings nearer to the grave the life of the aged Joseph. What may happen in consequence of that event it is impossible to say. But certain it is that that occurrence will really test the sufficiency of the alliance which has now been so magniloquently paraded *urbi et orbi*. Meanwhile the Official Press at Berlin and Vienna are welcome to make such capital out of the affair as they can and extol the triumphant "diplomacy" of Prince Bulow and Baron Von Aehrenthal to the skies. The alliance has none of its old significance. Indeed, it cannot be, seeing that times have greatly changed and new factors have come into play in Europe.

FRANCE AND ENGLAND.

Meanwhile France is troubled with its Budget difficulties. Despite committees and other suggested nostrums for meeting the deficit, no definite progress has yet been made. The system of a graduated income tax is looked at askance as much as it is in England under Mr. Lloyd George's scheme. But the truth which most vexes the French Government at present is the threatened general strike of all men employed by the Government in different State Departments. The general Postal strike for the time has collapsed, but it would be wrong to say that therefore the ministerial troubles are over. It is to be hoped that wiser counsels will prevail on both sides and a rapprochement by means of a Board of Conciliation brought about. In England, the event of the last three weeks is, of course, the Budget. The "Naval" nightmare has now subsided, after the sickening hysteria of the patient. There was keen curiosity as to how the deficit will be met. Mr. Lloyd George has now disclosed his scheme and gratified the public. In the interest of truth, it must be observed that the Chancellor of the Exchequer has acquitted himself of his task with an ability and spirit of fair play which must command admiration. Perhaps no Chancellor of the Exchequer during the last half-a-century has had to provide means for new national requirements of a colossal character which the social forces brewing for the last quarter of a century have now brought to a practical issue. Moreover, these requirements come to be provided at a critical juncture when the national sentiment touching the naval defences of the country has reached a boiling point. It must be remembered that both Military and Naval expenditure during the last 5 years has been so mounted high as to be a great burden on the taxpayer. The expenditure would have staggered any ministry fifteen years ago. But times have changed. Socialism on the one hand and Imperial politics on the

other have been almost wholly contributing to an enormously larger Military and Naval expenditure say, more than 50 per cent., besides expenditure for old-age pensions. The last is entirely a new charge of well-nigh 15 millions. Thus new political and economic factors have necessitated new taxes. It is to the credit of Mr. Lloyd George that he has been able to meet these new demands by a well-considered, well-digested, and well-balanced system of taxation. As he himself observed, the principles he has observed are: Firstly, that taxation should not be of a character to burden industries and manufactures in any way; secondly, that they should be so apportioned as to fully realise the economic axiom, of making every one pay according to his ability and thirdly, to so select taxes as shall avoid the need of further fiscal legislation in the future. In other words the new taxes in their nature should be such as to meet the necessity of the hour and yet be fully expansive for future contingencies. He has, accordingly, re-adjusted some of the burdens of old taxation in harmony with the principles he has laid down and introduced fresh taxes which have the great merit of falling upon those most able to bear them and at the same time of expanding with the growth of years and the increasing income of the other classes. In our opinion, Mr. Lloyd George has deserved well of the country, and though the wealthy and influential classes may decry because equity demands that they should pay their fair share of their annual income, a few years hence, the eminent fairness and justice of his fiscal legislation will be fully recognised. How much is it to be wished that India at the present juncture had a Chancellor of the Exchequer of Mr. Lloyd George's courage and resource to radically reform the obsolete and obsessed fiscal system which is still in vogue! Heaven-born "Civilian" finance has been proved over and over to be a brilliant failure and it was time that poor India had the benefit of a Lloyd George or a Gibson Bowles. The antiquated system of well-nigh 50 years requires to be knocked on the head and replaced by a new one in conformity with the economic conditions of the country at present, and in harmony with the first principles of modern public finance as laid down by our latest practical economists of repute.

THE WORLD OF BOOKS.

Indian Plants and Drugs, with their Medical properties and uses. By Mr. K. M. Nadkarni. (Available at G. A. Natesan & Co., Esplanade, Madras.)

It is a careful compilation from numerous well-known sources such as Dr. Moideen Sheriff's Indian Pharmacopœia, Dr. U. C. Dutta's *Materia Medica* of the Hindus, Dr. K. L. Dey's Indian Therapeutics and Dr. Watt's Dictionary of Economic Products. The compiler has spared no pains to make the information clear and up-to-date. He has improved upon Dr. Moideen Sheriff's book by adding a few more vernacular equivalents of the drugs. Under many of the most popular drugs he gives the well-known Indian formulas for Kashayams and Leghyams. Though the compiler seems to have sought the co-operation of practising doctors he has not been able to give to his readers the doses of many of the drugs and their preparations.

Indian patriots and lovers of Hindu Medicine will be advancing the progress of Ayurvedic and Unani systems of medical treatment if they can recognise that however admirable a system may be, it must by a series of additions and alterations be brought up-to-date. This is a Herculean task scarcely within the reach of even the ablest and most talented physicians. It can be accomplished only by the combined efforts of many disinterested and capable workers in the field of Indian systems of medicine. If their work is to receive the approval and recognition of the medical profession in general the investigation into the properties and uses of the drugs must be carried on not in private practice with all its unknown and uncontrollable environments, but by the bedside of a well-organised, well-equipped, and scientifically conducted hospital. Except that small

band of science graduates the great bulk of the people cannot appreciate the difficulty of the task and the responsibilities involved. The medicinal agents are all arranged in alphabetical order, and no attempt has been made to separate the vegetable from the animal or the mineral products. This defect will, we trust, be remedied in the next edition which, we are sure, will soon be rendered necessary by the rapid sale of the first edition of this manual so important to the Indian practitioner.

An elaborate index has been added to the book giving diseases in alphabetical order with the numerous drugs which are likely to be useful under each head. There is also a glossary of technical terms used in the text, as well as a Table giving the percentage composition of the articles used in dietary. On the whole, Mr. Nadkarni may be congratulated on placing into the hands of the busy practitioner a compact and reliable book on Indian drugs.

"Tono-Bungay." By H. G. Wells.
(Macmillan & Co., Limited, London.)

A dashing Novel of the up-to-date modern type, depicting the conditions of the commercial world, and incidentally sketching various types of middle-class life in the England of to-day. The story is full of characters, who are sketched with vigour, and abounds in interest, and humour. The central interest winds round the fortunes of a poor chemist who patents an invention, which makes him a millionaire, only to land him subsequently into bankruptcy on a colossal scale. The side interests, and minor threads of the story are well sustained and will live in the reader's memory. In spite of its rather unnecessary length, the reader does not get tired or bored and the interest in the various incidents and development of underplots is well maintained till the end.

MAY 1909.]

"Folk-Tales of Hindustan". By *Shaik Chilli*. (Published by the Panini Office, Bahadurganj, Allahabad)

A collection of folk lore stories current in the United Provinces, which originally appeared in the "Modern Review." The stories form delightful reading and recall the best days of youth, spent in the innocent company of Sultan Schebera-razide as well as our own Raja Vikramarka *et hoc genus omne*. The versions are specially adapted to suit the needs of juvenile readers, and the language of the author is at once simple, chaste, and elegant. Some of the stories might well be adapted for the needs of School Readers intended for the Middle or High School Forms. The attention of Educational authorities may well be drawn to this point.

A History of Great Britain. By *E. M. Wilnot Barton*. (Methuen & Co., London. 3 s. 6d.)

It is indeed a relief to turn from the numerous books in the market that follow the "reigns and annals" method of history to this useful publication wherein the author has followed the topical plan of treating the subject in a style that is at the same time simple and suitable for the standard of education for which it is intended. The author has arranged all the events around the great movements in the history of England and has brought out clearly the unity that underlies them. Moreover the connection between these and the events of European history has been elucidated whenever necessary. The chronological summaries and tables, suitable questions and bibliographies appended to each Chapter and the informing maps and diagrams to illustrate the wars and the expansion of the Empire are not the least noteworthy of the features that make for the usefulness of the publication. A special interest attaches from our standpoint to the Chapter on the growth of the British Empire in the 18th

Century. Here the author has not been unmindful of the events of Indian history that form episodes in the history of England's expansion and in a short compass has been told the story of Britain's work in the East.

It may be confidently said that the book under review is eminently suitable for the students of our highest forms in Schools and the junior alumni of our Colleges. If photo-prints like those in "The Ancient World" by the same author are inserted in this book also to illustrate great personalities and events, the publication before us can be held up as almost the best in the field. Though the aim of the author is to deal "with movements rather than with reigns, with developments rather than with statesmen, and to introduce a philosophy of history both stimulating and refreshing to young pupils," we need hardly say that the insertion of carefully selected pictures in such a useful book will serve only to further this laudable object.

"The Key of the Hearts of Beginners". Translated by *Annette S. Beveridge*. (Lucas & Co., London.)

"The Key of the Hearts of Beginners", a set of tales written down in Persian by Bibi Brooke, has scarcely the value which its translator, Annette S. Beveridge, attributes to it in her preface. Still many of the stories are quaint and unusual, and some of them will undoubtedly bring useful lessons home to the hearts of the beginners in life for whom they are intended. The authoress was a Mussalmani who was married to an English official and who divided her life between study and the cares of her household. The tales were written for her own children and possess, in consequence, the merit of simplicity and sincerity which are nearly always to be found in stories which a mother weaves for the young ones at her own fireside. The book will also interest the general reader as a bit of curious situation,

Dent's Scientific Primers. Edited by J. Reynolds Green, Sc. D., F. R. S. With numerous Illustrations. Price Each Volume 1s. Net.

We have received from Messrs. Dent & Co., three neat-looking booklets on Chemistry, Biology and Botany. These belong to a series of Primers which Messrs. Dent have decided to issue in view of the great advances that have been made in recent years in scientific education, and of the spread of a desire for knowledge of scientific subjects among the general public. These Primers will be useful for all readers who desire a simple and general but accurate knowledge of scientific subjects, and will afford adequate assistance to primary and secondary teachers who have not been able to make a special study of science at all, or whose knowledge may extend to one or two branches only.

BOOKS RECEIVED.

A LONDON READER FOR YOUNG CITIZENS. By F. W. G. Foat. Methuen & Co., Price 1s.

A NEW GEOGRAPHY OF THE INDIAN EMPIRE. By Cameron Morrison, M.A. Second Edition. Thomas Nelson & Sons.

JOURNAL OF THE SOCIETY OF COMPARATIVE LEGISLATION. New Series. Vol. IX. Part II. John Murray, London.

THE FAILURE OF LORD CURZON. By C. J. O'Donnell. T. Fisher Unwin.

SOCIAL EVOLUTION. By Jaisukhlal Krishnadas Mehta, M.A. Indian Publishing Co., Ltd., Bombay. Re. One.

FRESH LEAVES AND GREEN PASTURES. By The Author of "Leaves from a Home Life." George Bell & Sons.

BOOKS RELATING TO INDIA.

MESSAGES OF UPLIFT FOR INDIA. By Saint Nihal Singh. Ganesh & Co., Madras.

THE TAMILIAN ANTIQUARY: Some mile-stones in the history of the Tamil Language or the Age of Tiru-Jana-Sambandha, by the late Prof. P. Sundaram Pillai, M.A., with an introduction, by Rai Bahadur Venkayya, M.A. Price. As. 8. Published by the T. A. Society, Tiruchinopoly.

THE PRESERVATION AND CURING OF FISH. By Sir F. A. Nicholson. Government Press, Madras.

GLIMPSES OF HIDDEN INDIA. By John Law. Thacker & Spink & Co.

KERRAWALLA'S TEXTILE AND ENGINEERING DIRECTORY AND YEAR BOOK FOR 1909. Kalachowki Road, Parol, Bombay.

GUIDE TO BANGALORE AND MYSORE DIRECTORY, including Coorg, 1909. By J. W. Morris.

SONGS OF THE BLUE HILLS. By G. V. Apparao, B.A. (Telugu) Vizianagaram.

India in Indian and Foreign Periodicals.

THE LETTERS OF A GOVERNOR OF BOMBAY, 1839-1841. By Walter K. Firminger. ["Calcutta Review," April]

AGRICULTURAL IMPROVEMENT IN INDIA. By Homendra Prasad Ghose. ["Calcutta Review," April.]

PUBLIC WORKS IN INDIA. ["Modern Review," May.]

THE MESSAGE OF THE EAST. By Dr. Ananda K. Coomaraswamy. ["Modern Review," May.]

SOME CRIMINAL TRIBES OF INDIA: Kalkari. ["The International Police Magazine," March.]

REGISTRATION AND SURVEILLANCE OF THE DANGEROUS CLASS OF CRIMINALS. ["The Illustrated Criminal Investigation and The Law Digest," May.]

THE BIRTH OF A NEW WOMANHOOD IN THE ORIENT. By Saint Nihal Singh. ["Malabar Quarterly Review," March.]

FABLES FROM THE MAHABHARATA. By M. S. Purnalingam Pillai, B.A. ["Malabar Quarterly Review," March.]

COCHIN UNDER BRITISH SUPREMACY. By N. Subhayan. ["Madras Christian College Magazine," April.]

QUO VADIS? By Sir Bampfylde Fuller. ["Nineteenth Century," April.]

RACE, CREED, AND POLITICS. By A. E. Duchene. ["Asiatic Quarterly," April.]

LORD CURZON'S POLICY. By F. Abraham. ["Asiatic Quarterly," April.]

HOW TO DEAL WITH SEDITION. By A Bangalore Correspondent. ["Asiatic Quarterly," April.]

INDUSTRIAL DEVELOPMENT. By F. J. E. Spring. ["Asiatic Quarterly," April.]

RECENT ECONOMIC EVENTS. By J. M. Keynes. ["Economic Journal," March.]

A MILITARY ASPECT OF THE UNREST. By Col. St. John Fancourt. ["Empire Review," April.]

THE SHORT CUT TO INDIA. ["The Empire Review," April.]

THE PROBLEM OF REGAINING SEA-POWER IN SOUTH INDIA. By V. V. Rajaratnam. ["The Modern Review," May.]

THE DECCAN EDUCATION SOCIETY, POONA. By V. K. R. ["The Central Hindu College Magazine," April.]

MACAULAY AND SINHA. ["The Modern Review," May.]

THE LEGEND OF CHENNAIPATNAM (Madras). By Mr. J. S. Moorthiah. ["The Mysore & South Indian Review," March.]

INDIAN ADMINISTRATION AND ARTS AND CRAFTS IN INDIA. By Mr. E. B. Havell. ["The Hindu Review," April.]

BENGAL NATIONAL COLLEGE. By Indu Madhab Mallick, M.A., B.L., M.D. ["The Modern Review," April.]

INDIA'S LITERARY WEALTH: A Story of Her Literature. By Rabinendra Narayan Ghose, M.A. ["The Dawn and Dawn Society's Magazine," April.]

BANKS AND BANKING IN THE PENJAB. ["The Gurdakula Magazine," July-September, 1909.]

SCHOOL LIFE IN KASHMIR. By C. F. Tyndale Hiscoe. ["The East and The West," April.]

TOPICS FROM PERIODICALS.

Early Marriage.

Mahomedan Representation.

In the current number of the *Hindustan Review* a Mahomedan writer of ability and culture writing under the pen name of "An Indian Mussulman" thoroughly examines the claims of the League with regard to Mahomedan representation. He says:—

The attempt on the part of my co-religionists to create an irreconcilable Ulster in India, is not very laudable. If the Mahomedans demand special treatment on account of their loyalty and historical position it cannot be denied that the Sikhs, Jats, Rajputs equally merit exceptional treatment and what about the Parsees who though they have not volunteered their services to the British Raj on the field yet have materially helped the development of India in another field—commerce? Are they to be ignored simply because they remain mute and not clamour for exceptional treatment? And what about the Eurasians and Native Christians—they are personifications of loyalty—who may raise their heads shortly for special representation. It will be a blot on British Imperialism if the rulers of the land thus begin to differentiate. Moreover if you grant class-representation to one community you cannot long withhold it from the others following suit as the night follows the day. This will veritably be the opening of Pandora's box and India will then be confronted with a grave situation of the first magnitude. British statesmen, we suppose, will never commit themselves to such a myopic policy. Again if in strengthening his case for class-representation Mr. Ameer Ali says that there are untouchables among the Hindus that go to swell the imposing Hindu majority, there are we may remark, low castes among the Moslems as well who likewise reduce their number. Even for a moment supposing that class-representation is granted to the Moslems, how is the electoral scheme to work in Provinces like the Punjab and East Bengal where the Mahomedan population is larger than that of the Hindus? You cannot do this unless you give double representation to Moslems which would be rather hard upon their non-Moslem brethren and in case you disenfranchise the Moslems of the "lower" vote it would be depriving them of their legitimate right to vote for the District Council. All things considered no better settlement could have been made than that announced by Sir Harry Adamson in the course of his speech on the occasion of the last Budget Debate upholding the popular proportional representation on the one hand and safeguarding at the same time the interests of the minorities on the other.

Mr. K. C. Kanji Lal has a brief note on this subject in the *Calcutta Review* for April. He examines the authorities for the proposition that Hindu Shastras enjoin marriage after puberty. He cites Raghunandan's opinion in his *Jyatishtwatta*: "If a man of 20 years of age approaches a woman of the full age of 16 years when she has been purified after a certain event in the expectation of offspring, good offspring is born; below those ages the offspring is bad—thus says the *Smriti*." Hindu medical science and Hindu religious authority unite in fixing 16 years as the proper age for a woman to enter upon the duties of maternity. Mr. Kanji Lal says:—

It is a matter of historical fact that from the Vedic to the modern period Hindu girls were disposed of in marriage at an advanced age. It was only in the Buddhistic age that child marriage was introduced on account of the frequent invasions of foreigners and the insecurity of the times. Now, as perfect security of life and property prevails in India under the British Indian Administration, it is highly desirable that this obnoxious practice should be discontinued and abandoned. Besides the express authority contained in the *Smriti* referred to above for the marriage of Hindu females after puberty, the peculiar character of Hindu marriage, its indissolubility and the serious duties cast upon the married couple all tend to lead to a reasonable inference that the Shastras contemplate that the marriage should only be contracted where the parties to it have attained an age of discretion, sufficient to enable them to realise its nature and duties.

In examining the texts care ought to be taken in applying the test of moral and material efficiency. And so, as marriage after puberty satisfies such a condition, Shastric condition for it, must be presumed even if it cannot be established by positive and direct evidence. Mr. Kanji Lal concludes that the authority of the marriage of Hindu girls after puberty rests upon (a) immemorial custom, (b) the *Smriti*, (c) *Manu Samhita* and (d) the *Nirṇai Shindhu*.

The Privy Council.

Mr. Wallace Nesbitt, K. C., has a very interesting and lucid account of the Judicial Committee of the Privy Council in the March Number of the *Canadian Law Times*. The Privy Council may be traced to the practice of early English Kings of sitting with the magnates or great men of the realm and exercising legislative, executive and judicial authority. From the earliest times petitions were presented to the King in Council, especially when the courts were liable to be intimidated by an influential suitor, it being an ancient rule of the English Constitution that the subject who failed to obtain justice in the ordinary courts might in all cases petition to the King to exercise his royal prerogative in his behalf. Gradually, as the dominions of the King increased, this right has been extended to all the subjects of the King. People in the United Kingdom found it most convenient to resort to English Courts, with the House of Lords as the ultimate appellate authority, till now, the work of the Privy Council is confined to hearing appeals from India and the Colonies.

The Statute of Henry VIII. conferred wide power of hearing appeals on the Council, but this was abused to so great an extent that, during the reign of Charles I., a Statute was passed taking away the power of the Privy Council from drawing into question any matter of any of the subjects of the United Kingdom, thus transferring the appellate authority of the King in the United Kingdom from the Council to the Parliament or the House of Lords. This Statute did not take away the right of the Privy Council from sitting as an Appellate Court in cases from the King's subjects outside the United Kingdom. By a Statute of 1833, the Privy Council was put on its present basis, and by subsequent Statutes jurisdiction has been given to the Judicial Committee in matters within the United Kingdom in Ecclesiastical, Admiralty and Patent cases.

The British dominions have increased enormously; new territories have been largely added to the United Kingdom, and the laws administered by the Council are of the utmost diverse and complex character. Though the King has the inherent power to make new laws in the case of possessions acquired by conquest or annexation, unless he has limited his prerogative, yet, it has been the uniform practice to refrain from interfering with the laws and institutions in force in those countries.

Go into the Judicial Committee of the Privy Council for a single week and watch its operations. You will see it deciding on one day a question according to the Roman Dutch law; on another a question according to the French law as it prevailed before the Revolution, modified by subsequent Canadian statutes; and on another day according to the common law of England, as modified by Australian or New Zealand legislation; and at the end of the week according to the customs of the Hindu or Mohammedan law. The truth of these observations may be readily understood by perusing a list of the different territories from which appeals may be taken to this court. The number is upwards of 150, and occupies in one work on the subject over seven printed pages. If Europe is taken as an example, appeals lie from six different principalities, and the laws administered range from the ancient customs of the Isle of Man to those in force in the Island of Cyprus. Other interesting examples may be given in the Leeward Islands, composed of Montserrat, Saint Kitts, and Ben Nevis, where it administers the common law introduced by Royal Proclamation in 1764, and Newfoundland, which is our oldest colony. In Asia, besides India, appeals lie from the courts of twenty-four separate principalities, differing from the Bombay High Court to the Consular Court in China and Corea.

Generally, the various dependencies pass laws restricting the right of appeal to cases where the matter in controversy exceeds a certain value. Even in these cases, application may be made to the Council for special leave to appeal. This application must be by way of petition which should set for the *bona fide* the facts of the case, the judgment and the reasons for special appeal. The Council will be mostly guided by the legisla-

tion of the colony or dependency, and the prerogative will be recommended only (1) where constitutional questions are in controversy and (2) where there is an important point of law involved and the amount of controversy is large. Where, however, the local legislature does not prohibit the appeal, the appellant proceeds to the Privy Council as of right, and no leave is necessary.

The first step in the appeal is the printing of the record containing the pleadings, the judgments of lower courts, and such parts of the evidence deemed important. Each Counsel then prepares his case containing a short statement of the facts relied on, and also a memorandum of the points to be argued. Generally, it is not considered good taste to cite authorities. The Council then sits not as a court, but as a committee, in a chamber in the Colonial Office in Downing Street. The judgment is delivered by one of the Judges on behalf of the whole committee, no dissenting view being expressed, it being the duty of each Privy Councillor not to disclose any advice he may have given to the Crown.

Proposals have often been made to abolish the Privy Council, on the supposition that its existence reflects against the ability and the judicial acumen of the judges in the colonies and the dependencies. But the best refutation of the suggestion is contained in a communication by the Privy Council, who said in 1875:—

This power has been exercised for centuries over all the dependencies of the Empire by the Sovereign of the mother country sitting in Council. By this institution, common to all parts of the Empire beyond the seas, all matters whatever requiring a judicial solution may be brought to the cognisance of one court in which all have a voice. To abolish this controlling power and abandon each colony and dependency to a separate Court of Appeal of its own, would obviously destroy one of the most important ties connecting all parts of the Empire in common obedience to the Courts of Law, and to renounce the last and most essential mode of exercising the authority of the Crown over its possessions abroad.

Indian Languages and Christianity.

The Rev. H. Gulliford of the Wesleyan Missionary Society, writing on "Christian Literature as a Mission Agency in India" in the April issue of *the East and the West*, quotes a few figures which bring out the great difficulty of instructing Indians in the religion of Christ. There are 147 languages belonging to six great families of speech. The Indo-Chinese family has 92 sub-families and dialects, the Indo-European 25, Dravido-Munda 24, the Malayo-Polynesian 2 and Semitic and Hamitic one each, while two are unclassified.

Some of these dialects are spoken by comparatively few persons. Forty-two are employed by less than 1,000 each: twenty-five by more than 1,000 and less than 10,000; thirty-eight by more than 10,000 but less than 100,000; fourteen by more than 100,000 and less than half a million; five by more than half a million and less than a million; and twenty-three by more than a million. The languages spoken by more than ten millions are—Hindi (if we regard Eastern and Western Hindi as one language), 60 millions; Bengali, 44½; Bihari, 37; Telugu, 20½; Marathi, 18½; Punjabi, 17; Tamil, 16½; Rajasthani, 11; Kanarese, 10½.

The actual number of illiterates is 277,728, 485 out of a population of 293,414,956. This task is stupendous and formidable. And, the instinct of self-preservation dictates that the Christians themselves should be educated, if disintegrating influences should not be allowed to undermine Christianity.

The present state of the Christian community is represented by the following figures:—Total number of Christians, 2,919,215; from these deduct, 256,707 Europeans and Eurasians, who are practically all literate, and there remain 2,662,508 of whom 2,300,000 are illiterate. The importance of educating Christians in their religion can be seen from the example of the Syrian Church in Travancore and Cochin. The Liturgy and Scriptures are in Syriac, with very little literature in the vernacular for the people.

Military Aspect of the Unrest in India.

Colonel St. John Fancourt, C. B., contributes an article on this topic to the *Empire Review* for April which, for barefaced calumny of the Indian people, is unrivalled. He refers to the Vellore Mutiny in 1806 and the Sepoy Mutiny in 1857, both of which were, in his opinion, not military mutinies, as they are so often called; the sepoys were drawn into organised civil rebellions the success of which depended on the disloyalty of the native soldiery. These two revolts were the result of seditious agitation, directed from Vellore, and Delhi, Oudh and Calcutta, respectively. The writer then discusses the strength of the respective forces which would be arrayed on either side if a revolt should now take place. He calculates that even if 150,000 troops with the colours remained loyal, there would be some 400,000 militarily trained fighting men who would probably be at the service of the leaders of a rebellion. By forming into guerilla bands, they could disarm the country police, and thus collect arms. The writer further says that in a country numbering 300 million people, even if only a few millions are imbued with the active spirit of riotous sedition and religious fanaticism, it would be a very difficult task to guard the lives and properties of the English and other loyalists as well as to preserve communications. Of late years, lawlessness has arisen. Bengal has been ruled for some years past by Progressives who have worked out their ideas of education and local self-government with enthusiasm. "Their work has resulted in the fact that among the men thus educated at the expense of the long-suffering agriculturists and traders, the most active seditious in India are to be found." And again, "The Colleges and Universities are hotbeds of anarchist propaganda and the municipal bodies are thoroughly corrupt. Any concession, preceded and demanded by unlawful agita-

tion and violence, leads the natives of India to imagine it has been wrung from the Government by fear of the consequences of the refusal." This scare-monger thus writes about the reforms:

The Government of India and Secretary of State for India have certainly parleyed with the seditious though their aggressive plan of campaign is in full swing. They announce their intention of placing native gentlemen in such high positions in the Government that it will be impossible to conceal from them the secret military measures essential to the safety of every white man, woman and child. To say that these councillors, even if loyal, will talk and let out secret councils, is to say they are Easterns. Even on courts-martial, where a binding oath is administered not to disclose the vote or opinion of any officer, the court is hardly over before the vote that every member of it has given is known all over the native garrison, often to the great danger of the members' lives.

Declarations of War.

Professor Goldwin Smith, writing in the *Positivist Review* for April, pleads for rousing the reason and conscience of the community, by making the declaration of war more solemn and explicitly setting forth the cause. The Professor says that for the Afghan War, there was no cause whatever; it was made by Palmerston, who had a baseless suspicion of the designs of Russia. The Crimean War was made by the intrigues of the French Emperor for his own political purposes and by Palmerston's desire of supplanting Aberdeen, whose policy was peaceful. Opium, combined with the temper of Bowring was the infamous cause of the wars with China.

Of the Boer War it is needless to speak. The cause assigned on the records of the Canadian Parliament, presumably at the dictation of Mr. Chamberlain, is that the Transvaal was under the suzerainty of Her Majesty, and was oppressing Her Majesty's subjects. This, in face of two Conventions, recognitions of the independence of the Transvaal by a series of Ministers, and the trial of the Jameson Raiders under the Foreign Enlistment Act for fitting out an expedition against a foreign State at peace with Great Britain.

The Demands of Mahomedans.

Mr. C. Y. Chintamani tears to pieces the specious arguments of the All-India Muslim League in favour of special electorates and excessive representation, in the April number of the *Hindustan Review*. The reason urged against mixed electorates is that the Mahomedan who is returned will be a pro-Hindu Mahomedan. While there is nothing unnatural in it, Mr. Chintamani yet disputes the correctness of the statement and refers to the return, by election, in the United Provinces of the Nawab of Pahasu in 1898, and the Rajah of Mahmudabad last year, who were, neither of them, congressmen. The Mahomedans' distrust of the Hindus is taking a very undesirable turn. Do the other minorities, the Parsees, the Sikhs the Indian, Christians exhibit the same distrust of the Hindus? What fairness is it, asks Mr. Chintamani, that would lightly lay aside expressions of opinion of well-known Mahomedans regarding the specious character of the Mahomedan claim and attach a representative character to the two-and-a-half year old Muslim League? The demand for more representation than they are entitled to by reason of their numbers is based on political considerations. What does this claim mean? Much has been made of the so-called ethnological and racial differences between the Hindus and Mahomedans. Many of the latter worship idols. They differ little, in the words of Sir John Strachey, from their Hindu neighbours in their customs and not very much from their religion and they maintain similar distinctions of caste. A large proportion of the Mahomedans hardly deserve that name. The contention that they were the rulers of the country and are hence a superior people, can be hardly considered as serious, seeing that that claim can be advanced by other Indian people who have lost an Empire—e.g., the Mahrattas, the Sikhs, the Rajputs, the Andhras, the Pandyas, &c. The truth is, there are forces behind which pull the strings

of unreasonable and shortsighted Mahomedan agitation.

Says Mr. Chintamani: "We could wish that men of undoubted intelligence like Mr. Ameer Ali and Mr. Ali Imam had political foresight enough to see that they were paying too high a price for the temporary support of Anglo-Indian reactionaries and monopolists, who are in reality not less opposed to Mahomedan advancement than to progress generally. For the time being they pose as friends of one section that they may effectually thwart all reform, and after their object has been accomplished they will throw off their mask and appear in their true colour of enemies of progress."

Another argument advanced is that Mahomedans are the most loyal people in India, and that their loyalty would be strained if their claims are not met in full. Such is the special value of Mahomedan loyalty! But there is the further insinuation that other communities are less loyal. If it is so, the less other people understand the meaning of the word loyalty in the Mahomedan sense—of blind approval of every deed, word and thought of Government—the better.

The Mahomedan leaders have brought another argument which shows, how in a political controversy, they have not even cared to put on a dignified attitude. That is in regard to the contention that the depressed classes now classified as Hindus should not be so done. Supposing for a moment this is granted, the Hindus are still in a majority. But, are there not such people who are now classed as Mahomedans?

Mr. Chintamani after referring to the 'gate-keeper's' argument, proceeds to point out that in no single case had a Legislative Council in the past, to consider a measure which was favourable to one community and adverse to another. He also quotes Sir John Hewitt's opinion that in Taluq Boards and Municipalities, separate electorates should not be instituted because it would be a pity to disturb the generally amicable relation between the two communities by introducing religious distinctions.

The Real Problem in India.

Babu Bepin Chandra Pal contributes to the April number of the *Swaraj* an article on this subject. According to him the first need of the situation is an accurate and comprehensive grasp of the problem before us. The Indian problem before British statesmanship was at first, when the Government of India passed from the East India Company to the Crown, one of *consolidation*. Next it became one of *prolongation*. How to consolidate the Empire was the main question before Lord Canning and his early successors; and this work of consolidation proceeded very successfully for over twenty years, from 1858 to 1880, until Lord Ripon went out as Viceroy. This truly Liberal statesman saw that the problem before him was not how to consolidate, for that work had already been completed, but how to prolong the British authority in India; and the entire course of his policy, whether legislative or executive, was directed towards conciliating educated Indian opinion, and by an expansion of the civic rights of the people, to bind up their highest interests with the permanence of the British connection.

The writer then proceeds to observe:

Had Lord Ripon's far-seeing policy been followed by his successors in the Indian Viceroyalty, the character of the Indian problem would have still remained what it was in his time. But a reaction set in, and as a result, there grew up in the public mind a distrust of the good faith of the foreign rulers of the country. The acts and utterances of Lord Curzon helped to deepen and confirm this distrust and opened the eyes of the people to what they thought to be the real trend and object of British policy in India, namely the perpetuation of their political serfdom, and the exploitation of their economic, their intellectual, their moral, and even their spiritual resources in the interests of the ruling race. This consciousness awakened a desire for freedom such as had never been felt before. Official repression strengthened this desire, and gave birth to an unrest which has rapidly developed into a revolution.

The problem before British statesmanship to-day is how to guide and control this revolution. And to do so, the British people must make up their mind to some day abandon entirely their present position of absolute political sovereignty in India. For the question now is not how to *prolong* Britain's irresponsible and absolute authority in India, but how so to shape the policy and guide the administration of that country, that when the day of final separation comes—as come it must, sooner or later—the two countries shall part as friends and allies ready to co-operate with each other in the furtherance of their respective national destiny, and in the advancement of Universal Humanity.

He concludes his article thus:—

And the first step towards the initiation of such a policy must be an open and candid declaration from the King and Parliament of Great Britain, recognising the absolute legitimacy of the *desire* of the people of India for National Autonomy, their desire to be a free nation among the free nations of the world—and of every lawful means that they may organise and adopt for the fulfilment of this desire. The next step must be an open and sincere reversal of the present policy of repression. People must have an assurance of real justice from the law courts, and it can only be secured by the establishment of the system of trial by jury composed of the peers of the accused only, just as it exists in England. These measures, and the adoption of a policy of *laissez faire*, can alone make for peaceful progress in India at this juncture, and nothing short of these will do.

And my last word is that British statesmen must know this, that the present Indian movement is not in any way a class movement; and the day is past when conciliating the educated classes—Mr. Buchanan's "reasonable men"—by accepting more or less fully the old scheme of reforms of the Indian National Congress would meet the requirements of the present situation. Not tinkering reforms, but bold, straightforward, far-seeing statesmanship alone can save it. And we be to India and England alike if British statesmanship fails to face the present Indian problem with real knowledge and keen foresight and courageous action!

A Modern School of Indian Painting.

Mr. Justice Woodroffe contributes to *The Kōkka*, a Japanese illustrated monthly journal, the following eulogistic estimate of the new school of Indian Artists:—

The two modern Indian water-colours here reproduced were shown, with several others of equal merit by the same artists, in the Exhibition held last winter at Calcutta by the Indian Society of Oriental Art. This Society is doing good work by its endeavour to arouse in the India of to-day the beautiful spirit which inspired the artistry of her great past. As Art is a mode of expression the mode must be that of the people whose expression it is. Unfortunately English ascendancy has in this matter exercised an injurious, and in many cases, fatal influence and has produced a type of Indian who imitative of an alien art (often enough presented to him in its inferior types) has lost all pride in, or even capacity to understand, the magnificent achievements of his own people. And so, as an Indian critic of great insight and competence, Dr. Ananda Coomaraswamy, complains, it has come about that the work of Mr. Abanindro Nath Tagore is better known and is more thought of by the English artists than by the majority of his countrymen. To English initiative, however, must be given the credit for the first attempt at a reversal of the denationalising processes which have hitherto been at work. The efforts towards this of the Government School at Calcutta followed by those of the Society, have aided the growing national consciousness to reach the point of recovery which we trust is the end of Mr. Havell, the late Principal, the commencement of the renaissance of a true Indian Art.

Its earliest and best product is to be found in the work of Mr. Abanindro Nath Tagore, the successor of Mr. Havell in the Calcutta Art School. The beauty of his work is a sign of what

may be given to the world (and is indeed now being given by some of his pupils) if the Indian people regain their artistic heritage and realize that their duty is not to borrow from others but to give of their own. An early appreciation of his work in the English magazine, the *Studio*, in 1892, drew attention to its technical power, fine poetic expression, and faithful allegiance to the traditions of decorative feeling which the Old School of Indian Painting upholds. Of the pictures sent by him to the Great Delhi Exhibition of 1903, Sir George Watt in the official catalogue states that they at once attracted wide notice both by their drawing and the harmonious arrangement of colour, which is so marked a characteristic of the Indian genius. Since then he has pictured with exquisite grace and a true illumination of bright and fresh colour the life of Krishna and has wonderfully revealed the Indian consciousness by his illustrations, latterly more reduced in tone of the Meghaduta of Kalidasa, the quadrains of Omar Khayyam and the life of Buddha. Of this artist, the foremost in India, the fellow countryman and critic above-mentioned so truly says.

The tenderness, grace and unapproachable Indianness of these delicate water-colours is overwhelming; they are the perfect expression of Indian conceptions in an universal language; they reveal the soul of a people not crudely or superficially but utterly to those that have eyes to see and ears to hear; they have the mingled reticence and revelation that belongs to all great art. Such work, a true expression of the spirit of Indian nationality is the perfect flowering of the old tradition; a flower that speaks not only of past loveliness but is strong and vigorous with promise of abundant fruit. If in every culture-aspect India might thus be transfigured and reborn, then were wisdom justified of her children, and India may mean and be all and more than she has ever meant or been before.

It is hopeful to find that this work does not stand alone but has helped to stimulate others in the direction of its high and beautiful achievement. Several paintings were also shown in the same Exhibition by Mr. Tagore's pupils, Mr. Nundo Lal Bose, and Mr. Surendra Nath Ganguly. To say that they show their master's influence is to witness to their great charm. This influence has, however, not destroyed the individual originality of their work. We should like to notice also the work of Mr. Ishri Pershad, a teacher in the Calcutta School, which displayed great accuracy of drawing and, what is of equal importance, a strong Hindu feeling.

It is work such as this which justifies our great hopes for the future of Art in India,

Indian and American Workingmen.

Mr. Saint Nihal Singh, writing on this subject in the April number of the *Modern Review*, says, that wage-earners in the United States and India occupy diametrically opposite poles. We all know the conditions of workingmen's life in India. They live in hovels, their fare is scanty and poor. They are afforded no amusements or diversions; their whole life is full of hard struggle. Malaria and plague work havoc with them. In India there is aversion to physical labour. "The glory and dignity of working with the hands is not yet appreciated and understood in Hindustan." But altogether a different picture is presented to us in America. The workmen there have three full meals a day; they dress well, at least on their gala day—Sunday. They attend 'shows' and theatrical performances, visit the public parks, private amusement grounds and woods and buy books and newspapers for improvement and delectation. In the home of almost every wage-earner, may be found a piano, cottage organ or musical instrument, a sewing machine and labour-saving appliances of various sorts. Says Mr. Saint Nihal Singh: "In America the dignity of labor is not only comprehended, but loved and respected. Americans believe that all opulence and progress, both in an individual and national sense, hinge on labour. The American theory is that if a man eschews work, somebody else works in order to support him, or has laboured to make it possible for him to lead a life of slothfulness." The reason why workingmen in America are respected is that they are intelligent and fairly well-educated. Compulsory and free education is gradually wiping out illiteracy.

In addition to these educational facilities, says the writer, play grounds for physical culture and amusement, neighbourhood centres for recreation and open squares in the midst of crowded districts for the promotion of sturdy growth, are provided

at public expense. With these advantages, the children of wage-earners in the United States grow to manhood and womanhood with strong bodies and alert brains. Another method employed to develop the intelligence of the laboring people and their children is the popular lecture arranged at public expense. In addition to these, the propaganda of the socialists and labor unions is of an educational character. A section of the press is conducted largely in the interests of the laboring people. Newspapers and magazines are sold at a price which makes it possible for the wage-earners and their children to keep in touch with the condition and progress of working people of other countries and become generally well-posted upon topics of general world-interest.

A study of how the workingmen in America spend their income is interesting.

The food bill is a little over three-eighths of the total income; the clothing bill a little more than one-eighth, the two together just a trifle over half of the total income. The rent bill (\$99.53) is nearly equivalent to the clothing bill (\$107.01). Nearly one-fifth of the item, fuel and light, (\$40.34) is for light alone, e.g., (\$8.15). Those who own houses save the rent (\$99.53). They have, however, to spend, on an average, \$18.92 as payments of taxes and mortgages. Education is an item conspicuous by its absence. We are therefore reminded that this is a country of free schools. That, however, does not mean that these millions of working families are not paying their share of the cost of schooling children. The rent item includes the school bill. It is from his rent collections that the landlord pays his tax bills. The tenant is therefore the real taxpayer.

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UTTERANCES OF THE DAY.

Functions of a University.

The following is the text of a speech on the University of Bristol by Prof. C. Lloyd Morgan, F.R.S., at the 10th Annual Dinner of the University College, Colston Society, Bristol:

I am often asked, what will the University of Bristol be, and what will it do? The obvious, if not very enlightening answer is, it will, in a large measure be and do that which the citizens of Bristol shall, in their wisdom, determine that it shall be and do. Bristol will have to show the educational stuff of which it is made. It must rise to the great occasion, and prove itself equal to the responsibilities of a city of the first rank.

A University is not primarily a place, or a group of buildings, or a board of examiners. A university is first of all a corporate body of men, and with us of women too associated together for a definite purpose, and united by a common aim. A university is or should be, I take it, a guild of learners. Mark you, I do not say a guild of so-called learned folk. I trust there will be learned folk in our guild and I trust there will be those rarer folk, men of wisdom and character; but though learned men, and wise men, and men of character, help to make a university, they do not constitute the university which, as a guild of learners, is founded on a broader basis. Nor do the teachers constitute a university, though they too help to make a university of the first rank. The learners constitute the university, and when the teachers cease to be learners, they ought also to cease to be teachers. If then the university, as a corporate body, is a guild of learners and its buildings a temple of learning, all should be welcome in the university who desire to learn, and who have given evidence of adequate breadth of previous education and the requisite ability to learn at the relatively high level which ought to characterise university work. That is the real

and only value of the Matriculation test. Each stage of a degree should guarantee not only a higher level of attainment, but also a further ability to learn, and to utilise what has already been learnt. A university, then is a guild of learners united together in a corporation in which, as Huxley put it, "thought is free from all fetters, and in which all sources of knowledge, and all aids to learning, should be accessible to all comers without distinction of creed or country, riches or poverty".

The university is not, and cannot be, a place for all; it must be a place for the *selected few*, those only who are capable and willing to do university work. What we have to secure is that there shall be equal opportunities for all, without distinction of riches or poverty. Like the polishing of gems, the higher education is a costly and a lengthy process. It is worth while to spend two years in fashioning a Cullinan diamond, and its value is thus enormously enhanced. To expend this time and labour on mere glass or paste would be a grave economic blunder. In the university we must select the material on which the time and labour of our educational lapidaries is to be bestowed; and it is worth while to take the most anxious care to find your precious stones, if only they are true gems. If, say, within the next ten years the University of Bristol can find and fashion but one lad of real genius, who would otherwise be cut off from the highest training, Mr. Wills' investment of 100,000*l.* in the University will be economically justified. That is not merely an opinion of mine. Some of you may remember what Huxley said: "I weigh my words when I say that if the nation could purchase a potent Watt, or Davy, or Faraday. at the cost of a hundred thousand pounds down, he would be dirty cheap at the money. It is a mere commonplace and every-day piece of knowledge that what these three men did has produced untold millions

of wealth, in the narrowest economical sense of the word." This is a point on which I feel strongly. As a matter of economic policy, from the national standpoint, I am convinced that 100% spent by a local educational authority on the highest training of the best student will bear far higher interest to the community than the same sum spent in giving a smattering of education to a thousand evening students. Do not, however, misunderstand me. I am not denying that the latter expenditure is of value to the community. All I say is, this ought ye to do, but not to leave the other undone; and I do venture to add that we are not wise in the way in which we manage our national investment in education. As a nation we invest annually between thirteen and fourteen millions in elementary and secondary education in England and Wales. What is the amount of Treasury Grant to University education? About 142,000*l*, a little more than, 1 per cent.

The chief thing that should be learnt in a university is how the problems which arise in all serious work are to be approached, to be grappled with, and, if possible, to be solved.

That is really the first and foremost thing to be learnt. A leading man of business, whom I met some years ago in the United States, told me that most of the younger men employed in responsible positions in his office held a university degree. I asked wherein lay the practical value of the degree for his purposes. He replied that such men had been trained to face and tackle problems, and he added that it did not much matter in what faculty they had been trained, or, in other words, what line of investigation they had followed during their university career. He contended that the university degree was the mark of a live man, and what he wanted in his business was live men. That was only one way of expressing the doctrine you have all heard preached. That doctrine concerns the value of research. For, after all, what

is meant in this connection by research is just this, that the student is brought face to face with some of the living problems on the growing edge of his subject and is shown how to deal with them. Such a training is invaluable; but it cannot be adequately tested by a written examination, nor even by a practical examination lasting only a few hours. Hence the importance of giving the teacher who has watched and supervised such work, a voice—not, of course, the sole voice, but still an effective voice—in the selection of those on whom a degree is to be conferred. In all the provincial universities the teacher co-operates with the external examiner in gauging the capacity of an undergraduate, and so it will be in Bristol.

It must be remembered that the training of under-graduates, though an important part of the work of a university, is not its only work. A university is not only a place where knowledge is imparted but where knowledge is made. Apart from the minor researches of undergraduates—which really constitute training in research—there are the major researches of the staff and of post graduate students. If the University of Bristol is to take its proper place in the community of provincial universities, the professors and lecturers must have the capacity, and must be given the requisite time, for such research. I will not enlarge upon the subject. I will only direct attention to the fact that there are important agricultural problems and some fishery problems which await solution in the District around us, and to the solution of which I trust the University of Bristol will contribute. The university should be regarded as the natural centre of research in such matters. There must be a great number of commercial problems on which skilled work is required. I should like to see the University specialise on some of these. We shall need, too, some local colour in our University. I cherish the hope that a Cabot Chair of Geography may be founded in Bristol, where a carefully organised training in

this subject both in its more academic and in its commercial aspect will be developed.

I have so far, refrained from making any reference to the system of education which has of late years been developed in Germany. Nor do I now propose to trouble you with statistics and details. On one salient characteristic I venture to comment. Mr. Haldane has directed attention to what he regards as a growing feature of German life, which finds expression in "the double aim of the German University system—pure culture on the one hand, and on the other the application of the highest knowledge to commercial enterprise." Germany has realised, as England is only beginning to realise, and that somewhat slowly, that the application of the highest knowledge to commercial enterprise is the secret of industrial success. In England the university professor is too often regarded by practical men as an upper schoolmaster, whose doctrinaire notions are of little value outside his class-room or laboratory; but when some months ago the Chancellor of the Exchequer went into one of the largest workshops of Germany, he was taken round by a professor. He asked what a professor had to do with it, and was told, "the professors are our experts." "The Germans," Mr. Lloyd George said, "get their ideas from their professors." He regarded the universities as factories where the future of the country is being forged, and he gave it as his opinion that there is no investment that will produce such a return, not to the investor, but to generations to come, as the endowment of higher education.

That, then, is one aspect of the function of a university. It should contribute to the work of the world at the highest level of efficiency. Twenty years ago Lord Salisbury said "Man's first necessity is to live, his first duty is to work and the object of education is to fit him for his work": but man does not live by work alone. To achieve success in commercial warfare, in the field

of industrial competition is not the sole aim of education. This alone will not make a nation great. You will perhaps pardon one who is, in part at least, a philosopher by trade, for quoting Aristotle:—"The whole of life" we read in his "Politics," "is divided into two parts—business and leisure, war and peace—and all our actions are divided into such as are necessary and useful and such as are fine. We have to be busy and to go to war, but still more to be at peace and in the enjoyment of leisure. We must do what is useful and necessary, but still more what is fine. These are the aims we have to keep in view in the education of our children, and people of every age that require education." This is the doctrine of culture, a doctrine which I trust the University of Bristol will try to carry out in practice not less sedulously than that of the application of the highest knowledge to commercial enterprise.

The Problem of High Prices.

In a paper read before the Deccan Sabha at Poona recently, Professor V. G. Kale, of the Fergusson College, said:—The one great problem which more than any other dominates the public mind at the present moment is the problem of prices. The high prices that have recently become a feature of our economic condition have come to claim a degree of attention which few other questions have attracted during the past few years. This is because high prices more or less affect all people. The rich and the poor, the employers and employees, the salaried and the wage-earners, the people, individuals and institutions—all these, in one way or another, are interested in this question of prices. Though the subject is thus an all-absorbing one, its seriousness is equalled only by the obscurity in which it is involved, and the difficulty of reducing the high prices to a definite cause and suggesting remedies to bring them down. Public opinion expressed in the Press and

facilities of communication and the growing wants of the people and the failure of the outturn of the food grains to keep pace with that demand, exports, however small proportionately to production must diminish the quantities required for ordinary consumption at home and thus force up prices. Again we see actually that the higher prices fetched by the food-grains when exported to the rich foreign countries which can afford to pay highly for their food must naturally influence prices here and must bring the latter to their own level.

(4) Last but more important is the theory of the superfluity of currency in the country which has been advanced by gentlemen whose opinion is entitled to great weight in the matter of economics and finance. The Hon'ble Mr. Gokhale put forward this view of the cause of high prices in his Budget speech last year and emphasised it this year also. That the prices of commodities in a country are to a certain extent regulated by the system of currency obtaining in that country seems to be generally admitted. It is a commonplace of economics that the number of coins in circulation in a place governs the prices ruling in that place. If the coins in circulation are not sufficient for the ordinary commercial transactions of a country there will be a very large demand for them which will raise their value like that of any other article and the purchasing power of the coins will rise. As a smaller number of coins will be available for exchange only a small number will be paid for articles. This means that prices of articles will fall. If on the other hand the coins in circulation are more than are required for the common transactions of the market the coin supply will lower their value and with it their purchasing power. More coins will be needed to purchase an article, in other words there will be high prices. This is exactly what has happened with respect to this Indian currency.

(5). The currency policy on which the Government embarked in the year 1898, however neces-

sary and beneficial in some respects, has in many ways disturbed the economic condition of this country : and having yoked India with the other gold-using nations of the world has launched us into uncertain waters. Waves of disturbance in the monetary position of the rest of the world do not fail to reach the Indian coast and involve us in the price fluctuations to which others are subject. The average wholesale prices of both imports and exports have not indeed been much infected by the upish tendency noticed in the retail prices in the interior of the country. They are almost marking time except during the last few years when small disturbances might be discerned. The rise in gold prices outside must, however, affect the prices of those articles which are exported to countries in gold currency. The same thing happens with respect to the imports. But these are disturbances which though affecting the general prices of articles in the country are a factor of a very minor importance when compared to the other causes that are at work in the country. Thus when the prices of food-grains rose 10 per cent. in the United Kingdom during the last four years those in India have gone up about 43 per cent. How far the internal rise of prices induced by the rising gold price abroad will benefit the people of this country is problematical and even the Finance Member who suggests this close dependence of prices in India on those obtaining in other countries is not very sanguine about the future.

The Reform Proposals.

A Handy Volume of 169 pages containing the full text of Lord Morley's Despatch, the Despatch of the Government of India; the Debate in the House of Lords, Mr. Bhaicharan's statement in the House of Commons, and the Hon. Mr. Gokhale's scheme presented to the Secretary of State for India and also the full text of his speech at the Madras Congress on the Reform Proposals. Price 4s. 6d. To subscribers of "The Indian Review," 4s. Four.

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QUESTIONS OF IMPORTANCE.

A New University for India

Mrs. Annie Besant writes in the *Central Hindu College Magazine*:—There can be no doubt that India has need of a Chartered University, wherein Indian thought and Indian needs shall control the education given, and with which Indian Colleges of all creeds can affiliate, representatives of all creeds being found on its Governing Body. Considerable progress has been made in this direction, the object being, at present, to found an Examining University, which may, in time to come, grow into a residential one. The petition to H. M. the King Emperor has been drafted, and the following is its prayer —

1. That for some time past your petitioners have felt the need for and are desirous of establishing a new University in India, having a field of activity of a distinctive character from the existing Universities, and possessing special features of its own

2. The most marked speciality of the proposed University will lie in the fact that it will affiliate no College in which religion and morality do not form an integral part of the education given; it will make no distinctions between religions, accepting equally Hindu, Buddhist, Parsi, Christian and Mahomedan, but it will not affiliate any purely secular institution. It will thus supply a gap in the educational system of India, and will draw together all the elements which regard the training of youth in honour and virtue as the most essential part of education. It will be a nursery of good citizens, instead of a mint for hall-marking a certain standard of knowledge.

3. The second important speciality will be the placing, in the first rank, of Indian philosophy, history, literature, and seeking in these, and in the classical languages of India, the chief means of culture. While Western thought will be amply studied, Eastern will take the lead, and Western knowledge will be used to enrich but not to destroy.

4. The third important speciality will be the paying of special attention to manual and technical training, to science applied to agriculture and manufactures and to Indian arts and crafts, so as to revive these now-decaying industries, while bringing from the West all that can usefully be assimilated for the increasing of national prosperity.

5. Your petitioners believe that the interest of Education in India will be greatly advanced by the proposed undertaking, and that the success of the said undertaking will be greatly promoted if it should seem fit to your Majesty by your Royal Charter to incorporate and establish a University in India under the name of the University of India, with such powers as to your Majesty may seem proper for the purpose of carrying out the objects aforesaid.

A few of the leading Princes of India are being approached on the subject. I have already seen H. H. the Maharajah of Mysore and H. H. the Maharajah Gaekwar of Baroda, and both warmly approve the idea. I wrote to H. H. the Begum of Bhopal, but she declines to interest herself in any way in the matter. The scheme will be laid before a few others. As our readers know, H. E. the Viceroy has been good enough to give me permission to say that he will do all in his power to support the petition, for Lord Minto is a man who has the good of India at heart, and who longs to see her children set their hands to the plough of national improvement. He is a statesman, and looks to the future across the present waves of turmoil, and he knows that unless Indians take seriously in hand the question of National Education, citizenship will ever be unattainable.

On my arrival in England I shall hope to see Lord Morley once more, and to remind him of his promise to forward the scheme if it won the approval of the Viceroy. Under these conditions, there is some hope of success.

The Motherland.

The following undelivered speech of Mr. Lajpat Rai is published in the *Modern Review* :—

If I were asked what was the sweetest word in the language of the human race, I would at once say it is the name by which every child addresses the woman who gave it birth. You know that word is that which soothes a crying babe, consoles an afflicted child, which places before a youth the highest ideals of altruism, disinterested love and unselfish devotion and which involuntarily rises to the lips of the weary, the tired, the sick, and the suffering amongst the children of man whenever any one of them feels lonely and forlorn. It is the embodiment of the purest love. It is the *mata* of Sanskrit, *man* of Hindustani, *amman* or *amri* of Panjabi, *mamma* of English.

A husband and wife are often described as two halves of one and the same personality. Their relationship is no doubt unique. The tie that binds them together and makes them one is said by Hindu theologians and legislators to be indissoluble, by others it is pronounced to be the strongest and closest of all artificial ties. It is their special mission to preserve the continuity of the human race, to give to the world future husbands and wives, mothers and fathers, sisters and brothers. That is all true but can it come anywhere near the relationship that exists between a mother and her offspring?

INDIVIDUAL EXISTENCE.

The husband and wife are welded into one by a tie which admits of being broken but a child has been a part of the mother's very being before it possessed an individual existence. Are not the child and the mother one and the same at the beginning of its life and even long after the child has attained a separate existence? Does she not continue to nourish it from her own bosom? Thus the relationship of a mother to her child is singular in creation, nothing comes up to it, nothing is like it. Even the father must take a second place to the mother. Hence it is that in Sanskrit, Hindi and Hindustani we say *matapita* not *pitamata*. Hence it is that our great lawgiver, the immortal Manu has laid it down that the mo-

ther is entitled to ten times the respect due to a father. Hence the *matriman* must take precedence of the *pitriman* and the *acharyaman*. If so even greater and deeper must be the regard of every man and woman for the mother of all mothers, the motherland, one's own *matribhumi*. It is on the body of this greater mother that all her children live sometimes even desecrating it without evoking any angry protest from her. A perpetual serenity and self-forgetfulness are her never-failing virtues. It is out of her body as was remarked by a friend the other day that we got our nourishment just as the human mother's breast supplies milk to the child so long as it is required.

THE DISTINCTIVE FEATURES.

It is the toast of this greater mother I have been asked to give you. Never forget, my sisters and brothers, that go wherever you will, you are the children of the motherland. Her sign is on your faces. Born of her you can never for a moment throw aside the distinctive features of that parentage, even if you were so base as to desire to do so. Remember a mother is always a mother, much more when it is the mother of us all, the mother of Sri Ram, of Sri Krishna, of Partap, of Govind Singh, of Sivaji, and of Ranjit Singh; the mother of Buddha, of Nanak, of Chaitanya, of Dayanand, of Shankar; the mother of Kalidas, of Valmiki, of Tulsī Dās and of Vyasa; the mother of Bhavabhuti, of Aryabhata, and of Bhaskaracharya; the mother of Kabir, of Dadu, and Ram Dass; the mother of the sages of the Upanishads, of the writers of the Darshanās as well as of numerous others who are and always shall continue to be a source of glory and pride to her in spite of the fact that at the present moment she also owns millions of degenerate and unworthy sons. The debt which every child owes to its mother can never be adequately repaid much less the debt due to the motherland. Blessed however is the son who never forgets in prosperity or in adversity that the loving care of his mother has made him what he is, that the binding thus created is the most sacred and binding of any in the world. Remember, my sisters and brothers, that as a mother's blessing is the most valuable thing a man can possess to strengthen him in his moments of weakness, to invigorate him in times of depression and to inspire and cheer him in difficulties and troubles so a mother's curse is the direst misfortune that can befall an unhappy son of man. We can not make a better use of body, wealth or brain than to devote them all to the service of that land with whose dust and water are mingled the holy ashes of the long generations of our immortal ancestors.

INDUSTRIAL AND COMMERCIAL SECTION.

Bombay Mill Industry.

The *Times of India* publishes a review of the present state of the Bombay mill industry, in which it is stated that, what with cotton and large stocks of cloth unsaleable, even at low prices, and the low exchange in China, the prospects of the industry for the current year are extremely doubtful, and it is feared that the profits for 1909, will not be more than about 70 lakhs, including commission. The figures given show that ground has been lost during the past few years. The immediate future is anything but bright. Efforts are being made to go short time both in spinning and weaving mills, but as usual it is impossible to get any unanimity amongst all concerned, as they are apt to view things only from an individual standpoint, and the result will be that things will be allowed to drift and nothing will come of a short time movement. Owing to the high price of food-stuffs the Indian manufacturer cannot reduce wages and thus reduce cost of production. The author of the article is a prominent mill-owner, and he says that the Indian Government has been giving many proofs of supporting Indian industries by resolutions, but the best proof it can give of its sincerity for our industrial and economic development is by removing the excise duty and imposing a ten per cent. import duty on all manufactured goods.

British Cotton.

At a dinner of the British Cotton-growing Association, held in Manchester, Lord Crewe announced that the Government was prepared to relieve the Association of the cost of the experimental work in the Colonies.

Paper from Coconut Husks.

The *Chambers's Journal* for April gives a brief account of the interesting experiments being conducted by Messrs. J. Brown & Co., Penicuik, paper manufacturers, with coconut husks for the manufacture of paper. The outer rind of this husk is of a very liquified character. Inside this rind is a pithy structure about two inches in thickness, interlaced throughout with very strong, long fibres of a jute like, liquified appearance. In the boiling treatment of the husks, two large samples of the selected material were dried at a temperature of one hundred degrees centigrade, and then accurately weighed. The outer rind of the one was then pulverised and the other left in its original condition. Each sample was then placed in a separate bag made of Hessian cloth, and boiled for four hours at a pressure of thirty pounds per square inch, with 18 lbs. of sodium oxide per cwt. in esparto boilers along with the esparto grass. The boiling operation completed, the husks were examined, and it was then ascertained that this treatment was not sufficiently drastic to destroy the pithy constituent in the rind, while the latter was scarcely affected or softened by the boiling. These results proved that to separate the cellulose from the non-cellulose portions of coconut husks much higher temperatures and pressures would be required. The sample of coconut husk in which the rind was broken up was resolved to a greater extent than that left untouched. Further experiments were, therefore, carried out with the former bulk. It was treated with thirty-six pounds of bleaching-powder per hundredweight; but even with this excessive proportion of bleaching agent (which is about four times that required to impart a pure white colour to esparto) the husk was but slightly whitened, which is another proof that the boiling process was not sufficiently prolonged or severe. To prepare a suitable paper-making material from such a waste as coconut husk is obviously very difficult, if not impossible, but laboratory experiments are to be continued with a view to giving the material a further chance.

Indian Industrialism.

In his Presidential Address at the Industrial Conference, recently held at Agra, Mr. A. Yusuf Ali, I. C. S., made the following remarks on the moral and human factors in industrialism.—

It is only by the recognition of—indeed the insistence on—the human factor that you can make true and lasting progress. Even supposing, if such a state of things were possible, that the Fine Arts were tabooed altogether, those utilitarian articles would be best and most economically made which were made by workers happy in their relations to society and in touch with the ideas and tastes of those to whose wants they ministered. And if they themselves in ministering with self-respect to the refinements of other people grow to some measure of refinement themselves, they would feel needs for the satisfaction of which other co-ordinate workers would use their energies. Thus a spirit of healthy and mutual co-operation would arise, and an industrial society based on division of labour would grow up, without internal antagonisms and with many social forces delicately poised, to give strength and beauty to the structure. Viewed in this light, the growth of industrialism means the growth of co-operative discipline and of collective intelligence, honesty and sustained work. The dignity of labour is inculcated, and the skilled artisan obtains the respect due to his workmanship and recognised in the old Hindustani term *ustad* as applied to him. With the growth of respect from without grows the workman's pride in his own work, until he feels that he has his mission in life, and that his apprentices are not merely persons to be trained in a profitable trade, but disciples selected for their fitness to carry on a tradition.

Hitherto, I have spoken of the workman and his education and upbringing. We want indeed to make him, next to the agriculturist, a pillar of Society and the State. But he will in many

cases take his cue from the leaders and captains of industry. If he requires education in moral earnestness, believe me the representatives of capital require it in an equal or greater degree. I am not referring merely to the necessity for the technical training of foremen and managers, which must be taken as an elementary axiom in any scheme of industrial organisation. I refer to the moral training which will make joint-stock enterprises an honest success instead of a sham—an opportunity for the collective production and distribution of wealth, instead of a shelter for the perpetration of swindles of all kinds. If industrialism is to be a selfish game of grab, or the ascendancy of the most unprincipled men in the population, we shall be much better without it. The worship of wealth in itself is not ennobling; but all the noblest qualities of mankind may be developed and exercised in building up a code of honour, probity, and justice in its acquisition. Wealth stands as a token for all the advantages of our material life and some of the opportunities for higher culture and self-advancement. In the acquisition of wealth, therefore, there is a common motive and the possibilities of a common standard of high conduct. There are opportunities for the development of stability of character, of grit and self-restraint, and incomparable means for the reconciliation of clashing interests and the exercise of a true and benevolent charity. Such charity springs from heartfelt sympathy and works for ultimate and lasting good rather than a temporary alleviation of evil. The hard facts of business make you realise the real difficulties of others in dealing with men, and the insight and self-discipline which they give must operate to dispel the mists of unreality in which our aspirations are wrapped in so many directions. We are compelled by the sheer force of circumstances to search out facts and not idly dream away actual advantages in a vain search for the unattainable.

For the sake of convenience I have spoken of the workmen and of the leaders separately, but their interests are really identical and must be considered together. The advancement of either at the expense of the other spells ruin to enterprise, and it is the duty of both to show that they can co-operate and work for the advancement of common aims. You know that hitherto no great conflict has arisen in India between Capital and Labour, because neither is sufficiently organised. But before their organisation becomes strong, see that their enlightenment and capacity for taking broad views proceed at an equal pace. An organisation based on ignorance, prejudice, or hatred may work untold mischief and be a curse instead of a blessing. It pays capital to educate and enlighten labour, and put it in social conditions most favourable to its progress along broad humanitarian lines. Factory legislation and all interference with freedom of contract may appear uncalled for on theoretical grounds or to prejudiced eyes. But when the parties to a contract are not in a position to bargain on equal terms, the interests of the community require a little restriction of unlicensed liberty in favour of that higher freedom which only comes from moral enlightenment and a victory over selfishness and greed. Expand your ideas of social reform so as to include the welfare of the masses—their education, their wages, and hours of work. Treat the economic elements of society as bound together in an indissoluble partnership, and you will find that the sting will be taken out of the reproach of materialism as applied to the age, or the scorn of trade, industry, and labour as derogatory to the dignity of a gentleman.

I trust that you will allow me to extend this argument about the identity of the interests of Capital and Labour, so as to embrace the identity of the aims that should animate all classes of society. In such union lies strength. If you divorce the intellectuals from the masses, the indus-

trial from the agricultural or professional interest, the Hindus from the Mahomedans, Indians from Europeans, or the people from the Government, you will find that a grave responsibility rests on you for retarding for generations to come the harmonious working of the delicately adjusted machine of our complex Indian society, which is our heritage from the centuries of history that lie behind us. Do not by any means let the machine become clogged or out of date; but, in order to keep it up to the mark, entrust its repair and lubrication to those who understand it and its component parts, and are not likely to lose their limbs by unskilful handling.

Gentlemen, I believe that in placing these sentiments before you my voice is not the voice of one crying in the wilderness, but that it will find a sympathetic echo in your own hearts. In his belief I am proud to associate myself with the work of the Industrial Conference. I know that you will take my words as coming sincerely from an Indian to his fellow-Indians, on subjects that vitally affect the interests of our country and our people. Ever in your thoughts bear in mind the moral discipline of economics. Remember that machinery does not dispense with men. Bring in the latest and the best machinery you can find and work it to the best advantage. But make the machinery the servant of man and not his fetish. Make it subserve the highest ends of humanity, and prepare the way for the Higher Man.

Seedless Fruits.

Considering the obvious advantages of seedless fruits it is somewhat strange that fruit growers have not turned their attention more definitely to their production. The few which are known seem to have appeared as chance seedlings rather than as the result of deliberate effort on the part of growers. Among these may be mentioned a variety of the common barberry. The fruit of the wild barberry has long been known to have a pleasant acid flavour, and to make an acceptable preserve. One great disadvantage was the large size of the seed in proportion to the fruit. The seedless variety which is mentioned by Hogg, the writer on fruit trees, should be worth growing in our gardens.

India's Trade Balance.

The following is a summary of the Indian exports and imports for nine months to December 31, 1908 :—

| EXPORTS. | |
|--|-------------------|
| Indian produce and manufactures including re-exports ... | Rs. 107,01,69,016 |
| Sales of Indian Government | |
| Bills in London .. | 11,55,91,768 |
| Bullion ... | 4,72,00,177 |
| Government paper effaced ... | 60,85,200 |
| | Rs. 123,89,56,191 |
| IMPORTS. | |
| Merchandise ... | Rs. 93,50,05,103 |
| Bullion .. | 17,50,63,186 |
| Council Bills sold | 9,89,45,000 |
| Government paper written off .. | 1,15,78,100 |
| | Rs. 122,05,61,389 |
| Balance against India ... | 1,83,74,802 |

At 1s. 4d. per rupee equals £1,221,986.

The *Times* puts this balance "in favour of India," forgetting that the excess of India's exports over imports means what India has to send out of her marts without receiving anything in return for it. It is India's tribute to British Administration and British Capital; it represents the pay and pension of British officers and soldiers and the interest and dividend on British capital employed in India.

Bombay Millowners and Swadeshi.

Mr. Farulbhoy Carrimbhoy Ebrahim, presiding at the annual meeting of the Bombay Millowners' Association recently said :—The textile industry had greatly strengthened its position by adding to its reserves, and improving its machinery during the boom years, and was (during the year now closing) in far better economic condition than at any previous time. They were also spinning better yarn, weaving better cloth, and developing the bleaching and dyeing industries. If they conducted their trade honestly and steadily and improved the quality of their output, they would, through the operation of the *Swadeshi* movement, gradually capture the greater part, if not the whole, of the Indian markets.

Indian Railway Securities.

BURMA RAILWAY STOCK.

The *Pall Mall Gazette* publishes the following letter from the India Office which it has received from the Managing Director of the Burma Railways Company in a communication with reference to correspondence which had appeared in its columns in respect of the status of the Burma Railways stock as a trustee investment :—

India Office, Whitehall, London, S. W., 27th January, 1909.

SIR,—In reply to your letter of the 6th January, I am directed to inform you that the Secretary of State in Council is advised that the stock of the Burma Railways Company (Limited) is a security in which trustees may invest under the powers conferred on them by Section 1, of the Trustee Act, 1893, and that the contention that the Company is not to be regarded as a Railway Company within the meaning of the Section is erroneous. The Secretary of State cannot hope that time will be available in the coming Session for the introduction and passing of a Bill re-enacting a provision which is already enacted in a Statute still in force; but he trusts that if, at any time, the Trustee Act is revised, certain improvements in language will be made in the parts relating to Indian Railway Securities. A list of possible improvements has been laid before the Lord Chancellor, and was also brought to the notice of the Select Committee appointed by the House of Commons to consider the Bill introduced in the last Session to codify the law relating to trusts and trustees. The Select Committee recommended that in the next or a subsequent Session, a Bill should be introduced for consolidating and codifying those parts (among others) of the law of trusts which are the subject of Statute Law, and should be framed and intimated so as to permit amendments of the phraseology of existing Statutes. It may be hoped that, when this is done, the improvements above referred to will be made.—I am, Sir, your obedient servant,

A. GODLEY.

A Punjab Exhibition.

The project for an Industrial and Agricultural Exhibition, which is to be held in Lahore during the ensuing cold weather, is making satisfactory progress. His Honour Sir Louis Dane has been pleased to accept the invitation of the Committee of the Exhibition to become its patron. He has further authorised the Committee to approach the ruling chiefs and territorial magnates of the Punjab with a view to their also extending their patronage to the Exhibition. All heads of departments will no doubt also be invited to co-operate.

The agricultural section of the Exhibition will include agricultural machinery and implements, collection of seeds from outside the Punjab, from Cawnpore, England, and America, for purposes of comparison with the Punjab varieties, and possibly also a model wheat elevator.

The site on which the Exhibition is to be held is the ground between the Circular Road, the Shahdra Road near Badami Bagh, and the mobilisation Sibiagh. It is near the Municipal Water Works and it is probable that an artesian well will be sunk in the ground as an experiment.

Although the scope of the Exhibition is confined largely to articles of indigenous growth and manufacture, arrangements are being made for the exhibition of machinery and appliance of foreign manufacture which are likely to help and develop Indian industries. A large number of leading Indians in the Province—Hindus, Sikhs and Mahomedans—have already joined the Committee.

An Indian Agricultural Expert.

We are glad to learn that Lala Ganesh Ditta, B. A., late student of the D. A. V. College, Lahore, and son of Lala Jhinda Ram, Pleader, D. I. Khan, has successfully passed the final examination of the Royal Agricultural College at Chichester (England) and has been awarded the Honours Degree M. R. A. C. both in Agriculture and Forestry. The Principal, when awarding him the Diploma in open meeting, we are told, spoke very highly of him and praised the enormous amount of hard work he had done.

India's Imported Horses.

There is a rumour that Australia's exclusive commercial policy has brought the Colony within range of sharp retaliative action by the Government of India, says the *Times of India*. The restriction against the landing of Indian stock in Australia has been persistently enforced and it is stated that Australian horse exporters are alarmed by the threat that unless the restrictions are removed the Indian authorities will place an embargo on the landing of Australian horses in this country. Mr. R. McKenna, a well-known Indian horse trader, has informed the Australian Government that it was only owing to the intercession of Lord Kitchener that it was not decided some time ago to prohibit the importation of Australian stock into India. According to an Australian newspaper Mr. McKenna was to wait on a member of the Colonial Government recently and communicate the views of the Indian Government on the question. It is not easy to see what we should do in India, at the present day, without the waler. The country-bred could not take its place, nor could the Arab. Formerly India drew largely on South Africa for its supplies of horse flesh. It would be curious if Cape ponies were again imported into India. The Basuto pony, which takes the lead among South African breeds, is an extraordinarily serviceable little animal, said to have been originally a cross between Shetland stallions and a local semi-Arab breed. But extreme measures are not likely to send us a-marketing in South Africa yet awhile.

Industrial India.

By GLYN BARLOW,

Principal, Victoria College, Palghat.

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The Uses of Bamboo.

India seems to be the only country in the East which makes no attempt to improve the bamboo plant by cultivation. It is allowed to grow on ground not otherwise occupied, and cut when big enough, regardless of season, so that most of it soon decays through rot or weevils. In China, Japan and Java it is cultivated just like cotton, maize or hemp, and is found to be profitable. The Japanese crop is planted at equal distances so that a man may pass between, and thus grows very straight and very tall, producing canes that are useful for many purposes. An interesting note is published on this subject in the Philippine Forestry Bulletin from which the following extract is taken:—

To the Filipino, as to most dwellers in the tropics, the word "bamboo" means a great deal more than it does to the inhabitant of a temperate climate. Where an American or a European would use oak, pine and chestnut, or iron, steel and brass, the Filipino uses bamboo. The importance of this product to the inhabitants of the tropics cannot be overestimated.

The name "bamboo" was originally a Malay word, but has been adopted, with slight variations in different countries, by all the world. It applies to hundreds of different kinds of grass, as well as to trees one hundred and seventy-five feet high. Yet all the varieties called bamboo are the same in structure and can be used for similar purposes. Java produces the species growing to the greatest height and the stems of these gigantic growths often have a diameter of eighteen inches. One variety grows in the States, which is known as "Japanese Cane." In Japan and the Philippines, there are many different varieties.

The house of the average Filipino is built of bamboo, from the corner post to the roof. In many cases, split bamboo, overlapped, takes the place of nipa palm roofing. This forms an excellent watered. Walls, partitions, floors, and doors are of the same material, as is the fence around the yard and the steps leading to the house. Bamboo is to the Filipino what paper is to the Japanese.

Within doors one finds chairs, tables, beds, hammocks, stools, ladders and cupboards made of the stems of this giant grass. Milk jugs, water

pots, water pipes, flower pots, bottles of every size, boxes, cups, and fruit jars are fashioned from joints of bamboo.

Bamboo is not only lived in and eaten from, but is likewise eaten and worn. The flower of the plant makes an edible dish. The fibres of the stalk can be shredded and woven into cloth, rugs, and carpets. The cloth made of bamboo makes cool, comfortable and durable clothing. Excellent paper is made of this fibre. However, at present no paper is made in the Philippines, as no Company has given the matter its serious attention. In shipbuilding, bamboo is invaluable for masts. Spear shafts, bridges, and any number of smaller things are constructed from bamboo.

The growth of this arborescent grass is very rapid. This makes it a paying investment, especially if the best varieties are chosen and grown in a systematic manner. In Japan, bamboo is already a factor in commerce, but it has never been cultivated in the Philippines in any but a haphazard way.

There are many fine varieties of bamboo in the Philippines, some wonderfully strong and durable. In the cultivation of this product, the best and most marketable species must be selected and the poorer varieties weeded out. Particular localities are more suited to the growth of certain kinds of bamboo than others. This must also be taken in consideration and the kinds that thrive best in each locality must be planted.

In almost every province of the islands is found some form of the bamboo tree. The cultivation of these kinds should be taken up in connection with the forest reserves, as they grow in the forest land. In Bataan Province, the Bureau of Forestry is making preparations to set aside a forest reserve that will be profitable for the inhabitants of that province. Here a wealth of bamboo growth is to be found. It fringes the entire east side of forest, and cultivated properly it should prove a fine source of revenue for that province.

Recent developments have created an entirely new demand for bamboo. It is peculiarly adaptable for airships. No other common wood is so light and at the same time so strong. Steel tubing, spruce, bamboo, and aluminium tubing have all been used to hold the engines and other mechanisms necessary for aerial navigation. Steel and aluminium tubings are objectionable on account of their weight in comparison with the woods, and recent experiments show by laboratory tests that bamboo is stronger than spruce.

AGRICULTURAL SECTION.

Sugar Cultivation in India.

A SPECIALIST'S REPORT.

In the early part of 1908, two Engineering Firms, whose names may be had on application to the Director-General of Commercial Intelligence, sent out to India Mr. Peter Abel, who, it is said, was for nearly 40 years directly connected with some of the largest sugar concerns in the West Indies, to look into the question of sugar growing and manufacture as practised in this country with a view to introducing more modern machinery. Mr. Abel made a careful record of his observations illustrated by photographs, and we give below some extracts from his Report:—

"India is not generally reckoned among sugar producing countries and it does not export any but it produces nearly 5,000,000 tons of raw sugar per annum for home consumption which is grown in all parts of the country. Though India is claimed to be the home of sugar cane, accurate records are few and far between, and great difficulty was experienced in getting figures which could be depended upon. Those which are given, however, have received very careful consideration. The above estimate of outturn was obtained from the Director-General of Commercial Intelligence, and includes 163,000 tons of palm sugar from Eastern Bengal. With reference to the limits within which sugar cane can be grown, I have seen sugar cane in Louisiana and Texas in N. Lat. 31, in Georgia in 33 degs. I have heard of it being grown in Madeira in 31½ and in Spain in 36½, in the West Indies I have seen it cultivated between 6 and 10 degs. and in India I have now seen sugar cane growing from Coimbatore in 11 degs. to Peshawar in 34½, where the temperature is probably much lower in winter than in Madeira or the south of Spain. In fact I saw canes in the North which had been frozen. Many varieties of canes are cultivated, the juice from some of the canes

contained from 16 to 17 per cent. of Sucrose and less than 1 per cent. of Glucose. At Peshawar the canes which had been frozen appeared very fibrous and the specific gravity of the juice was only 1·048. In a Factory in the Central Provinces, the fibre was given at 10 to 12 per cent. and the Sucrose in juice at 12 to 13 per cent. The Government Botanist, Mr. C. A. Barber, says 'The canes of many parts of India are of the very poorest description, and it is by no means unusual for canes to lie in the yard for days before they are dealt with.' With reference to cultivation, I find that due attention is paid in most parts to the preparation on the ground. At Poona and Sholapur, deep ploughing with teams of 8 or 10 oxen is the rule, but the practice varies greatly in different regions. I quote one as an example. Professor Knight says:—'In Ahmedabad, 15 to 20 ploughings with a light two-bullock plough are given and about 3 acres per day can be ploughed. All ploughings are given after the monsoon breaks. This operation continues throughout the year from the break of the monsoon till the time of planting in April. The land is harrowed after each ploughing.' I cannot but praise the thoroughness with which the cultivators prepare their land for this crop. In a number of districts, manuring is done on a very generous scale. Finely powdered farmyard manure is spread before planting, sometimes from 30 to 40 tons per acre being applied. Various vegetable and chemical manures are also used in some districts. As dry cattle dung is largely used for fuel even where wood is obtainable, the cane fields suffer accordingly in many places. The number of canes planted per acre seems to vary from 16,000 to 40,000, whole canes, tops and butts are used in various localities. The field when finally ready for planting is divided into squares measuring about 10 feet each surrounded by a ditch and containing 4 ridges and 5 furrows. The Indian Government have already spent more than 30 million pounds on irrigation

works, and contemplate spending as much again when possible. The cane fields are irrigated from canals, sometimes to excess. In some places after the canes are ripe, they receive a final soaking in order to dilute the juice and improve the crushing. I consider this a curious practice. Where canals are not available, water is raised from wells by bullocks, and in some districts around Poona I noticed "Blackstone" oil engines and Gwynne's centrifugal pumps being employed to advantage. At Poona, experiments have been made to find the most efficient method of watering, and the best rule seems to be "little and often," but conditions of soil and temperature vary so greatly that no general rule as to quantity can be laid down. With regard to drainage, I gained the impression that it does not receive and probably does not require as much attention as elsewhere. In the Punjab, however, great tracts were covered with a white efflorescence called "Reh," probably impure carbonate and sulphate of soda and salts of lime and magnesia which had been dissolved out of the soil and left by evaporation, rendering the ground useless for cultivation. It seems possible that drainage might wash them downwards and away and leave the ground fit for crops. Cane diseases seem to be rare. The only trouble I saw was the borer, but animal pests are numerous and active,—white ants, jackals, and pigs, etc. The cost of cane growing is very difficult to discover. Accounts seem to be kept in a very haphazard manner. On the matter of cutting I quote Professor Knight as follows:—"Sugar cane generally ripens at 10 to 12 months after it is planted, though there are varieties which take 18 months to mature. The canes intended for raw eating are cut about a month or so before they attain maturity. When ripe a well-grown crop shows a yellow colour with well-developed buds. As this is not a sure test, a trial boiling is made, and unless the juice yields a reasonable percentage of "Goor," the further operations should not be

begun. Again, unripe canes, although they may contain a great quantity of total solids in their juice, will have a greater percentage of Glucose, and thus produce a Goor which is liable to run in the monsoon. If a ratoon crop is expected, the canes are cut in such a way that a stubble of 1" or 2" is left, otherwise the crop is uprooted cane by cane. Cutting is done by means of a straight-edged billhook, and the lower withered leaves are then stripped off by a curved cycle: the tops are also cut off by means of the same instrument, the latter being used as fodder for cattle. The dried leaves are used for boiling jaggery or as material for thatching huts. The cost of transport is as difficult to discover as the cost of growing. The railway rate is very low, but there are no special trucks used and much time and labour is wasted in consequence. The yield may be anything from 5 to 50 tons of cane per acre. Upon going into the costs of growing I cannot find that cane costs less than Rs. 7-8-0 per ton to grow. In some cases the cost is much higher. I took several photographs of Crushing Mills, some of the old wooden ones are very curious, in which round wooden pegs do duty for cogs. These antiquated mills are giving way to iron ones with three vertical rollers worked by two pairs of bullocks. Working in relays, two such teams can extract 4,000 lbs. of juice in a working day from soft canes, and about half this quantity from hard ones. I also came across some small modern mills with horizontal rollers which were worked both by oil and steam engines, the boilers supplying steam to the latter being fed with the megass from the mill. These horizontal mills give a much better crush, and about 10 per cent. more juice is extracted from the canes, and moreover the megass or spent sugar cane from these mills makes excellent fuel for the steam boiler or for the pans for boiling the juice."

Departmental Reviews and Notes.

LITERARY.

BOOKS RELATING TO INDIA.

The Oxford University Press will shortly publish, "The English Factories in India 1624-1629". "A Calendar of Documents," by William Foster; "The Sikh Religion, its Gurus, Sacred Writings and Authors," 6 Vols. by N. A. Macauliffe; and; "The Aitareya Aranyaka," edited by G. A. B. Keith (Anecdota Oxoniensia, Aryan Series). Mr. Henry Frowde will publish this year "The Edicts of Āśoka," edited by Mr. Vincent A. Smith.

CHEAP EDITIONS.

Some authors give it as their opinion that the cheap editions of their works help the sale of the dearer editions. This, however, is not the view of Mr. Rider Haggard, who at a meeting of the Society of Authors, said that unless something was done with regard to 7d. novels the 6s. book would be practically killed. No one could earn a living out of books published at 7d., yet if it were known that a book published at 6s. would very soon be published at 7d., it was obvious that the 6s. book would not be bought. It was to the interest of all authors to prevent books from being published in that form too soon.

DATE OF THE RAMAYANA.

A correspondent writes to the *Hindu*:—"The following extract from the September number of *Knowledge*, a Scientific Review, will greatly interest your readers, specially Hindus. In the Sanskrit Epic poem, the Ramayana, it is stated that at the birth of Rama, the Moon was in Cancer, the Sun in Aries, Mercury in Taurus, Venus in Pisces, Mars in Capricornus, Jupiter in Cancer, and Saturn in Libra. Mr. Walter R. Old has computed that the corresponding date is February 10th, 1761, B. C."

A CHOICE OF BOOKS.

Great interest has been aroused in the United States by the statement made by President Eliot of Harvard that he intends to make a selection of books sufficient to fill a shelf five feet long, the reading of which, for ten minutes a day, would insure a liberal education. Hundreds of letters have been sent him bearing upon the selection, which he proposes to call the Harvard Library. Many similar lists have been made, and publishers have been prompt to issue the selected volumes in uniform binding, usually with advantage to themselves. We may expect to see the Harvard Library among the most popular of such series.

HINDU CHEMISTRY.

The second volume of Dr. P. C. Roy's "History of Hindu Chemistry" is nearly ready. Dr. Roy has been at work over this important work for the last 15 years. In the present volume, we are told, the original texts and translations have been given of portions of several of the 'Tantras' dealing with Chemistry. The Editor says: "The author has been fortunate in securing the co-operation of Principal Brajendra Nath Seal, who contributes the chapter on the 'Atomic Theory of the Hindus.' Mr. Seal has brought his vast learning to bear upon the subject. It is scarcely too much to say that the most complete and elaborate exposition of the Hindu Paramanu Vada (atomic theory) will be presented to the world in this introduction." The book may be had of G. A. Natesan & Co., Esplanade, Madras.

ENCOURAGEMENT OF VERNACULAR LITERATURE.

In order to encourage the propagation of good and useful literature in the vernaculars, the Punjab Text-Book Committee have spent over Rs. 2,500 in purchasing thirty-one different works of various kinds for distribution among schools. The Committee have decided, as an experimental measure, to publish lists of translations into the vernaculars of healthy and useful publications approved by them. This will enable the public to know what books are worth reading.

LEGAL.

THE WORD "LIMITED."

One of the most interesting paragraphs in the new edition of Sir F. B. Palmer's "Company Law" is that referring to the use of the word "Limited." The learned author says:—

"The memorandum of Association of every Company under the Act must, as we have seen, state, amongst other things, the proposed name of the Company, with 'Limited' as part of it in cases where the Company is limited, and the certificate of incorporation when given will then incorporate the Company by such name. To this name the Company must closely adhere. The name must be printed up or affixed to the outside of every office or place in which the business of the Company is carried on in a conspicuous position in letters easily legible. The name must also be mentioned (at the risk of heavy penalties for neglect to the Company and the Directors) in legible characters in all notices, advertisements, and other official publications of the Company, in all bills of exchange, promissory notes, endorsements, cheques and orders for money or goods, purporting to be signed by or on behalf of the Company, and in all bills, parcels, invoices, receipts, and letters of credit of the Company."

"Why this solicitude on the part of the Legislature as to the publication of a Company's name? The answer is that the Legislature, whilst allowing limited liability, desired by this means to make the Company itself continually bring to the notice of those who dealt or might deal with it the fact that it was 'Limited.' This Policy it has fortified by pecuniary penalties."

The student of the Companies Consolidation Act is, of course, aware that the use of the word 'Limited' is the subject of special legislative provision therein.

THE TILAK CASE.

Mr. S. H. Swinny writes in the *Positivist Review* for April:—

The Judicial Committee of the Privy Council having refused leave to appeal in Mr. Tilak's case, it may perhaps be useful to consider what grounds may exist for invoking the clemency of the Crown. There is first the severity of the sentence. Six years is a long term for "seditious" writings which contained no incitement to crime. Secondly, the jury of nine consisted of seven Europeans and two Parsees, and the verdict of guilty was given by a majority of seven to two. The jury contained no Hindu and no Mahomedan. Thirdly, evidence was admitted bearing on the previous opinions and conduct of the accused; though it would seem that in sedition, as in defamation, the evidence should be confined to the particular crime alleged. And, fourthly, the articles were in the Marathi language. It was unlikely that any of the jurymen were well acquainted with this. The accuracy of the official translation was challenged by the defence; but the prosecution declined to produce the translator. Some of these are legal points, and were put with others before the Privy Council; but they all bear on the question of the justice of the verdict and sentence, and therefore may properly be urged as reasons for clemency.

PRIVILEGES OF A PLEADER.

In a recent case before the Calcutta High Court *Upendra Nath Bagchi v. The Emperor* a pleader when cross-examining a witness put certain questions defamatory of the witness from his own recollection of matters which transpired in previous cases. The question was whether the pleader in so doing had exceeded his privilege. Their Lordships have very properly held that it would be dangerous, specially in the mofussil, if pleaders were not allowed to put questions based on their own recollection, unless they had previously taken extraordinary measures for verifying their impressions so as to eliminate all chances of error, however honest.

SCIENCE.

MICROBES IN MILK.

Captain Glen Liston, lecturing in Bombay, the other day, remarked :—" Indeed, we have to go to sewage to find a fluid at all approaching milk in microbial wealth. It may surprise some of you to learn that an average sample of Bombay milk contains more than ten times as many living bacteria as are to be found in an average sample of crude London sewage. It is fortunate for us that milk is not a transparent fluid, else, I am sure, we would seldom drink it. If milk were a clear fluid the enormous growth of bacteria to be found in it would often be visible to the naked eye. The presence of so large a number of microbes in broth, jelly, wine or beer would cause us to reject these substances as being unsightly or as affording an indication of fermentative and putrefactive changes. Fortunately, mere numbers of bacteria need not frighten us, for all microbes found in milk are not harmful. On the contrary, an intense bacterial culture of certain organisms in milk has been recommended by the famous Professor Metchnikoff as a sort of elixir of life . . . I should like to see a Company started in this city to supply pure sterilised milk. The Company would have to establish a farm on the outskirts of the city, conveniently situated on the railway where water and grass could be easily obtained. The cows on the farm would be specially selected and suitably housed, and the milking operations efficiently supervised. The farm would have attached to it a well-found milk house where the milk would be at once distributed into bottles of suitable sizes to contain such quantities of milk as are generally required for domestic purposes, and these bottles would be sterilised and despatched to the city for distribution."

MENTAL DEVELOPMENT OF THE SEXES.

An interesting comparison between the mental development of the sexes was made by Professor Frederick Walter Mott in a lecture on "The Brain" at the Royal Institution. He showed that at birth the male brain only weighs 321 grammes, as compared with the 261 grammes of the female brain. But when the brain has reached its maturity the proportion has altogether changed. The average weight of the adult brain in European countries is from 1,350 to 1,380 grammes in males and from 1,213 to 1,220 grammes in females. The question arises whether there is any connection between a high order of intelligence and a good brain weight, and to settle this, Professor Mott gave the brain weights of a large number of distinguished men. The result was that, in 88 per cent. the brain weight exceeded the average brain weight very considerably, while in only 7 per cent. was the weight below the average. "The difference in weight between civilised and uncivilised races," continued Professor Mott, "suggests that the human brain has increased in weight during the ages."

POVERTY AND STUDY DO NOT CAUSE BAD SIGHT.

Is bad sight inherited; does it come through studious habits? Under the wing of the Francis Galton Eugenics Laboratory, at the London University, a close study of these questions has been made and just reported on by Miss Amy Barrington and Professor Karl Pearson. It has been a mathematical enquiry founded upon various statistics. They find that there is no evidence whatever that overcrowded, poverty-stricken homes, or physically ill-conditioned or immoral parentages are *markedly* detrimental to the children's eyesight. There is no sufficient evidence that school environment has a deleterious effect on the eyesight of children. Though changes of vision occur during school years they hold that these are phases of one law of growth, a passage from hypermetropia (far-sight) to emmetropia (normal sight) and myopia (short-sight) of the eyes of "unstable stocks." They find ample evidence that the power of the eye—good or bad—is an inherited character, and that the degree of correlation between the eyesight of pairs of relatives is of a wholly different order to the correlation of eyesight with home environment.

GENERAL

THE GOVERNMENT AND THE ALCOHOL CONGRESS.

We have repeatedly expressed the opinion that the immense 'social' problem of alcoholism can only be dealt with satisfactorily by means of organised investigations along scientific lines. We anticipate, therefore, that some definite progress in the combating of the evil will result from the Twelfth International Congress on Alcoholism, which will be held at the Imperial Institute, London, on July 19, and following days; and we are glad to learn that the delegates will be entertained at a reception by the Government at the Imperial Institute on the evening of Monday, July 19. The arrangements will be made and the expenses defrayed by the Government, and, presumably as a guarantee of good faith, we note that only non-alcoholic drinks will be provided for the refreshment of the delegates. The Foreign Office has invited the Government of the following countries to send official representatives to the Congress:—The United States, France, Germany, Denmark, Norway, Sweden, Switzerland, Russia, Austria, Hungary, Roumania, Italy, Belgium, Holland, Uruguay and Mexico. The Colonial Office has also extended similar invitations to the Governments of all our Self-Governing Colonies; and the Government of India is being consulted by the India Office with a view to the appointment of a representative for India. By permission of the Home Office, Dr. R. W. Branthwaite, the Inspector under the Inebriates' Acts, will attend the Congress, as will Lieutenant-Colonel McHardy, Chairman of the Prisons Commissioners for Scotland, and Sir George O'Farrell, Inspector of Lunatic Asylums in Ireland. It is estimated that the delegates will number nearly 2,000, of whom probably 500 will come from foreign countries and the Colonies. The Hon. President is the Duke of Connaught and the Chairman of Committee is the Dean of Here-

ford. We earnestly hope that a truly scientific spirit will animate the whole of the proceedings of the Congress, and that every speaker will remember that the cause of Temperance in the present state of public opinion has more to fear from intemperate language on the part of its advocates than from almost anything else. With this word of caution we beg to offer our most cordial wishes for the success of the Congress—*Hospital.*

LIQUOR ADVERTISEMENTS.

The Glasgow Presbytery, of the United Free Church of Scotland, after a protracted discussion, decided by a vote of 203 to 5 to exclude liquor advertisements from all the Church publications. Surprise has been expressed that there should have been five members who voted against this. But the probability is that some of the others voted as they did to be on the popular side. An incredible number of good people say, "Behold we knew it not."

INDIAN OPIUM.

As the cultivation of opium is curtailed year by year the Government of India will have to consider how the reduction of the departmental staff can best be carried out. One of the first steps should be the abolition of one of the agents, each of whom receives a salary rising from Rs. 30,000 to Rs. 36,000 per annum. The work that will have to be done in future will not justify the maintenance of these highly paid appointments in the coming poppy season. The area licensed will not exceed a maximum of 6,00,000 highas as compared with 9,00,000 three years ago. The Report of the International Commission which met at Shanghai will reach the Government of India in due course, and this may serve to guide them in their opium policy. The strictest economy will clearly have to be exercised in the matter of the establishments in two agencies if the business as a whole is eventually to be closed down, so far as China is concerned,

POLITICAL.

THE DEPRESSED CLASSES.

[BY LALA LAJPAT RAI.]

The condition of the "low" castes, sometimes described as untouchables, at other times as "depressed classes," is nothing short of disgraceful. It is a disgrace to our humanity, our sense of justice, and our feeling of social affinity. It is useless to hope for any solidarity so long as the depressed classes continue to be so low in the social scale as they are. The intellectual and moral status of the community as a whole cannot be appreciably raised without the co-operation of all the classes forming the community. All the parts of a whole must be raised, not necessarily to the same level, but to a level from which they can, by individual efforts, talents and achievements, rise to the highest possible position within the reach of the members of the social organism.

There are agencies at work which are doing their best to remove these Hindus from the pale of Hinduism, which, bereft of these classes, might live, but only as an exhausted frame. The classes themselves are anxious to remain Hindus, even though the latter may not promise them the fullest social privileges which they may be in a position to obtain by a change in religion. The only thing for Hinduism to do is to meet them halfway at once and remove at least the principal grounds of their depression. The least that we can do *without delay* is to make the untouchable touchable and take away the sting out of their name. The Hindu who is not prepared to do even this is an enemy to the community, however unconscious he may be of the great injury he is causing it thereby.

THE INDIAN REFORM BILL.

Referring to Lord Morley's great Indian Reform Bill, with Clause 3, the *Nation* says that it is a compromise, which "strengthens the veto of the Lords on Liberal legislation. Bengal is to have

its Executive Council without obstacles. In any other province the Governor-General's proclamation is to lie on the table of both Houses for sixty days, and will have effect if neither House stops it. Thus the Lords retain the power of disturbing Indian, as they do British, politics. This is rather a heavy price to pay for an uncontested Councils Bill." The Clause now reads as follows:

• Power to constitute provincial executive Councils—(1) It shall be lawful for the Governor-General in Council, with the approval of the Secretary of State in Council, by proclamation, to create a Council in the Bengal division of the Presidency of Fort William for the purpose of assisting the Lieutenant-Governor in the executive government of the province, * * *

(2) It shall be lawful for the Governor-General in Council, with the like approval, by a like proclamation to create a Council in any other Province under a Lieutenant-Governor for the purpose of assisting the Lieutenant-Governor in the executive government of the Province. Provided that before any such proclamation is made a draft thereof shall be laid before each House of Parliament for not less than forty days during the Session of Parliament, and, if before the expiration of that time an Address is presented to His Majesty by either House of Parliament against the draft or any part thereof, no further proceedings shall be taken thereon, without prejudice to the making of any new draft. (3) Where any such proclamation has been made with respect to any province the Lieutenant-Governor may, with the consent of the Governor-General in Council, from time to time make rules and orders for the more convenient transaction of business in his Council, and any order made or act done in accordance with the rules and orders so made shall be deemed to be an act or order of the Lieutenant-Governor in Council. (4) Every member of any such Council shall be appointed by the Governor-General, with the approval of His Majesty, and shall, as such, be a member of the Legislative Council of the Lieutenant-Governor, in addition to the members nominated by the Lieutenant-Governor, and elected under the provisions of this Act.

"Peep into the Early History of India" * I have made his empire extend along the line connecting his inscriptions and made it include the whole of northern India up to Kathiawad in the west and Ganjam in the east and also the portion of the table-land of the Deccan up to Mysore. I have excluded both the eastern and the western coasts, because there is no relic of the empire there and also for another reason which may here be given. That reason is that the independent country of the Satiyaputas must be placed, not where Mr. Smith does, but a good deal further to the north, for, we have along the westernmost portion of the Deccan table-land in the Poona district Maratha, Parbhu and Brahman families bearing the name *Sātpute*, which corresponds remarkably with the Satiyaputas of the inscriptions. The independent state, therefore, of Satiyaputa very likely was situated along the Western Ghats and the Konkan coast below. Upon the whole, the sections on Aśoka in Mr. Vincent Smith's book are satisfactory.

Mr. Smith next proceeds to notice the Andhrapritya dynasty. The family is known by the name of Śātavāhana, he says, which is correct; but it is also known, he observes, by the name of Śātakarṇi which occurs frequently in the genealogy. The frequency of its occurrence is by no means a reason for its being regarded as a family name any more than Henry which occurs eight times and Edward which occurs seven times is the name of the dynasty that has been ruling over England since 1066. Śātakarṇi is the proper name of the king who bore it. It was sometimes associated with another name but there is no indication anywhere of its having been the name of the family. A long inscription in one of the caves at Nasik on the Western Ghats contains the name of Gotamiputra Śātakarṇi who is represented to have conquered a very large extent of territory, to have restored the "glory of the Śātavāhana race", to have destroyed Sakas and Pahlavas and to have left no trace of the line of Khakharāta. This Khakharāta was Kshaharāta Nahapāna, whose coins are extant and whose son-in-law Ushava-

dāta, the husband of his daughter Dakshamitrā caused caves to be excavated at Nasik and founded a good many other charities. Nahapāna is called in the legends on his coins and in the inscriptions a Kshatrapa or Mahākshatrapa and a Rājā. Gotamiputra Śātakarṇi's son was Pulamāyi, in the 19th year of whose reign the inscription describing the exploits of Gotamiputra is dated. The names of Simuka, Kṛishṇa and Śātakarṇi, the first three princes of the dynasty, also occur in the Western Inscriptions. Similarly, princes, later than Pulamāyi, of the names of Yajña Śri-Śātakarṇi, and Mādhariputra Śakasena are mentioned. No princes of the Śātavāhana dynasty are mentioned between the first Śātakarṇi and Gotamiputra Śātakarṇi wherefore the inference is that foreigners, whose leader was Nahapāna, occupied Western Deccan in the intervening period before Gotamiputra vanquished them. In the legends of copper coins found at Kolhapur occur these words: Vāsithiputasa Vilivāyakurasa, Gotamiputasa Vilivāyakurasa and Mādhariputasa, Sevālakurasa. Another Kshatrapa king named Chashtana is mentioned in coins and inscriptions found in Kathiawad and Malwa, and he was followed by a long series of successors. The grandson of Chashtana was Rudradāman, whose exploits are described in his inscription dated 72, found at Junagadh. Therein he speaks of twice having subdued Śātakarṇi, the lord of Dakshināpātha but not having destroyed him on account of the connection with him not being remote. In an inscription at Kanheri which is much mutilated, the wife of Vāsishthiputra Śātakarṇi is represented as the daughter of a Mahākshatrapa.

These are the facts. Let us see how Mr. Smith has concatenated them. He says the first Śātavāhana prince Simuka, who has been variously named as Sindhuka, Sipika, &c., in the Purāṇas could not have been the one who uprooted the Kāṇvas, though the Purāṇas expressly state it. He gives no reason for the supposition. He then takes Gotamiputra Vilivāyakura to be the same king as Gotamiputra Śātakarṇi, who was the destroyer of the race of Nahapāna Kshaharāta and the father of Pulamāyi. This Pulamāyi, he says, was

the son-in-law of Rudradāman of the Junagad inscription and was twice subdued by him. The name of the daughter of Rudradāman married to Pulamāyi, he says, was Dakshamitrā. All this is opposed to the clearest evidence available to us. The identification of Vili-vāyakura with Ptolemy's Baleocuros was first made by me, and it has been accepted by others and even by Mr. Vincent Smith himself. Ptolemy mentions him as ruling in Hippocura and Siri Polemeos i.e., Pulamāyi at Paithana, while Tīstēnes or Chashtāna ruled at Ujjayini. These, therefore, since they are so mentioned by Ptolemy, must be considered as contemporaries. But Mr. Smith makes Baleocuros the father of Pulamāyi and Pulamāyi as the contemporary of Rudradāman, the grandson of Chashtāna, and not Chashtāna himself. If Baleocuros was the father of Pulamāyi, the father reigned at Hippocura and the son at Paithana and neither had anything to do with the capital of the dynasty on the lower Godāvari. This is certainly, to say the least of it, curious, and it is clear that Mr. Vincent Smith has, in determining the relations of these princes, entirely set aside the information derived from Ptolemy. At the same time Pulamāyi cannot have been the prince subdued by Rudradāman, because the name of the prince subdued by him is expressly given as Śātakarṇi and Pulamāyi was never called Śātakarṇi. The daughter of a Mahākshatrapa represented in the Kānheri inscription as the queen of Vāsishthīputra Śātakarṇi cannot have been the wife of Pulamāyi for he was not called a Śātakarṇi, but of Vāsishthīputra Chatarapana Śātakarṇi, whose name occurs, according to Bhagwanlal Indrajī, in a Nānāghāt inscription. Her name is lost in the Kānheri inscription, and Dakshamitrā, which is given as her name by Mr. Vincent Smith, was the name of the daughter of Nahapāna married to Ushavādāta. And it must not be forgotten that Pulamāyi could not have been Rudradāman's son-in-law and could not have fought with him, as he (Pulamāyi) was not his contemporary but of his grandfather Chashtāna. Thus then, in connecting together the different pieces of information concerning these princes, Mr. Vincent Smith goes quite against the most

unimpeachable evidence. Who then must have been Vili-vāyakura? That name does not occur in the whole list given in the Purāṇas, and cannot have been borne by any Andrabhṛitya prince. The great Gotamīputra, who conquered Nahapāna and re-established the power of his family, could not have been Vili-vāyakura, the ruler of Hippocura. For his name is expressly stated in the long inscription at Nasik as Śātakarṇi, and the whole information therein given is remarkably confirmed by the hoard of about fourteen thousand coins of Nahapāna recently found in the Nasik district, more than nine thousand of which are counter stamped with the words "Rāñño Gotamīputṣa Siri Śātakanisa," which shows that the conqueror used the money of the vanquished monarch, but re-stamped it with his own name Gotamīputra Śātakarṇi. The only way of making the whole account consistent is to take Vili-vāyakura as viceroy first of Vāsishthīputra and then of Gotamīputra, as I have done in my "Early History of the Deccan." In the legends on coins, it was usual to associate the name of the supreme sovereign with that of the viceroy of the particular province, as Chatarapana's name is with that of Yajña Sri Śātakarṇi in the Sopara coin and in a great many coins of the Śaka princes of Arachosia and the Punjab. Thus then, the Vāsishthīputra of the Kolhapur coins must have been Pulamāyi, and Gotamīputra, Yajña Sri. Or, if one persists in taking Vili-vāyakura as in apposition to Gotamīputra and Vāsishthīputra, they may be regarded as princes independent of the Andrabhṛitya princes bearing those metronymies. But this supposition is highly improbable, since, the metronymies Vāsishthīputra, Gotamīputra and Māgharīputra occur in the inscriptions in the Poona, Thana and Nasik districts and the same three metronymies are found on the coins at Kolhapur, a place only about 130 miles from Poona. There could not have been two dynasties having the same three metronymies at places so near each other and at about the same time. Ptolemy locates Pulamāyi at Paithana, and the many traditions about Śālivāhana or Śātavahana current in Mahārāshtra place him at the same place. There were therefore two viceroys at least

of the *Āndhrabhṛityas*, one at *Paithan* and the other at *Hippocua*. To the former the younger princes must have been appointed, as *Āśka* and *Agnimitra* were to the viceroyalties of *Takṣaśilā* and *Vidīśā* during the life-time of their fathers. This inference is very reasonable, and yet Mr. Smith rejects it. Again, the *Sātākarni*, whom *Rudradāman* is represented to have twice subdued must be *Yajña Śrī-Sātākarni*. This way of taking the whole matter is consistent throughout, and does not go against any portion of the available evidence. Mr. Vincent Smith also says that "after the destruction of *Nahapāna*, the Local Government of the West was entrusted to one *Chashtana*, who seems to have been a *Saka*, and to have acted as Viceroy under the *Āndhra* conqueror." What this Local Government of the West may have been it is impossible to say. For the *Poona*, *Thana* and *Nasik* districts were, after the destruction of *Nahapāna*, governed by *śātavāhana* princes and *Chashtana*, according to *Ptolemy*, ruled at *Ujjayini* far away in *Malwa* and his being a *Saka* was exactly a reason why he should not have been appointed a viceroy by the victorious *Gotami* *putra*, who took pride in destroying *Sakas*. This statement is repeated by Mr. Smith later on. He appears to have had too much faith in H. Oldenberg, who started the theory. I will add one other point. *Gotami* *putra*'s mother is called *Balaśrī* by Mr. Vincent Smith following Dr. Bühler. I have taken her name to be *Gotami* and *Balaśrī* as a compound word qualifying *Gotami* and characterising her as the prosperous goddess of power. *Balaśrī* is not to be found in the whole range of the *Sanskrit* literature as the name of a person, and *Gotami* is not a *Gotra*-name here as Dr. Bühler takes it, for it is difficult to believe that such old *Gotras* as those of *Gotama* and *Viśiṣṭha* were in common use in the caste, to which the *śātavāhanas* belonged. Besides if *Balaśrī* had been the proper name of the lady, her son, would have been called *Balaśrī* *putra* and not *Gotami* *putra*, as *Gotami* was her general name according to Dr. Bühler's supposition and not her proper name.

Though the *Purāṇas* represent the *Āndhrabhṛityas* to have succeeded the *Kāpyāyanas* and

the *Sungas*, they do not appear to have held power for any length of time in northern India or even in the country of *Magadha*. Shortly after the foundation of the dynasty, in about 73 B. C. northern India was disturbed by the incursions of foreign hordes, some of which obtained a permanent footing in the country. Of these the *Sakas* were the most enterprising. They established themselves along the western side of the country from *Takṣaśilā* or *Taxila* to *Kathiawad*; inclusive of *Mathurā* and *Ujjayini*. They extended their power even to the *Deccan*, dispossessing the *śātavāhanas* of the country, but did not enjoy it for a long time. For *Gotami* *putra* conquered *Nahapāna* or perhaps his immediate successor whose name, however, is not known. The eastern side of India was probably in its normal condition, that is, cut up into small states and held by many native princes.

After giving the history of the incursions of these foreigners and the establishment of their power in the country, Mr. Vincent Smith then passes on to give the history of the *Kushanas*. He regards *Kanishka* as the immediate successor of *Kadphises II.*, usually called *Wema* or *Ilma* *Kadphises*. But the great difference in the legends and emblems on the coins of *Kanishka* and *Wema* *Kadphises* prevents the supposition that the former was the immediate successor of the latter. *Kanishka* and his successors appear to me to have formed a distinct family from that of the two *Kadphises*. The *Kushana* dynasty became extinct or sank into unimportance according to the prevailing belief among scholars, a hundred or a hundred and fifty years before the rise of the *Guptas* in about 350 A. D. There is thus a gap of so many years between the two dynasties. But I have brought forward a number of reasons for believing that there was no such gap between the two dynasties and that the successors of *Kanishka* were in possession of north-western India up to *Mathurā* till the Gupta prince *Chandragupta II.* dispossessed them of it. I have thus regarded *Kanishka* to have begun to reign about 278 A. D., and thus checked all European scholars.

I expressed the opinion that the figures, representing hundreds, were omitted in the dates occurring in the inscriptions of Kanishka and his successors. But perhaps the existence of such a practice at such an early period cannot be regarded as substantiated by any positive indication. I may, therefore, modify my opinion, and say that Kanishka used an era of his own, but its initial date must be such as will make the last of his successors contemporaneous with Chandragupta II., who overthrew him; that is to say, that the initial date should be about 260 A. D. The question is still open and cannot be regarded as settled until some fresh discovery gives us certain information as to Kanishka's date.

The foreign domination and the rule of native princelings were put an end to when the Imperial dynasty of the Guptas rose in the first half of the fourth century. The first prince of the family, who made glorious conquests and extended his dominions over a wide extent of the country, was Samudragupta. He was followed by Chandragupta II., who was called Vikramāditya. He put an end to the Śaka dynasty ruling over Ujjayini and also, in my opinion, to the Kushana dynasty. The famous Vikramāditya, the patron of learned men, who was called "Sakāri" or "enemy of the Śakas," was in all probability Chandragupta, II., whose reign began before 388 A. D., and ended about 412 A. D. Mr. Vincent Smith's account of the Gupta dynasty is, on the whole, very satisfactory, and I need go no further into it.

About the end of the fifth century, the Gupta family broke up and after some time became extinct. About that time the Huns established themselves in the country, and gave it two sovereigns Toramāra and Mihirakula. Their power also soon came to an end. For about a hundred years we had no imperial sovereign, but in the first half of the seventh century we have Harshavardhana, who exercised paramount power over the whole of Northern India, but was checked effectually when he attempted to extend it to the south of the Narmadā, by Pulakēśi II. of Mahārāṣṭra. The itinerary of the Chinese pilgrim Hiuen-tsang and Bāṇa's

Harshacharitra are the chief authorities for the history of this emperor. They give us a far fuller account than such authorities as coins and short inscriptions with which we have had to satisfy ourselves hitherto, can give. Mr. Smith's account of this emperor may also be regarded as satisfactory. He then proceeds to give a short account of some of the minor kingdoms of the subsequent centuries. In the following chapters, he gives similar accounts of the kingdoms of the Deccan and of those in the extreme south. Having already exceeded my limits I will not go into them.

I will now close this criticism with the observation that the circumstances of the case require that the writer of a history of India for the use of ordinary lay-people should give the broad, salient facts, which have now been placed beyond the possibility of doubt, and, if he enters into details, they must be such as have been accepted by all scholars or are supported by unimpeachable evidence. If there are conflicting or inconsistent views about a certain matter, all these should be given; and, if they cannot be given, that matter should be entirely omitted. All the available evidence should be carefully gone into, and the facts ascertained should not be combined and connected in a manner to conflict with other equally well-known facts. No statement should be made for which there is no authority, and, in all cases, references should be given in the footnotes. A book written on such principles may then be recommended as a safe guide to lay-readers. It is not meant to say that Mr. Vincent Smith has set aside these principles—and parts of his book are unexceptionably good—but it is impossible to refrain from expressing a desire that it should be thoroughly revised in strict accordance with those principles in order that it may become a safe and useful guide to ordinary readers.

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A PLEA FOR GOOD INDIAN BOOKS.

BY MR. G. S. ARUNDALE, M.A., LL.D.,
Principal, Central Hindu College, Benares.

It is almost impossible now-a-days to open a newspaper without coming across advertisements of the formation of Swadeshi Companies to promote Indian industries. Banking, steam-navigation, sugar seem to be the favourites, and as far as one can judge the required capital is fairly easy to secure. People are learning, as in the time of William III., in England, to invest their money in business concerns under their own control and to realise the economic necessity of encouraging what are at present the infant industries of the country. This generous impulse is of excellent augury for the future and points to a time when a vast network of industrial organisations shall be a living proof of the commercial prosperity of the nation, but, as one interested particularly in education, I have been eagerly looking—but looking in vain for some sign of the awakening of a desire to give to Indian children the literary advantages which are now open to the child of every European country, not excluding Russia. I have been hoping at least to see some enterprising Indian firm willing to act as a pioneer in the production of books such as may stimulate the artistic faculty in the Indian child and at the same time afford him literature suitable to his age. The excellent children's books which are produced in their thousands in Europe to-day have done much, I believe, to raise not only the general level of intelligence but have proved a powerful factor in acquainting the child with the life-story of his people and thus rousing his patriotic instincts.

I was astonished to see the other day some admirable Russian story books for children in which were recorded stirring episodes, beautifully illustrated in colour, in the lives of Russia's heroes, and it seemed to me a matter for shame that India cannot give her children that which even Russia has been able to give hers. There are

of course, people who will tell us that children's tastes are overpampered, that a little more plainness of living would be beneficial, that we are fostering a craving for luxury which may tend in the long run to weaken the vitality of the race. "In our time," I have heard old people say, "we never had all these advantages and yet our generation was no worse, in some respects possibly better, than the generation of to-day." I see the force of the argument. It is certainly possible to have too much of a good thing. But we have practically nothing at all, and such in India's condition, is surely not satisfactory. I have, therefore, taken advantage of the hospitality of the *Indian Review* to put in a plea for children's books for Indian children which I hope may meet the eye of some one willing and able to be the pioneer in an undertaking with great prospects before it. At the present time the vast majority of books with an educational purpose are produced by English firms. Schools depend for their text books on English writers with little experience of the needs of Indian children. At prize distributions one sees a long array of prizes suitable for English boys and girls but of doubtful value to their Indian comrades, while of books for home-reading or for amusement in leisure hours there are practically none produced by Indian firms with this special end in view. It is not the fault of the educational authorities that we find ourselves in this pitiable condition. At meetings of our United Provinces Text-Book Committee members have often regretted that even the few books offered by Indian firms for adoption as text or as prize books are generally in some way or other unsuitable. For the most part the printing and general "get-up" is slovenly and the authors inexperienced in modern methods of instruction, while the illustrations leave everything to be desired. There are, indeed, exceptions to this general rule—to give names would be invidious—but the fact remains that year after year Text-Book Committees are compelled to fill the greater portion of their Annual Lists with books which they honestly feel to be in many respects

unsatisfactory but which, on the whole, are preferable to the indigenous productions. It is a case of Molson's choice, and "heads the list." Complaints as to the selections of books by the Boards of Studies or by Text-Book Committees are, therefore, not infrequent, and it must be admitted that a book like "Tom Brown's School-days" (Allahabad University Matriculation) is most unsatisfactory, as Sir John Hewett has himself pointed out. But the area of selection is so very limited, and many books have objectionable features which bar them from use in Indian school, that those responsible for choice can do but little. If our difficulties were confined to the question of English books the position would be bad enough, but unfortunately the scarcity includes vernacular publications as well. There is just the same trouble in the selection of vernacular literature, and the dearth of such literature is particularly cramping. The education of girls would progress much more rapidly than it does at present if Girls' Schools had plenty of attractive books to choose from, but I have good reason to know that Girls' School Committees have as much difficulty in obtaining suitable books as they have in securing competent teachers. Some month ago I had a long conversation with the head of a well-known English firm of publishers and he expressed his willingness to consider what could be done in the interests of Indian Education. He fully recognised that practically all the thousands of books sent over annually from England by English publishers must from their very nature be ill-adapted to Indian requirements. They are, for the most part, written and illustrated expressly for the English market and only find acceptance in India because there is no other source of supply. He agreed that the first steps to be taken would be in the direction of vernacular literature, written by Indian writers and illustrated by Indian artists, and he was of opinion that a field existed for such a venture, that the supply would create the demand. I do not know whether he has been able, since his return to England, to elaborate his scheme, but I feel very strongly that

some Indian firms might, with advantage to themselves and to the country, turn their attention to such work and invest some capital in establishing a plant able to cope with the various departments of the proposed activity. Beginning with the vernacular side I should suggest that in the first place folk-tales, collections of which already exist, be rendered into very simple language and set up in all the principal vernaculars. Some well known Indian artist or School of Art—for example, the Calcutta School of Art to which Abanindra Nath Tagore belongs, which has produced some admirable colour-prints—might be employed to provide illustrations and the same illustrations would, of course, serve for all the vernaculars. It is doubtful whether India is at present able to print colour-illustrations of the desirable quality, and it may be necessary in the beginning to have the illustrations produced in Europe, for delicate tones seem for the time being beyond the art of Indian Presses. But with a little training we may confidently expect the Indian workman to turn out as good work as the best in Europe, unless the Indian climate itself is unfavourable to artistic printing. At any rate sufficiently good work would soon be forthcoming and I think it safe to predict a rapid sale. The paper, type and binding would, of course, require careful attention, but Indian firms could easily take European books as models for this purpose. The whole series of folk-tales should be under the general editorship of some well-known person as a guarantee of the suitability of the books for the purpose for which they are produced.

Little tales of modern life with an unobtrusive moral would also find a place in the general scheme so that the child may gradually be brought into touch with the world in which he is about to enter, and simple stories from the Scriptures with delicate illustrations would probably have a large circulation. Proceeding a little higher in the scale a graduated series in the vernacular of Indian golden deeds, somewhat similar to the well-known "Golden Deeds" of Miss Charlotte Younge, would have immense value, especially if accompanied by stirring

Education in Germany.

BY MR. SAINT NIHAL SINGH.

— 10: —

[*"Said a noted writer once, 'The holding of my pen helps me to think.' There is, I think, something in the holding of a tool that not only makes our students think, but makes them act."*—Booker T. Washington, *The Negro Educator*.]

OFFICIAL statistics disclose the fact that, within ten years, the German exports to India have increased one hundredfold.

What a tribute these figures pay to Germany's genius! How marvellous this progress, especially in view of the fact that Germany has also been making similar trade strides elsewhere in the world! The Fatherland is growing in material prosperity—the trades and industries at home are expanding—commerce is assuming great proportions—and the people at large are becoming more and more comfortably situated and even affluent.

Germany is not only growing in material wealth by commercial expansion, but is also growing in the esteem of other nations. Germany's contribution toward useful sciences and arts, such as medicine and surgery, education and sanitation, during recent years have been important and worthy of the respect and gratitude of the world. The Kaiser's country has made wonderful improvements in Army and Navy circles—in fact, has achieved such distinction that nearly all of the European nations are jealous of its progress.

Not many years ago the Fatherland was in the deepest sloughs of despondency. The country was split up in sections. The consolidated German Nation or Empire was not in existence then. Even a common language was lacking. That which is Germany to-day, then lacked its present solidarity and was weak and inefficient. The country suffered excruciatingly during the thirty years' war, and also was the victim of internal disorders brought about by ambitious princes.

What has made this people, torn to pieces with internal dissensions and laid low by external aggressions, within a generation to become the peer of the most highly evolved nations of the Occident?

The answer to this query is simple. It can be summed up in one word: "Education."

Germany established its identity only in the year 1871; but this event was the result of propaganda work performed decades prior to that eventful year. Poets like Lessing, Goethe and Schiller; philosophers like Kant, Hegel, and Fichte had contributed to the literature of the Fatherland and had inspired the congeries of peoples going under different names, to fuse together into a strong nationality, one and indivisible. The works of these master-minds and others did a great deal to cause the various sections of people to drop their long-standing scores and unite in a common cause. This work of consolidation was mostly done in the schoolroom and is being deepened and strengthened in the schoolhouse.

Germany is one of the enlightened nations that lavish money, energy and intelligence in teaching the children of the land how to live decent, worth while lives. It has perfected an educational system which is superior to the systems of many nations and the peer of that of any nation on the surface of the globe.

The German Government acts *in loco parentis* to the child, male or female, prince or peasant. The State, in Germany, if possible, is more jealous of the child than its own parents, so assiduous is the administration in seeing that each child is given the opportunity to fully develop its capabilities. The day following the sixth birthday, the child is required to report at the school; or, if he is to be taught at home, his teacher or teachers must hold the Government's Diploma. Persistent truancy brings dire punishment on the heads of the parents. They may be fined or put in jail, if they encourage truancy in the child. The Police are

energetic in enforcing the Turancy Law and are so successful that less than $\frac{1}{2}$ per cent. of the Kaiser's Army is illiterate, and there are several States in Germany where the population is cent. per cent. literate. The education laws are stricter than the regulations of the Medes and Persians, and they insure efficiency and success.

Besides making education compulsory for boys and girls between the ages of six and fourteen, the Government gives berths to only those who have graduated from the High School or University. All professions are likewise guarded—it is only the holder of the sheep-skin diploma who can get into them. The system is so rigid that it is said that a "labourer's education is as clearly defined in Germany as a University man's." This makes the compulsory system of education doubly compulsory.

The common school in Germany is called the *Folksschule*. In the metropolitan cities three grades of *Folksschulen* are conducted to accommodate the sons and daughters of parents of various social standings and financial conditions; for be it remembered, that so far as social and monetary distinctions go, Germany is not a democratic country—in fact, the lines of caste are as rigid there as in the most conservative parts of India. Be it said, however, to the credit of the Germans, that the various grades of the *Folksschulen* are different from one another only in the matter of outward appearance, the class of children who attend them, and the amount of fees they pay. No differentiation is visible in the quality of the teaching or in the qualifications of the teacher.

The average German child leaves the Common School at the age of ten. This period is the most momentous in the life of the boy or girl; for a choice has to be made by the parents as to the profession for which the child is to be educated. Three courses are open. The boy or girl may stay at the *Folksschule* until the fourteenth year is reached, and after graduation therefrom enter

life. If he wishes he may continue supplementary studies at the Continuation School, of which we will speak later, or he may choose to obtain secondary education in the *Hoehre Schule*, or higher education in the Hochschule. Here, two courses are open to him. The pupil may elect to learn dead languages, like Greek and Latin, or he may choose to learn live languages, like English and French. There are separate schools designed for these purposes. Dead languages are not taught in the *Realschule*, but live languages are given the preference; while the languages of Cicero and Caesar are taught in the *Gymnasium*. The *Realschulen* aims at giving a special training in Science, Mechanics and Commerce, while the *Gymnasium* offers facilities for cultural education, through classics and standard authors. By this means, ample scope is offered to the child and his parents to choose subjects of study that are suited to the tastes and to the means of the father and mother—a feature which those who frame the educational policy in India may introduce to advantage into the educational system in Hindustan.

Three avenues lead to the German University. The *Gymnasium*, *Real-Gymnasium*, and *Oberrealschule*. All of these are Day Schools, the Sessions lasting from seven in the morning until one in the afternoon. The student is nineteen or twenty when he enters the University. At this time he is well grounded in Arithmetic, History, Geography, German; tolerably well-versed in Latin and Greek or in English and French, according to the dead or modern foreign languages he has elected to learn; he has delved somewhat deeply into standard authors; studied reverentially and thoughtfully German history and progress, literature and art. His patriotism is whetted during the Common School and High School period and when he enters the University he is a keen patriot. His body is strong and supple, as gymnastics have been taught and the pupil has had long walks in the rural districts while in the

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High School and has practised calisthenics and slow marching exercises while at the Common School.

The University is meant to widen the scope of knowledge, to invest the pupil with a world-inclusive outlook. During the last two years of University life in Germany, the student, who is usually twenty-two or more, is very much his own master. He is not compelled to be a residential student; nor is his attendance in the lecture-room compulsory. Furthermore, the German student is permitted to go from one University to another, in view of his acquiring a broad view of life. Previous to this, the student has been subjected to a rigid system. While at the Common or High School, the pupil has been in the hands of teachers who inspire and demand respect and who are obsessed on the subjects of accuracy and system. "Conscription" obtains in Germany, and, during the first two years at the University, the pupil undergoes a rigid Military training. He is intensely patriotic, sings war songs, takes part in the national choruses, such as "Wacht Am Rhein," and even engages in farcical duels.

Neither the University nor the High School is free. Three quarters of the expenses of running the Universities are borne by the Government, and the High Schools are supported by the Administration. Therefore, very light tuition fees are charged in German Universities and High Schools. The Common Schools in the Fatherland are absolutely free.

Advanced as Germany is in the matter of Elementary, Secondary, High School and University education, the country leads the world in its provision of Continuation Schools which especially benefit the boys and girls of poor or middle-class parentage, and which offer an object-lesson to Governments of all nations, in all parts of the world—and especially our Government.

German writers state that the first Continuation School was established as early as 1550. A Church

in the State of Wurtemberg started a Sunday School, where the boys and girls could review their lessons and continue their studies after leaving school. This institution was called: "Sunday School of Review". By a legislative enactment the attendance of the Sunday School of Review was made compulsory by the State in 1739.

Continuation Schools are the rage in the Fatherland. They exist all over the land, in all the prominent cities. Hamburg opened the first Continuation School in 1767, Munich in 1792, Kiel in 1795 and Berlin in 1797. Other towns have followed the lead of these cities and the last Century saw the establishment of Continuation Schools in all the leading industrial and commercial centres of Germany.

Three leading types of Continuation Schools are conducted. The first in order of enumeration is the Common Continuation School. This is an institution which affords scope to the pupil, enabling him to extend his mental horizon after work hours. Next comes the Industrial Continuation School. This Institute offers cultural advantages and at the same time imparts industrial training. Similar to this school is the Commercial Continuation School, which specially prepares the pupil for Commercial pursuits by giving him instruction in Accounting, Commercial Geography, Commercial Arithmetic, Commercial Correspondence and Commercial Languages.

Attendance at a Continuation School is obligatory. In certain parts of Germany the pupil may elect to go to the *Gewerbliche Fachschule*—a special Trade School—which coaches the student in a single trade or profession. These special Trade Schools comprise textile schools, schools for mechanics, locksmiths, etc. In any case, the young man and woman, after leaving the Common School, must needs go to some approved Institution in order to supplement the general education and to become an expert in some trade, profession or art, or in commerce.

The Continuation Schools are designed for the special benefit of the working boys and girls, and they are conducted to suit their convenience and to promote their best interests. Classes were formerly held on week evenings, with the exception of Saturday evening, and on Sunday mornings or afternoons. Since the attendance at a Continuation School has been rendered obligatory, nearly all the German States have abolished these hours. The pupil is tired in the evening, after a day's work. Religious Bodies objected to the students going to school on Sundays and, in addition to that, the boys and girls, except in rare instances, did not take kindly to being compelled to work six days in the week and spend the major portion of the seventh studying at school—they wanted recreation on the Sabbath. In view of these objections the Continuation Schools are conducted on week-day afternoons. The desire to accommodate the boy and girl workers has led to the establishment of Sessions run at different hours. To mention but two instances: the Grocery clerks and barbers go to the Continuation School from 4 to 6 P.M., while Apprentices attend the school from 5 to 7 P.M. The law obliges an employer of juvenile labour to permit the boy or girl helper to attend school, and as Apprentices in Germany do not receive pay, the employer does not object to this legal injunction. The pupil is required to spend six hours a week at the Continuation School and is allowed to attend two or more evenings a week if he prefers to do so, provided he spends the requisite amount of time in the school. If the profession the pupil is learning involves the study of Drawing, he is required to give two more hours a week to the work at the Continuation School.

While the German Government liberally supports Industrial and Trade Schools, guilds of workmen, civic associations and patriotic individuals contribute in no mean a spirit toward the industrial education of the rising generation. As a

general rule it may be stated that the Administration chiefly concerns itself with establishing and conducting the Higher Trade and Technical Institutions—Trade and Commercial Universities, so to speak: and the public-spirited city and trade organizations supply the Lower Technical Schools. The people and the Government show their identity of interests by dovetailing their activities and by working hand in hand. One supplements the other—no energy is lost in friction—no intelligence is wasted by playing at cross purposes; and no time is spent uselessly in bandying words. It is this understanding between the German people and their Government—this spirit of co-operation and good-will, that is more than any other thing responsible for German advancement. This spirit expresses itself pre-eminently in the educational sphere, than which no other sphere of activity is more important or productive. A practical illustration of this spirit we find in Saxony. At an Exhibition held in 1898, 251 Industrial Schools of Saxony participated. Of these, 48 were run by the State; 47 by guilds; 47 by the community; 88 by industrial organizations and the balance, 23 by public-spirited citizens. Between them all, Saxony was shown to be admirably equipped to give industrial education to its rising generation.

The low-grade Industrial Schools in Germany fulfil several important objects. They extend the general education of the pupil; render him more capable of earning his livelihood; cultivate the moral and religious sense; and give the youth proficiency in German, Arithmetic and Drawing. All studies are properly synchronised. For instance, in teaching German the aim is not only to impart a knowledge of the forms of language, but also to provide moral uplift and to supply business information. In teaching Arithmetic, special instruction is given in keeping Accounts, in Decimals, Discounts, Interest, Exchange and such other branches of business which are specially requisite. Drawing is made a special feature and the Indus-

trial School gives a great deal of attention to the teaching of this branch to the pupils. Here, as elsewhere, the German is eminently practical in the character of instruction imparted to the students. As soon as the first principles of Drawing have been mastered, careful instruction follows in professional trade drawing, machine drawing and the sketching of designs from carefully prepared drawing cards. The sense of the artistic and harmonious is cultivated by the study of Free-Hand Drawing from objects of Nature.

At the Industrial Continuation Schools for girls (Madschen-Fortbildungsschulen) the courses usually taught are sewing, darning, mending, tailoring, cooking, ironing and general domestic duties. The General Industrial Continuation Schools are partly independent and partly affiliated with other educational institutions, such as industrial academies, schools for mechanics, commercial schools and *real* schools. When associated with other institutions they are considered as branch departments of those schools.

The Special Trade Schools (Gewerbliche Fachschulen) teach one particular trade. The first Technical Schools of this description were the schools for spinners established during the latter part of the eighteenth and the first-half of the nineteenth century. These schools had for their object the improvement of the spinning industry in the country. The evolution of mechanical weaving caused the attention to be concentrated upon the study of pattern-making and the manipulation of the delicate machinery employed in the industry. Immediately following the establishment of the first Spinning Schools, special schools for spinning, rope-making, dyeing, finishing, knitting and embroidering were started. As a consequence of the special Technical instruction provided by the State, the Textile Industry has been brought to such a state of perfection in Germany that it is a competitive power to be reckoned with in the foreign market. The schools

are never permitted to teach out-of-date methods but their curricula are constantly being inspected, revised and reorganised in order to keep step with the progress of the day in the respective industries that are taught. Germany to day has over 100 Textile Schools.

The curriculum of the Limbach Knitting School will serve to show the scope of the instruction in these special Trade Schools. It is as follows :

Arithmetic, 5 hours per week; Geometry and Drawing, 6 hours; Physics and Mechanics, 2 hours; Technology of Knitting, 6 hours, Free Hand Drawing, 2 hours, and Book-Keeping, 2 hours : A total of 40 hours per week.

The School for Builders (Bauge Werkschulen) has developed into a number of valuable institutions for carpenters, masons and architects. One of these schools was established in 1820, in Munich, the capital of Bavaria. Since then their number has grown to be more than sixty. The Munich Builders' School was started first as a private enterprise with city and State subsidies. It was re-organised as a State institution in 1823.

In order to enter a Prussian School for builders, the applicant must have completed a Common School course and have had at least two building seasons of practical experience, either as an apprentice or assistant to a trained architect, mason or carpenter. He must pass an Entrance Examination in German, Arithmetic and Plane Geometry and must be familiar with the elements of Drawing. A uniform curriculum has been prescribed by the Prussian Minister of Commerce and Industries. The applicant must be 16 years of age in order to enter. The courses range from fourth to first, dating from the time of admission, and are divided into four semesters. The curriculum is as follows :

Fourth Class, First Semester: German Language, 2 hours per week; Arithmetic, 2 hours; Algebra, 4 hours; Plane Geometry, 4 hours; Natural Science, 2 hours; Descriptive Geometry, 6 hours; Science of Architecture (Stone and Wood), 16 hours; Architectural Styles (Formenlehre), 4 hours; Free-Hand Drawing, 4 hours; Pen-

manship, 1 hour; Modeling, 4 hours: Total hours in a week, 49.

Third Class, Second Semester: Algebra, 3 hours; Stereometry and Trigonometry, 4 hours; Natural Science, 2 hours; Building Materials, 3 hours; Descriptive Geometry, 4 hours; Statics, 5 hours; Science of Architecture, 12 hours; Architectural Styles, 4 hours; Free-Hand Drawing, 4 hours; Practical Architecture, (Baukunst) 4 hours; Modeling, 4 hours: Total hours in a week, 48.

Second Class, Third Semester: Natural Science, 2 hours; Descriptive Geometry, 4 hours; Architectural Strength and Resistance, 5 hours; Architectural Drafting, 8 hours; Architectural Estimates, 2 hours; Architectural Styles, 4 hours; Surveying and Leveling, 2 hours; Modeling, 2 hours; Samaritan course, per Semester, 12 hours. Total hours per week exclusive of the Samaritan Course, 46.

First Class, Fourth Semester: Building Materials (Review), 1 hour; Descriptive Geometry, 2 hours; Statics, Strength and Resistance, 4 hours; Science of Architecture, 6 hours; Practical Architecture, 8 hours; Architectural Drafting, 14 hours; Architectural Estimates and conduct of work, 2 hours; Architectural Styles, 14 hours; Architectural Ordinances and Legislation, 2 hours; Book-Keeping, 1 hour. Total hours in a week, 44.

Then Samaritan Course provides instruction in the care of the wounded and injured.

The above curriculum is designed specially for instruction in building above ground. A special department for instruction in underground building, such as is required for hydraulic and bridge building, railroad building and highway building, has been organized in connection with a number of schools for building. In order to provide this course, the curriculum of the second year was changed so as to include in the third and fourth semesters, respectively:

Natural Science, 3 hours; Plane Drawing, Surveying and Leveling, 6 hours; Mathematics, 4 hours; Descriptive Geometry, 2 hours; Substructural Engineering, 4 hours; Hydraulic Engineering, 7 hours; Bridge Building, 2 hours; Railroad Building, 4 hours; Substructural Drafting, 4 hours: Total hours per week, 47.

In the Fourth Semester:

Plane Drawing, Surveying and Leveling, 6 hours; Building Materials, 2 hours; Statics, strength and resistance, 4 hours; Mechanical Engineering, 2 hours; Railroad Building, 2 hours; Architectural Ordinances and Legislation, 2 hours; Architectural estimates and conduct of work, 3 hours; Book-Keeping, 1 hour: Total hours each week, 46.

Engineering Schools have been established in Germany more recently than the Builders' Schools, originating in 1871 at Einbeck. Up to that

time, mining engineers, mechanical engineers and electricians were taught either at Trade Schools, Industrial Schools, Polytechnic or Real Schools and Higher Polytechnic Schools, while some were turned out from the Builders' Schools. The iron industry assumed such great proportions in Germany that the establishment of Engineering Schools became an imperative necessity. To-day Prussia has eleven Higher Engineering Schools and eight of a lower class. In order to be admitted to these Schools, the applicant must have passed through a Secondary School (Unter Sekunda Schule). This, in its turn, signifies that in his tenth year the boy was segregated from the Common School to enter the Secondary School and spent four years in that Institution, to fit him for the study of some profession.

The Higher Engineering School calls for two years' study in four semesters. No student can enter this school unless he has had two years' practical experience at the Bench.

The German School of Technology teaches a number of trades, and in this respect differs from the Engineering School. The Technikum of Bremen has five departments; for builders, for engineers, for shipbuilders, for steamboat engineers and for gas workers. This School was organized primarily with a view to aiding the interests of shipbuilding and other leading interests of Bremen. The other schools scattered throughout the country are calculated to be of especial benefit to their particular localities. For instance, in Altenburg, special attention is paid to general technology and mechanical and electrical engineering. In Berlin and Aschaffenburg, electrical and mechanical engineering and building are specialties, while in Cothen, prime attention is paid to mechanical and electrical engineering.

In order to enter one of these Higher Schools, the following requirements must be fulfilled: Completion of the 16th year and a certificate of graduation from a Secondary School with a six-

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years' course (this means either a *Progymnasium*, where Latin and Greek are taught, or a *Realgymnasium*, where modern languages, usually English and French, displace the dead languages in the curriculum). About twenty of these Higher Institutes of Technology are distributed through all the States of Germany.

The Mining Schools of Germany are in no respect behind the other Trade and Technical Schools. The first Mining School that was established in the country was the famous Institution at Clausthal, which was started in 1811. Nine more have been established since then. Forty-four Preparatory Schools have been established which students must pass through before they are admitted to the Mining School Proper. The course of study in these Preparatory Schools includes: German, Arithmetic, Geometry, Plane Trigonometry, General Surveying, Mine Surveying, Drafting, Penmanship, Science of Mining and Orology. A number of the schools also teach Chemistry, Physics, Accounting, Engineering and Architecture.

There are so many special Trade Schools and Technical Schools in Germany that it is impossible fully to describe them in a limited space. Schools have been provided for teaching Navigation, Wood-working, Tanning, Brewing and Tin-working, and at one Institution or another, Barbers, Bookbinders, Printers, Druggists, Decorators, Waiters, Dyers, Bakers, Butchers, Millers, Gardeners, Locksmiths, Hotel-keepers, Upholsterers, Plumbers, Toy-makers, Blacksmiths, Shoe-makers and Chimney sweeps may perfect themselves in their respective callings. Moreover the requirements are so strict that a Graduate of one of these Trade Schools is more than a mere artisan. He is a cultured, refined, well-educated man, a man with an education that is equal to a College Course in many countries. With these intelligent, educated, trained workers in the various departments of life, Germany could not help but forge ahead as a pro-

ducing country—the Fatherland cannot but worst its competitors. It is a nation of experts, and the only way the rest of the world can have any show in competing with the Kaiser's subjects in the marts of the world is to provide facilities for their workmen, of all kinds and grades, that will be equally as efficient in teaching and training them as are the schools of Germany. Education there has not stopped with the mere training of the hand in the use of special tools; but the head has been trained to direct the hand in the most intelligent way; and the result of this twofold training shows in the trade reports of the German Empire, and in the growing prosperity of the German populace.

The Commercial School (*Handelschule*) forms a valuable adjunct to the Industrial School. These Institutions teach the science of disposing of the products of industry in the markets of the world and instruct the students how to buy and sell to the best advantage. The utility of such training in connection with a thorough industrial training can be readily understood. These schools are divided into two classes: the Ordinary Commercial School (*Handelschule*) and the Commercial High School (*Handelshochschule*). The former are again divided into the Lower and Higher Commercial Schools. The Commercial High School ranks with the Technical High School and such higher institutions of learning as the Universities. To enter one, the applicant must show a certificate of graduation from a Gymnasium or Realgymnasium or an Oberrealschule, all of them Secondary Schools, with nine-year courses. There is also a Commercial Continuation School, which provides the most elementary form of commercial training and ranks with the Common Continuation School. This elementary instruction includes: Commercial Arithmetic, Commercial Geography, Commercial Law, Commercial Correspondence, Book-keeping, Modern Languages, Penmanship, Short-hand Writing, Transportation and History.

More than 400 of these Schools have been established in Germany, with an attendance of over 38,000, mostly obligatory.

The applicant for entrance in a Regular Commercial School must have reached at least the third year in a Secondary School and is compelled to pass an Examination in French, German, Arithmetic, History and Geography. The full three years' course includes : German, English, French, Correspondence, Mathematics, Commercial Geography, General and Commercial History, Commerce and Exchange, Book-keeping and Office work, Economics, Penmanship, Stenography and Gymnastics. The first Commercial High School was started in Leipzig 11 years ago. Its course of study includes eight different courses in political science and economics, finance, statistics, money and banking, exchange, the practical aspects of sociology, elements of economics and political science, international, administrative and commercial law ; three courses in commercial geography and applied chemistry and five courses in pedagogy for students who wish to become teachers in Commercial Schools. The English, French, Italian, Russian and Spanish languages are taught in the Commercial High Schools.

The most modern educational ideals are being worked out in connection with the rural educational homes of Germany. These schools are based on the pedagogic principles of Kant, Goethe and Froebel. Their motto is self-unfoldment into individual and social good and into practical life-efficiency. They address themselves to the whole being of the child, take the boys just as he is, with his natural needs and normal instincts and interests ; live with him sympathetically and helpfully and lead him to higher and deeper needs and interests through example and instruction, and through his natural unfoldment. The boy is taught to achieve purposes of his own, through his own initiative and effort. Individual and social manliness is roused and developed in him.

He learns to live by living, and by gradual steps is brought to the point where the natural self-reliance, strength, gentleness and generosity that is inherent in him becomes perfected in action, and he becomes a forceful leader or a helpful follower, as occasion may demand. His reward for showing to the world the best that is in him is freedom, good-will and joy.

The boys are placed in a natural environment. The buildings are provided with every necessary convenience for simple home life, and are located amid beautiful surroundings. Ample grounds provide for the Agricultural and Horticultural needs of the Institution, while orchards and groves, apiaries and dairies, furnish healthful, profitable exercise for the boy-pupils, who share in the work of conducting the school. The idea is to cultivate executive ability by making the boy shoulder responsibility. At the same time thorough and extensive instruction is imparted in Mathematics and Natural Sciences, Ancient and Modern Languages and Literature, History and Political Economy, Music and Graphic Arts. The academic instruction is more effective because it is more intensely and vitally related to the interests and purposes of the pupils than it is in a purely academic institution of the ordinary type.

The morning is devoted to book-study ; the afternoon is taken up with work and play, music and graphic arts ; and the evening is devoted to reading, study and social amusements. Once in a while excursions afoot or a-wheel are made to neighbouring farms and factories in order to provide avenues for experience and observation in every department of practical life.

Pupils and teachers are mutually sympathetic and helpful life, study and work-sharers. Every task, whether academic or industrial, is marked by purposeful doing, creative, initiative and joy in the labor. As a consequence it is never necessary to coax application to work by means of marks, prizes or such incentives. The spirit per-

vades the entire Institution to learn, to know, to imitate, to help. There is no need of repression or constraint—the twin-enemies of perfect development—for the pupils are inspired to be good and do good. Thus these Institutions are made to combine Goethe's formula of method: "From the useful, through the true, to the beautiful", with Froebel's maxim: "Through love to duty."

THE LINGUA FRANCA OF FUTURE INDIA.*

BY

FRIEDRICH OTTO SCHRADER, PH. D., M. R. A. S.,

Director of the Adyar Library.

Gentlemen,

The problem I have chosen for my lecture of this morning, is one of vital interest. On its solution depends a good deal of the future of India, nay, in a certain sense, perhaps even the whole of her future.

It is the linguistical problem that I am going to deal with; more exactly, the problem of a *lingua franca* of future India.

Lingua franca, i. e., 'free language', does not mean a language that is daily spoken by everybody, but it is the one language in a country with several languages, which the majority of the inhabitants or at least the educated is supposed to know.

An example quite familiar to you is Hindustani or Urdu which fulfils the function of a *lingua franca* for a large part of Northern India.

There are, however, several kinds of *lingua franca*, and these we must know before taking up our proper task which is to decide whether there is the possibility of a *lingua franca* for the whole of India.

So far as I can judge, a *lingua franca* may originate in one of three ways:

- (1) One of the rivalling languages acquires the supremacy over the others; or,
- (2) The two strongest languages mingle in a more or less natural way, occasionally with the result that the mixture alone survives; or,
- (3) An artificial language, of uniform or mixed origin, is introduced.

I will give you some typical instances for each case.

This rapid survey of Education in Germany has a moral for India. Germany's material success has been founded on the bed rock of a sane system of integral education—a correlated system of hand, head and heart-education. This system has been built by the German Government, but in the weaving of the fabric of education the people have played an important part. While we in India are ready to implore or even to coerce the English bureaucracy to give more attention to education, especially education of the hand, we should not forget that as a people we owe it to ourselves as well as to the coming generation to do our portion of the duty in establishing and maintaining educational institutions built and run on up-to-date lines. The prosperity of India, from an economic point of view, in a great measure depends upon integral education, and the people of India ought always to bear in mind the following advice of Dr. Eliot, the President of Harvard University:

Shall we call the training of these human vehicles of expression, of impression, of reasoning, of apprehension, of observation—shall we call the training of the hand and eye a *fad*? It is better worth doing for culture's sake than learning to spell or to know the names of the capes, gulfs, and capitals of the world; immeasurably better as culture, as training, as giving power. The introduction of these subjects into the Public Schools and into the Private Schools is one of the very great improvements of our day, and accounts, in good measure, for the rising influence of the American Schools on the American Continent.

* A Lecture delivered on the 28th March, 1909, on the occasion of the Fourth Anniversary of the Ranade Library, Mysapore, Madras.

I. One of the languages conquers the others without being strong enough to turn them out.

This is well illustrated by *Greek*. Under Alexander the Great and his successors the Greek language spread over the whole then known Orient, and already before that it had wandered along the coasts of the Mediterranean as far as Spain. Then the Romans came. But their conquest was but a political one. The conquerors bowed to the conquered. They accepted their culture, and with their culture, their language, to such an extent that the ignorance of it came to be felt as a shame. In the Roman Empire, Greek was spoken by almost every educated person, and many Roman authors used it in preference to their mother tongue. It was but after the downfall of the Empire that Latin also became a *lingua franca*, as we shall see later on. Now, if we ask for the *causes* which made Greek the *lingua franca* of so vast a territory, there are, I believe, three. On the one hand it was, of course, the spiritual superiority of the Greek Nation; the incomparable excellence and richness of a literature which has been giving life, like a sun, up to our present time, and to which Roman literature even in its golden age could compare but like the borrowed splendour of a moon. But, on the other hand, it was no doubt the language itself with its copious vocabulary and its marvellous agility and flexibility so curiously contrasting to the stiffness of Latin, so perfectly capable of expressing, with as much precision as elegant ease, every shade of an idea, that the German Eduard von Hartmann declared that this was the one language worthy of being introduced as the common language of philosophers. And finally, though this is of course a secondary reason, certain qualities of the Greek character, such as the cosmopolitan feature, seem to have favoured the spreading of the language.

A second and more modern instance of this class is *Malay*. Hardly three millions, in Sumatra

and Malakka, speak it as their mother tongue, but as a general medium of communication it is spread over an area larger than India. From Sumatra, its cradle, a portion of the people headed by an Indian Prince went to the peninsula Malakka and founded Singapur in 1160 and a century later Malakka. This Malakka State became soon the political and ethnical centre of the Malay nation, and it was from it, not from Sumatra, that the Malays spread over the whole archipelago, everywhere mixing with the aborigines and making them accept their language as the common vehicle of business life. Unlike the Greek, the Malay did not come as 'the bearer of some ancient culture—his literature being poor and little original—yet one thing he did bring, namely, the maritime trade, and this was sufficient to recommend his language.' For the latter abounded in those nautical and commercial terms which were more or less absent in the other languages, and it was very simple both phonetically and grammatically. There are no real double-consonants in Malay, and the whole of its grammar can be learnt within one or two hours. No wonder that neither the Mahomedan nor the European conquests have been able to turn it out, but only to enrich its vocabulary. Now-a-days it is the accepted medium of communication between natives of all kinds as well as between Europeans, Chinese, and natives, nay, occasionally even between Europeans of different nations who happen to meet in the Malay archipelago, and it is spoken as well as written and printed.

You may further think of *Arabic* which is the common language for millions of Mahomedans in two Continents; or of *Swahili*, the *lingua franca* of East Africa; also of *Spanish* which has become a link between the Indian tribes of Western South America.

Turning hence to the *second class of lingua franca*, the characteristic of which is the more or

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less natural amalgamating of two equally strong languages, the instance at hand is *Urdû*.

Urdû or *Hindûstânî*—the two are sometimes distinguished as a more and a less Persianized Western Hindi—is said to have originated at Delhi in the *bâzâr* of the army, after the introduction of the latter into the city, under Amîr Tîmûr. Up to that time the conquerors had retained their Persian, and the conquered their Hindi. Now a process of amalgamation began, mainly through the Hindûs who entered the army, and it went on and spread, particularly under Akbar, until the language was consolidated at about the time of Shah Jâhân. The result obtained was a language with an Aryan grammar and a predominantly Perso-Arabic vocabulary the acquisition of which is so easy that even such a bad linguist as the Englishman is known to be, does learn it within a comparatively short time.

To this class belongs also *English* which originated as a *lingua franca* between the French-speaking Normans and the Anglo-Saxons in a way closely analogous to the origin of *Urdû*. In both the cases the conquerors furnished only a very large portion of the vocabulary, while the conquered gave the grammar. In fact, three-fourths of the Anglo-Saxon vocabulary have perished, and even into the grammar some Romance constructions have crept.

And something similar happened in *Brazil* where the so-called *Lingua Geral*, i. e., 'General Language', spread over the whole vast empire, because the Jesuits who started it, were far-sighted enough to base it on a native grammar, viz., that of the language of the Guarânîs, one of the larger Indian tribes of Southern Brazil. This case is remarkable because of the huge area concerned, Brazil being about twice as big as India; and because of the composition of the population one-eleventh only of which consists of aborigines, while four-elevenths are white people, and the remainder mixed blood and negroes.

Our *third and last class of lingua franca* embraces the *artificial languages*, i. e., those languages which cannot claim being or having been the native tongue of anybody; and it has naturally two sub-divisions corresponding to the two classes already described.

Here I must first speak of *Medieval Latin*.

The legitimate outcome of Classical Latin are, as you all know, the so-called Romance languages, and the appearing of the latter goes, of course, hand in hand with the dying out of Latin as a popular language. Latin, however, did not die out entirely. A spark of it was artificially kept alive by the bellows of the Catholic Church in which Latin had taken the place of a sacred language, and the spark became a flame again, though of a new colour, in the proportion in which Christianity spread and all education passed into the hands of the monks, so that at last this ecclesiastical Latin was 'familiar to all who had even the elements of education throughout Western Europe.' That means: not only was Latin 'universally retained in the services of the Church', but it had also become the conversational *lingua franca* of the educated and, 'as the Clergy supplied the Secretaries and often the Ministers of State in every Court in Western Europe, the language of diplomacy and public business.' And as such it continued throughout the Middle Ages up to the Reformation and longer, but in the time from the tenth to the thirteenth century it became quite barbarous, and though in the following time it improved a little through the revival of Classical studies, the Sixteenth Century saw the significative case of an eminent Italian scholar with all his school refusing to speak any longer in Latin, for fear that the necessities of daily conversation would spoil their written style, others going even so far, for a similar reason, as to always recite the breviary in Greek instead of Latin. And now also the various nation-

al literatures began to develop, and so, during the Seventeenth Century, 'Latin came to be more and more merely the language of the learned.' Even 'the use of Latin in diplomacy died out towards the end of the Seventeenth Century.' Only the German Empire 'insisted still long after this that all negotiations with it should be conducted in Latin', and in Hungary it was but in 1925 'that Latin was for the first time displaced by Magyar in the debates of the Diet.' And, let me add here, though this does no longer concern the *lingua franca*, in the very youngest time even the academical use of Latin has nearly died out. Formerly, every academical dissertation had to be written in Latin; then the use of Latin became confined to dissertations dealing with Greek, Latin, or Oriental subjects; until at last the Orientalists too were liberated from it. But in two or three German Universities the rule still existed until a few years ago that a dissertation on Oriental subjects (including Sanskrit and Indian antiquity) could not be accepted, unless it was written in Latin; and in one Austrian University, at least, viz., Innsbruck, a good many lectures destined for Catholic students are still now regularly delivered in Latin.

The story of Latin, however, is not yet quite finished even here. We have still left untouched one interesting field, namely, the attempts to revive Latin as a universal language by systematically simplifying it.

The mediæval *lingua franca* was also a simplified Latin. But there the simplification was an arbitrary and unintended one, so that most people speaking it were under the delusion that the ancient Romans had spoken as they did. Now, when it had become evident that neither classical nor mediæval Latin could be any longer expected to become the international language, and yet the feeling remained that there ought to be an international language and that the latter

could be none else than Latin, a few attempts were made at inventing a new and easier kind of Latin.

Perhaps the most interesting and ingenious one of these projects is the so called *Kosmos* of Eugène Lauda, an eminent French philologist. Lauda accepts the vocables of Classical Latin just as they are, without even changing their orthography, but he nearly completely removes the whole complicated inflection of both nouns and verbs, and that by taking refuge in Sanskrit and Greek, or rather in the Indo-Germanic mother-tongue which comparative philology has succeeded to reconstruct in its principal features. In '*Kosmos*' the nouns are no longer inflected at all but simply combined with the various case-forms of a prefix-article derived from the stem *ta* of Sanskrit तद्. E.g., Sanskrit जनः or स जनः would be in '*Kosmos*' *to homo*, (तं) जन् *tan homo*, (तेषां) जनां *tios homo*, etc., there being only four cases and two numbers, as in the modern Romance languages. With the verb, the tenses and moods are expressed by the final vowel of the base, while the personal terminations are throughout the active: *-mi*, *-si*, *-ti* for the singular, and *-mis*, *-sis*, *-tis* for the plural; and in the passive: *-mai*, *-sai*, *-tai*, and *-mais*, *-sais*, *-tais*. E.g., *am-o mi* 'I love,' *am-u-mi* 'I loved,' *am-a-mi* 'I shall love,' *am-o-mai*, *I am loved*, etc., etc.

The '*Kosmos*' of Lauda, though admired, was never accepted by any large number of people, and no better fate had the other attempts of this kind, with but one exception, viz., that of Dr. Zamenhof's '*Esperanto*' which is just now spreading with great rapidity all over the Western World and might very well become the fortunate successor of Mediæval Latin.

Esperanto is derived from some modern European, especially the Romance languages rather than from Latin, and doubtless it is this advantage together with the unique simplicity of its voca-

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bulary which have secured its success. In 'Esperanto' the noun is inflected, but in a very convenient way, while the verb is not inflected, the personal terminations of 'Kosmos' being here replaced by the prefixed personal pronouns. The most seductive side of Esperanto, however, is the extensive use it makes of the principle of derivation, its dictionary consisting of but 900 primary stems from which all the remaining words can be easily derived by anybody who knows the handful of rules prescribed for such derivation. *E.g.*, *frato* 'brother'—*fratino* 'sister'; *patro* 'father'—*patrino* 'mother'; *arbo* 'tree'—*arbaro* 'forest'; *homo* 'human being'—*homaro* 'mankind'; *mola* 'soft', *molega* 'very soft', *molta* 'fairly soft', *moligi* 'to make soft', *moligi* 'to become soft', *moleco* 'softness', *molajo* 'a soft thing'; etc., etc.

Finally, I have still to mention those attempts at a universal language which, sticking to the ideal of true universality, propose to construct a *lingua franca* on a still broader basis than that of the Romance and even the Aryan languages, such as Schleyer's '*Iolapük*' about which there was so much noise towards the end of the past century; and, last of all, though chronologically they are the very first, the so-called *philosophical*, i. e., purely invented languages of Bishop Wilkinson, Abbot Sotos Ochando, and others. A description of this class is not necessary for our purpose. For, like Kosmos, all these projects have completely failed.

II.

We are now prepared to enter upon our subject, the *lingua franca* of future India. What kind of language will it be? Let us successively discuss the possibilities in the order of our three classes.

In *Class I.* we had to do with the victory of one of the existing languages over the others, the instances alleged being Greek, Malay, Arabic, etc.

Here it is at once evident that no purely Dravidian language will ever attain to a similar position. For a Dravidian vocabulary will al-

ways be rejected by the larger part of India, not to speak of other reasons. If any language of class I. is to be generally accepted all over India, it can only be an Aryan language, and only one of three, as seems to me, viz., Marāṭhi, Hindi, or Bengālī. For each of them this position has, indeed, been claimed, but for none with better right than for *Hindi*. Hindi is the tongue of that very 'Middle-Land' or Madhyadesa which has been the focus of Hinduism for centuries and centuries, and it is spread over a larger area than the mentioned dialects, though judged by the number of people who speak it as their mother-tongue, it comes after Bengālī. Hindi, further, has apparently a closer relationship to Sanskrit than any of the other vernaculars, and it is a pretty easy and pleasant language. Notwithstanding all this, I find it difficult to believe in the victory of Hindi, and that for a historical reason. All the cases of our class distinctly show that the victory of a language is always somehow conditioned by the abilities of the nation who speaks it. Therefore, if Hindi is to conquer, the people of Madhyadesa will have first to be acknowledged as the leading nation of Bharatavarsa,—what is not likely to happen very soon.

But what about *English*? Though not of Indian origin, it is an Aryan tongue, and that the most widely spread of the world. Could not the Hindūs adopt it as their *lingua franca*? or rather, will they not in course of time be forced to adopt it? This is very improbable, for two reasons. Firstly, because it would mean that the Hindūs have resolved to renounce their nationality, and that they are not likely to ever do. Secondly, because the English language, easy though it be to Europeans, is by no means easy to the Hindūs tongue nor pleasant to his ear nor appropriate to his way of thinking.

Then perhaps *Urdu* will do? Let me tell you that Urdu is the very expression of the pitiable

state into which India has sunk. Its adoption will surely help you to degenerate quicker, but not to raise your nation. Nor is this the only reason telling against Urdú. We have seen that where two languages amalgamate to form a *lingua franca*, they are the two languages prevailing in the country. Hindústání was and may still be all right for a *portion* of India with a Semitic influence; for the *whole* of India a different mixture is required. The language wanted here, provided a language of class II. is to be given the crown, must consist of Aryan and Dravidian elements, and, the Aryans being the conquerors, the Dravidians the conquered, as it is indisputably shown by the history of culture, the grammar would be expected to be a Dravidian, and the vocabulary an Aryan one. Now, does there exist any language in India which fulfils these conditions? None, of course, which fulfils them perfectly, but there is at least one which very nearly does so, viz., *Telugu*. Telugu is a Dravidian language in the wider sense but though its grammar is Dravidian, in the vocabulary the Sanskrit element outweighs the Dravidian one. This is exactly what we want. Add to it that Telugu is the numerically strongest of the Dravidian languages, being spoken by about twenty millions; that it is not very difficult to learn and so melodious that it has been called the Italian of India; and, last not least, that the Telugu country lies just in the middle between the remaining Dravidian and the Aryan part of India—and you will admit that Telugu, perhaps a Telugu with a still more Sanskritized vocabulary and a simplified grammar, has more chances of becoming the future *lingua franca* of India than any other Indian vernacular. Yet, when we come to the question how to introduce this All-Indian Telugu, the same difficulties have to be faced which would arise with the introduction of Hindi or any other living Indian language. Perhaps they are not insuperable in the present exception-

ally favourable case. But this is a problem the solution of which I would rather leave to those who are for some reason unable to accept the proposal I am going to make with reference to Class III.

By Class III. we agreed to understand the artificial languages. In the West all of them have failed, as we saw, with the one exception of Esperanto which is really spoken and written now by a widely spread and daily growing community. But what about the East? Is Esperanto likely to become the general medium of communication in India or China? I need hardly answer this question. Esperanto is based on a language or languages, with which neither China nor India has any palpable connection. But might not an Indian Esperanto be created out of the modern Aryan vernaculars? That is, of course, quite possible—though the copy will certainly be less simple than the original—but I do not see the necessity of such an invention. Why depart from reality to indulge in fanciful fabrications, as long as we are not obliged to do so? It was the failure of Latin that caused the invention of Esperanto and its less fortunate predecessors. But are we entitled to assume that Sanskrit in a similar position would likewise fail? I do not think so. Latin is such a concise, economical language that any attempt to simplify it must inevitably end in mutilation. But with Sanskrit the case is quite different. Sanskrit, being the richest of all languages, can be reduced, without being spoiled, to the degree of simplicity required by a *lingua franca*. Let me show to you, how.

III.

The two principal difficulties of Sanskrit are the richness of (1) its vocabulary, and (2) its inflection. Now my proposal is simply this: to remove the richness by the richness. What that means, you will presently understand.

To begin with the vocabulary, all the superfluous synonyms have to be dispensed with, one word

only being retained for every idea, and that the most simple or most frequent one of those which will still be admissible after the simplification of the inflection to be dealt with hereafter. The synonyms are a ballast of the language useful to none except the poets. They may continue in the Sanskrit of the learned; in Simplified Sanskrit there is no room for them. Instead of saying the one time चक्षुस् another time नेत्रं, again another time. होचने, or नयने, etc., we shall in Simplified Sanskrit say always नेत्रं only—just as in English, German, French, and many other languages no more than one word is used to express the idea 'eye.' The word चक्षुस् will continue in one or two compounds like चक्षुरिन्द्रियं, but the remaining words denoting 'eye' may be completely spared. The word 'sun' has nearly one hundred synonyms. What in the world can a practical language do with them? Let us keep सूर्य and bid farewell to the rest. And so with the verbs. We shall, in Simplified Sanskrit, say always मक्षयति only, and no longer अस्ति, अस्मति, हारति, प्रसति, जक्षति, and I do not know what. But, of course, the selection has to be performed with the utmost precaution and delicacy, because words have their shades and very often a vocable which might be spared for most of its meanings, has one meaning peculiar to it for which it must be kept. However, in this respect, we must not be pedantic either. A good many shades can be spared too, and, if necessary, paraphrased—just as in English we could always somehow manage with the word 'blame', e. g., instead of using 'censure', 'reprove', 'reproach', 'reprimand', 'reprehend'.

So the vocabulary of Simplified Sanskrit, will consist of such a limited number of words that every body can acquire what he wants of it in a comparatively short time.

And no less convenient will be the simplicity

of its inflection, if compared with Classical Sanskrit.

Sanskrit, like all Indo-Germanic languages, has two kinds of inflection: a noun inflection and a verbal inflection called, respectively, declension and conjugation. I propose to speak of declension first.

A fairly exhaustive examination of the dictionary has convinced me that the following classes of nouns and adjectives may be altogether dispensed with in Simplified Sanskrit:

1. The masculine and neuter stems in short i (इ);
2. The stems in short u (उ);
3. The radical stems in long a (आ), long i (ई), and long u (ऊ), such as जा 'progeny', धि 'thought', भू, 'earth';
4. The stems ending in diphthongs, except गो 'cow'.
5. The derivative stems in long u (ऊ) like वयू 'woman'.
6. The nouns of relationship in ar (अर्, क);
7. All stems ending in consonants, except those in at (अत्); those in in (इत्); seven neuters in an, (अन) viz., कर्मन्, चर्मन्, जग्मन्, पश्वन्, पर्वन्, वृक्षन्, भस्मन्; further the word आत्मन्, the adjective महत्, and perhaps पद् and विद् in चतुष्पद् महाविद्, etc.

These eliminations en masse are possible for the simple reason that all the words belonging to these rejected classes have synonyms in the remaining classes, i.e., in those classes which are retained in Simplified Sanskrit, viz:

1. Masculines and neuters in short a (अ);
2. Feminines in long a (आ), long i (ई) and short i (इ), with more than one syllable.
3. Nouns of action in tar, tri (तर्, त्री).
4. Those consonantal stems already mentioned as exceptions to No. 6 above.

E. G.—अग्निः we replace by अनलः; वारि by जलं; विधिः by विधानं, संस्कारः, रीतिः, etc.; अग्निः, शत्रुः, रिपुः, etc., by वैरी; मुमुक्षुः by मोक्षपरः; जाः by संतानः; धोः by चित्तं, भक्तिः, etc.; भूः by पृथिवी; नौः by तरिका; वयुः by नारि; पिता by जनकः; आशीः by आशीर्वादः; दिक् by दिशा; मास् by मातः; प्रत्यङ् by प्रतीचीनः; मनः by चित्तं; यजुः by यजुर्वेदः and यजुर्मन्त्रः; राजा by नृपः; मूर्धा by शीर्षं and अग्रं; गरीयान् by गहतरः; यवीयान् by वयोऽधरः; etc., etc.

To this I have still to add a few remarks on several classes and cases, in order to complete the above and clear away certain doubts.

The feminines in short *i* (इ) could not possibly be dispensed with, because of the frequency of the abstract nouns in *ti* (ति) and for other reasons; but the masculine in *i* may and should be abolished—should, because the co-existing of a feminine and masculine *i* declension is intolerable in a *lingua franca*. And of the words in short *u* (उ) the feminine too is dispensable.

Now there is this difficulty. There are about fifty masculine names ending in short *i*, and nearly as many ending in short *u*. How to dispose of them?

After due consideration I have found the following expedient to be the best.

Only a few of the names in question are of fairly frequent occurrence, and these we can without difficulty replace by a synonym or a paraphrase by saying, e. g., सिन्धुतटो instead of सिन्धुः, नमुदेवताः instead of वनवः, मुकुन्दः instead of विष्णुः and हरिः, केतुप्रदः instead of केतुः, परमेश्वरो instead of प्रजापतिः, अग्निदेवः instead of अग्निः, etc.

As to the remaining majority, it belongs to mythology and history and is thus excluded from daily use, so that we may in this case admit the following exception to our rules on short *i* and *u* stems: 'Masculine *i* and *u* stems occur in names only, and they are inflected in the singular only and according to the following models:

- (1) निमिः, निमिम, निमिना, निमये, निमेः, निमौ, निमिः;
 - (2) रघुः, रघुम्, रघुना, रघवे, रघोः, रघौ, रघोः;
- the dual and plural being paraphrased, in the very rare cases of their occurrence, by निमिद्वयं, रघवाद्वयः, मनुजनकाः, etc.,

An analogous exception we may eventually state for the names ending in *as* (अस्), like पुरुरवस्; and a third one for those in *an* (अन्) like अश्वत्थामन्, while सुदर्भन्, etc., may be declared to follow आत्मान्.

In a very small number of isolated cases no proper synonym seems to be available, the paraphrasing too offering some difficulties. Here we may, as a rule, resort to the suffix *la* (ल) by means of which a legal equivalent can be made from almost any given noun or adjective of the Sanskrit language. So we shall not only say स्नायुक्तः instead of स्नायुः, but also अस्त्रियुक्तः instead of अस्त्रिय, वयुक्तः instead of वयुः, भूका for भूः, etc., etc. For गालः and ग्रीहिः we may get a compensation by widening a little the meaning of कलमः, or we may form दालियुक्तः or some such word. Another difficult word is अन्ननिः for which, however, अन्ननिरुः might do, if no better equivalent be invented.

The suffix *la* (ल) may be also used with the masculine *Bahuvrithis* in short *i* unacceptable otherwise. But तीक्ष्णबुद्धिः and the like (compare अस्त्रियुक्तः, इन्द्रार्द्धः, etc.) may be also avoided, of course, by प्रदीपप्रभु, मुखममर्दिन्, विवेचन, etc.

Of the *pronouns*, perhaps अहो and certainly एन may be abolished, while with the *numerals* no remarkable elimination is possible.

The table of declension, then, apart from the pronouns and numerals, which have to be learned separately, and the exceptions mentioned above would look thus in Simplified Sanskrit:

TABLE OF DECLENSION

1 FEMININES

| | | | | | | | |
|-------------|----------------------------|----------------------------------|--------|---------|----------------|--------|----------------|
| <i>Sing</i> | कप्-आ, -आम्, | -अया, | -अयि, | -आया , | -आया , | आयाम्, | ए |
| | नद् ई, -ईम्, | या, | यै | -या , | -या , | -याम्, | इ |
| | गत इ, -ईम्, | " | " | " | " | " | -ए |
| <i>Plu</i> | कप्-आ, -आ', | आमि , | आम्य , | -आभ्य', | आनाम, | आसु, | आ |
| | नद् य, ई, | ईमि , | ईम्य , | -ईभ्य', | ईनाम, | ईषु, | य |
| | गत-अय, " | इमि', | इम्य', | इभ्य , | " | इषु, | अय |
| <i>Du</i> | कप् ए, नद् यौ, गत ई, | आभ्याम्, ईभ्याम्, इभ्याम्, | | | -अयो , यो , | | -ए -यौ ई |

2 MASCULINES

| | | | | | | | |
|-------------|---|---------------------------------|----------|---------|-----------------------|---------|----------------------|
| <i>Sing</i> | देव् आ, -अम्, | -एन, | -आय, | आत, | -अस्य, | ए, | -अ |
| | धन् ई, -इनम्, | -इना, | इने, | इन | इन , | इनि, | -इन |
| | धीम् आन, | -अन्तम्, | अता | अते, | अत , | -अति, | अन |
| | चर्-अन, | " | " | " | " | " | " |
| | कर् ता | तारम्, | त्रा, | त्रे, | -तु , | -तगि , | -तर् |
| <i>Plu</i> | देव आ , | -आन, | -ऐ, | एभ्य', | एभ्य , | -आनाम | -एषु, आः |
| | धन्-इन , | -इन , | इमि , | इभ्य', | -इभ्य', | -इनाम, | -इषु, -इन |
| | धीम् अन्त , | -अत', | -अद्रि , | अस्य , | -अस्य , | -अताम, | असु, -अन्त , |
| | चर्-अन्त | " | " | " | " | " | " |
| | कर्-तार , | -तुन, | -तमि., | -तभ्य', | तृणाम, | -तभ्य , | -तषु, -तार |
| <i>Du.</i> | देव-औ धन्-इनौ धीम्-अन्तौ चर् " | -आभ्याम् -इभ्याम् अभ्याम् | | | -अयोः -इने -अते | | -औ -इनौ -अन्तौ |
| | कर्-तारौ | -तभ्याम् | | | -त्रौ | | -तारौ |

3 NEUTERS

| | | | | | | | | | |
|--------------------|-----|-------------|-------|----------|---------|---------|---|-------|-----|
| Nom, Acc, } Voc | } २ | पल्-अम् ; | Plu | आनि, | Du, | ए | } Remaining cases like masculine (दय ,) etc , | | |
| | | धन इ ; | | -ईनि , | | इनी | | | |
| | | धीम् अन्त ; | | अन्ति , | | -अती | | | |
| | | चर् अत ; | | " | | -अन्ती | | | |
| Sing | | जन्म-अ, | -अ, | -अना, | -अने, | धन , | -अन , | -अनि, | -अ |
| Plu | | " -आनि, | आनि, | -अभि , | -अभ्य , | -अभ्य , | -अनाम, | -असु, | आनि |
| Du | | " -अनी, | -अनी, | -अभ्याम् | | -अनौ | | -अनी | |

We now proceed to the *conjugation*.

Here, as with the nouns, the simplification of the vocabulary has to keep within certain limits. The latter are given by the *reduction of the ten classes of the present-system to four*, namely, the three a-classes (bhū-class, tud-class, div-class) and the tenth class (cur-class). The verbs exclusively belonging to the other six classes are not very numerous and can all be substituted by synonyms. This, however, does not mean that the roots in question have to be completely removed. They are unacceptable in the present-system; in the other systems they may, if necessary, be retained, just as the root गम् is in the present-system replaced by पश्य , or as in English we say 'go,' 'gone,' but 'went.'

Thus in the case of the root क्री 'buy' we may go on saying क्रेयति , क्रीत , क्रेतुम् , क्रायते , but for the present-system we shall introduce पश्यते , or rather the *Parasmaipada पश्यति*.

In a good many cases, however, the root in question may be renounced *altogether* without any disadvantage. We gain nothing by retaining any form of मुष् 'steal' instead of or along with the more usual one of चुर , or in substituting any form of अग्र (अग्रोति) for the one of गम्+आग्रि , or of वृ (वीति) for शंस , पा (पाति) for रच् , लृ (लुनाति) for कृत् (कृन्ति), etc.

Needless to say that of verbs belonging to more than one present class, only one present stem can be retained. So of माहि , माजिति , and मृजति we keep माजिति only, because मृजति is rare and माहि unacceptable.

Another very considerable simplification of the present system will be possible, if we agree, as, I think, we cannot help doing, to *admit Epic, and, if desirable, even Vedic forms*. The rules of Pāṇini are ignored in many passages of the *Mahābhārata*, and yet, who dares to say that *Sri-Vyāsa* did not know Sanskrit! Why, then, should we refrain from introducing Epic forms where they are convenient for our *lingua franca* which by its nature ought to be more akin to the unaffected, simple pre-Pāṇinian language than to Classical Sanskrit?

The advantage we gain by admitting Epic and, occasionally, Vedic forms, is a double one.

Firstly, it spares us the inconvenience of substituting less common equivalents for some very frequent presents, like पृहति , करोति , इषाति . For these we shall say पृहति , करति , इषति .

Secondly, it enables us to *turn out the whole Ātmanepada*. In doing so, we merely complete a

process the beginnings of which are older than the Vedas. The double system of active and middle forms, *Parasmaipada* and *Ātmanepada*, was all right as long as it really did express the antithesis of transitive and reflexive meaning. But no stage of the language is known in which this condition was strictly fulfilled. Already in the Vedic time the distinction of meaning was in no small measure blurred; in the Epics it is dying out before our eyes, and in the modern *Āryan* vernaculars the *Ātmanepada* has ceased to exist. In the language of the Epics almost every verb is both *Parasmaipada* and *Ātmanepada*, but the meaning of both is the same, either transitive or reflexive or both, in the majority of cases. Along with स्रमते , पद्यते , मन्यते , भासते , रमते , वन्दते , लभते , वर्तते , वर्धते , सेवते , etc., we have स्रमति , पद्यति , मन्यति , भासति , रमति , वन्दति , लभति , वर्तति , वर्धति , सेवति , etc. I now propose to stick to these *Parasmaipadas* forbidden in Classical Sanskrit, and drop the corresponding *Ātmanepadas*. This would, indeed, liberate us from the whole *Ātmanepada*, because all the roots to be retained in Simplified Sanskrit are among those which occur as *Parasmaipada* in the Epic language. Even म्रियति , लीयति , and श्रयति (for शेते) are used in the latter, but in these cases we may, I think, retain म्रियते , लीयते and श्रयते , by declaring them to be exceptions, namely, passives with a reflexive meaning or actives with a passive inflection, and the same we might even do with a few other verbs which are very frequent in the *Ātmanepadas*, such as लभते , वर्तते , वर्धते . For म्रियते possibly the Vedic मरति is to be preferred.

So much about the present-system. With the remaining systems short process can be made.

To have besides the imperfect *two tense-systems* indicating past time is, of course, an impossibility in a practical language. This is sufficiently proved by the history of the earlier *Prākṛite*, not to speak of other languages. The system of the *worist* as well as that of the *perfect* have to be given up entirely. Then we shall still have (besides the present with स्म) *three* ways for expressing the preterite, viz., (1) the imperfect, (2) the past active participle in *tant*, *navant* (तन्वन् , नवन्वन्), and (3) the past passive participle. E.g., 'I went,' or 'I have gone' we may either expressly अगच्छाम् , or by गतवानहम् , or by गतं मयः .

The following forms have also to be removed as superfluous: the periphrastic future and perfect, the desiderative, the intensive, the precativ or benedictive, and the absolutive in *am* (अम्).

Then all what remains of tenses, modes, and other verbal forms is the following:

TABLE OF CONJUGATION.

A.—Simple Verb.

1. PRESENT.

Active: मुञ्-आमि, -असि, -अति; -आवः, -अयः, -अतः; -आनः, -अय, -अन्ति.

Passive: मुच्य-ए, -असे, -अते; -आवहे, -एये, -एते; -आमहे, -अध्वे, -अन्ते.

2. OPTATIVE.

Active: मुञ्-एयम्, -एः, -एत; -एव, -एतम्, -एताम्; -एम, -एत, -एयुः.

Passive: मुच्य-एय, -एयाः, -एत; -एवहि, -एयायाम्, -एयाताम्; -एमहि, -एध्वम्, -एयन्.

3. IMPERATIVE.

Active: मुञ्-आमि, -अ, -अतु; -आव, -अतम्, -अताम्; -आम, -अत, -अन्तु.

Passive: मुच्य-ऐ, -अस्व, -अताम्; -आवहे, -एयाम्, -एताम्; -आमहे, -अध्वम्, -अन्ताम्.

4. IMPERFECT.

Active: अमुञ्-अम्, -अः, -अत; -आव, -अतम्, -अताम्; -आम, -अत, -अनं.

Passive: अमुच्य-ए, -अयाः, -अत; -आवहि, -एयाम्, -एताम्; -आमहि, -अध्वम्, -अन्त.

5. FUTURE.

Active: मोक्ष्य-आमि }
Passive: मोक्ष्य-ए } etc., like present.

6 PARTICIPLES.

Active: मुक्-तवन्त (past); मुच्य-अन्त (present); मोक्ष्य-अन्त (future).

Passive: " -त " मुच्य-अमान " ; " -अमान "

7. GERUNDIVES.

(Passive, future :) मोक्ष्य-तव्य, मोच्य-अनीय; मोक्ष्य-य.

8. ABSOLUTIVE.

(Active, past :) मुक्-त्वा; *मुच्य य.

9. INFINITIVE.

(Indefinite :) मोक्-तुम्.

B.—Causative.

Present: मोचय-आमि, etc. (active); मोच्य-ए, etc. (passive)

Optative: " -एयम् " " -एय "

Imperative: " -आमि " " -ऐ "

Imperfect: अमोचय-अम् " अमोच्य-ए "

Future: मोचयिष्य-आमि " मोचयिष्य-ए "

Participles: मोचयि-तवन्त; मोचय-अन्त; मोचयिष्य-अन्त (active).

" -त; मोच्य-अमान; मोचयिष्य-अमान (passive).

Gerundives: मोचयि-तव्य, मोच्य-अनीय; मोच्य-य.

Absolutive: मोचयि-त्वा, *मोच्य-य.

Infinitive: मोचयि-तुम्.

} Conjugated like मुञ्-आमि, मुच्य-ए, etc.

After this model every verb of Simplified Sanskrit can be conjugated of which eight data are known, viz.,

1. The present-base.
2. The future-base.
3. The infinitive.
4. The passive-base.
5. The past passive participle.
6. The absolutive with preposition.
7. The gerundive in ya (य),
8. The causal-base.

E.g.—गच्छति, गमिष्यति, गन्तुम्, गम्यति, गत, गम्य, गमयति. Of three roots beginning with a vowel which cannot well be missed, viz., those contained in प्रेषयति, इच्छति and ईक्षते, one or two more forms of the present-system will have to be given, such as ऐच्छत्, प्रतीच्छामि, etc., (because Simplified Sanskrit has no Sandhi rules, see below), whereas अस् 'to be' is treated as an exception and learned in full. Again, two or three times the absolutive in त्वा (त्वा) must be learned in addition to the eight forms mentioned.

Now, these eight data may no doubt be formed according to certain rules, but in Simplified Sanskrit the forms themselves and not the rules should be learnt by heart. For no firm knowledge of a form is acquired as long as you have not actually formed it, and if you can learn by heart the present, preterite, and past passive participle of 220 English irregular verbs, there is no reason to believe that you could not do so with eight forms of about 200 irregular Sanskrit verbs. For this is the number to which the Sanskrit roots with any irregularity of inflection can be reduced. Besides these there would be about 50 regular verbs of which the root and meaning only need be learnt, because all of them follow the model सेवति, सेविष्यति, सेविष्यत्, सेव्यते, सेविष्य, सेव्य (abs) सेव्य (ger.), सेवयामि. And, finally, there would be the verbs of the so-called tenth class and the denominatives, both of which are conju-

gated according to the causative model of our table.

After having thus described the declension and conjugation of Simplified Sanskrit, I have to touch only two more items in order to complete my sketch of our *lingua franca*.

A complicated system of *Sandhi rules* like that of Classical Sanskrit is something quite unnatural. In Simplified Sanskrit one Sandhi rule only will have to be observed, and that is the change of the dental n (न) to the lingual n (ण). Apart from this, and, of course, from that interior Sandhi in words or forms, which is learnt with the word itself, such as occurs in दक्षयामि, मनोरय, चक्षु-रिन्द्रिय, etc., no Sandhi whatever ought to be written, though it might occasionally be spoken where it comes in a natural way. This is the practice followed in French, English, German, and, indeed, most languages.

The other item concerns the *compounds*. The abuse made with them in Classical Sanskrit is too well known to require another description. Whitney was perfectly right in calling it 'abnegating the advantages of an inflective language.' In Simplified Sanskrit compounds may be used, but they must be simple and natural.

You will now admit, I believe, that the new kind of Sanskrit the scheme of which lies before you, is an *easy language*, accessible even to persons of little linguistic capacity. A few objections, however, may still be raised, and to meet them, let me tell you, in concluding, why I believe the spreading of Simplified Sanskrit to be easily effectuated.

Our *lingua franca* being Sanskrit and not a vernacular nor a foreign idiom, it can be accepted without prejudice by all the various peoples of India. And its acceptance will be so much easier, because every Indian possesses already a certain stock of Sanskrit words, and because Sanskrit, unlike Greek and Latin, has continued

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being spoken, though not by the masses, all over India up to this day. Nor are these the only reasons for which it may justly claim to be preferred to any other language. There is another reason equally important, but of a still more positive nature. Everybody who adopts Simplified Sanskrit, is thereby necessarily brought into touch with the ancient Sanskrit literature which has ever since been the base of your culture and which must be your stronghold as long as you believe in an Indian nation. Do not object that by learning Simplified Sanskrit you do not learn Classical Sanskrit. You do. For the former is a portion of the latter, and that the most essential one. To read the classical works, you have but to supplement your knowledge of Simplified Sanskrit by learning the u-declensions, masculine and neuter i-declensions, *Ātmanepads*, perfect, aorist, etc., and that will not cost you any great efforts, because, Simplified Sanskrit being once introduced, *commentaries* or *notes* in it will be written to every work of importance, and this will make the study of the originals possible to thousands of people who are at present excluded from it. Indeed, the educational value of Simplified Sanskrit is perhaps its strongest recommendation. Being the *lingua franca* and at the same time the elementary course of Sanskrit, it will necessarily be introduced in all schools, primary and higher, as the first language to be studied besides the vernacular,* and will thus lay the foundation of a truly national education all over India. And mark, not only to your nation Simplified Sanskrit will again open the gate of wisdom and beauty, to the foreigners too it will be immensely helpful. What no other language can possibly do, Simplified Sanskrit will bring about by its uniting and educating influence: it will make

the foreigners who live in your country, understand the hidden soul of India and thus by and by bridge the deep gulf which is still gaping between you and them.

As to the time required for learning Simplified Sanskrit, it may be approximately-estimated as follows. The grammar is practically learned as soon as you have mastered our two tables and further the pronouns and the numerals. This may take one month at most, if you give half an hour to it every day. Hereafter nothing more remains to be done than to learn by heart every day one of our 190 or 200 irregular verbs with its eight leading forms, and to become acquainted at the same time, by reading, translating, and speaking, with the vocabulary, syntax, and idiomatic phrases. That means: any person with some education spending about one hour a day for the study of Simplified Sanskrit, can acquire a perfect knowledge of it within one year. But, of course, the progress may be considerably quicker, whereas in the case of schools the course would probably extend over a longer period.

And now, gentlemen, allow me to ask you not to forget that what you have heard, is not a prophecy, but a *proposal*. I have not the slightest idea of working out my *lingua franca* or having it worked out, as long as a sufficient number of votes have not guaranteed its success. My last word must therefore necessarily be the entreaty that everybody who sympathizes with my plan or has any suggestion with regard to it, would kindly communicate with me. Then after some time, further steps might be taken, mainly with regard to the vocabulary the fixation of which, in my opinion, should not be in the hand of one person, but in that of a committee composed of university men.

* English will, of course, keep its place in higher education, just as does Dutch in the Malay Archipelago.

Swadeshi and Boycott.

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I find that my article on the "Breakdown of Boycott" which appeared in the December Number of this Review, has attracted some attention and has evoked a good deal of criticism, both friendly and hostile. I am glad that none of the critics who have essayed to assail my position, has been able to point to a weak point or an unsound conclusion. Under the circumstances, I should not have deemed it necessary to write anything further on the subject, if it had not been for the fact that there has been much confusion and misunderstanding created about the nature, scope and effects of Boycott and Swadeshi. The views held about Boycott by writers on the subject, are so different that they almost touch every extreme, and my article on Boycott has therefore been attacked from various sides. One critic ignorantly questions the correctness of some of the figures I have quoted. Another, not having grasped my point, charges me, through a misunderstanding, with having suppressed a particular set of figures. A third declares that Swadeshi and Boycott are identical and should not have been distinguished from each other. A fourth says that the Indian Boycott is directed against English goods only, and figures connected with the imports of those goods alone, ought to have been taken into account. A fifth states that the Indian Boycott is a universal Boycott and as such, is levelled against goods coming from all foreign countries such as Germany, Austria, America and even Japan. A sixth class of writers make the Indian Boycott what they call an "Economic Boycott." In this chaotic condition of the common conceptions about Boycott, it has become necessary to clear the ground before we approach the question really at issue. Mr. R. K. Prabhu who has

attempted a reply in the current month's *Modern Review* concedes the whole position when he says that "Boycott as it obtains in India, is no Boycott at all in the real sense of the term." One of the grounds of those who have, from the first, been opposed to Boycott in this country, has been that an Indian Boycott, in the peculiar circumstances of the country, besides being harmful, is impracticable. If we go into the genesis of the Boycott movement in Bengal we shall find that it was based on the feeling of resentment and protest against the partition of that province. Even if we leave aside the Boycott of Bipin Babu and his disciples—a Boycott of every thing British,—as being chimerical and preached by only a handful of political visionaries, we still have many people advocating Boycott as a threat to British manufacturers and indirectly to the British people. There is the idea of touching the pocket of John Bull and thus rousing his self-interest into making him see with his own eyes what is doing in India. Boycott is no Boycott if it is not based on resentment, on a desire to retaliate, to punish. By all far-sighted people such a political Boycott in India was declared from the outset as futile in the peculiar condition of the country, political, social, religious and industrial. But in the impulse of the moment, the Bengalees, inspired by the example of China and other countries, declared a boycott of English goods, and even now writers are not wanting who point to the Turkish Boycott of Austrian goods as an illustration and also a justification of the Indian Boycott. An "Economic Boycott" as some euphemistically call the Indian movement, is only an after-thought. Such a political Boycott—and a Boycott cannot be anything but political—has very little in common with Swadeshi, which is a pious movement to start, encourage, and foster indigenous industries by all available means, with help from all quarters and calculated to improve the economic condition of the country. While Boycott is political, Swadeshi is economic; Boycott

has its life in a desire to retaliate upon and punish others, Swadeshi only seeks self-improvement; Boycott bespeaks resentment at another, Swadeshi implies love of one's country; Boycott to be successful, must at once be complete and all-absorbing which is not practicable, Swadeshi succeeds by slow but sure steps; Boycott, from its very nature, is calculated to be temporary, Swadeshi continuous; Boycott is militant, Swadeshi peaceful; Boycott has been, from the very beginning, considered as a political weapon to be used for political purposes, Swadeshi has been all along a pacific policy of self-improvement. Whether a Boycott of English, or for the matter of that, all foreign goods, is practicable or desirable, I did not and do not here care to consider. It may be beneficial in its effects as some contend, or it may not. I do not wish to say anything on either side. What I am concerned with is the fact that Swadeshi is distinct from Boycott with which it is attempted to be identified. Let there be no misunderstanding on the point. The critic in the *Modern Review* acknowledges that "the Indian Boycott though originally meant to be directed against British goods alone, is now directed against all foreign goods." It is thus only a later development that Boycott has come to be understood by some to be only an "emphasised form of Swadeshi." But the very fact that we have been speaking of Swadeshi and Boycott as two distinct things not only in Bengal but in all parts of India, and that two distinct resolutions on these two movements have been insisted on in all Meetings and Conferences, goes to show that a clear distinction has always been made and recognised between the two. If it were not so, the fuss made over the famous "four resolutions" would have had no meaning and the row that has been kicked up because the Madras Congress gave the Boycott Resolution the go-bye would be inexplicable. The very wording of the Congress Resolution about Boycott clearly shows that that

body understood it to be a protest against the partition of Bengal—nothing more and that it was calculated to have no economic significance.

The Swadeshi movement being thus distinct from the Boycott propaganda, on account of the nature, the scope and the motives with which the two are conducted, the success of one is quite compatible with the failure of the other, and one need not be horrified if it is said that while Swadeshi is making fair progress, Boycott has broken down. Some writers point to the larger production of Indian cloth as an argument to prove that Boycott has succeeded. They might as well assign the Indian Boycott as a cause of the acquisition of a Parliament by the Turks! When we boycott a nation or nations, we must have nothing to do with them and their goods. An as far-as-possible Boycott is no Boycott at all. It is a mere self-deception. It is after three years that Boycotters have come to realise this, and they are now trying to hide themselves behind Swadeshi saying that their Boycott is only Swadeshi emphasised. There are indeed many people who see in Boycott only another form of Swadeshi and who do not appreciate the difference between the two movements. Such people will, I hope, grasp the situation by the light of the explanation I have given above. They will please note that the breakdown of Boycott does not involve any loss to the cause of Swadeshi, which is steadily making progress on its own lines. The "Praja Bandhu" of Ahmedabad would not have thought of criticising my article if he had realised that though I spoke of the breakdown of Boycott, I had nothing but praise for its views about Swadeshi which I thoroughly endorse. I wish to emphasise my view that Swadeshi contains everything that is essential for the healthy growth of nascent industries. Swadeshiists are understood to have pledged themselves to give preference to Indian over foreign goods even at a sacrifice and to help in creating new and reviving the old industries of the land in

all ways possible. A failure of Boycott, on this view of Swadeshi, does not reflect any discredit on the latter movement.

It was in 1905 that Bengal inaugurated the Boycott of English goods as also those coming from other countries. Enthusiasts from other parts taking their cue from Bengal, followed suit and made bonfires of *belati* articles. Foreign goods were anathematized and a regular crusade was carried on against them. How are we to estimate the effect of this Boycott? Certainly not by the increased production of Swadeshi articles such as cloth. If the movement against the use of foreign articles has succeeded, the imports of those articles ought to decrease. If, on the contrary, these imports show a tendency towards an increase, the movement has, we may conclude, utterly collapsed. A boycott of foreign goods practically amounts to a high and prohibitive import duty on such goods coming into the country and the only way to judge how far such a preventive duty has been successful is to see whether or not the imports have fallen off. If these imports of the duty-prohibited or boycotted goods go on increasing for three successive years, it is a conclusive proof that the duty or the Boycott has been an utter failure. I have, in my last article quoted the figures of thirteen articles of import against which the Indian Boycott was specially directed, and shown that no impression whatsoever has been made upon them. The impositions of Boycott could repel the tide of foreign imports no better than did the commands of the flattered King drive back the waves of the sea from the foot of his throne. It is futile to point to the increase in the number of Indian Cotton Mills and the larger production of cloth in them as a proof of the potency of Boycott. It is the triumph of Swadeshi, in which prince and pauper, Government and people, individuals and industries have been working in co-operation. Swadeshi will go on making progress, though the Boycott has collapse-

ed. Now that the futility of the Boycott propaganda has been brought home to its advocates will it be too much to expect that they should give up merely talking about it, as they have been so long doing? They will do well to use their pens and lungs in the cause of Swadeshi. The luxuriant growth of industries that are fast spreading in all parts of the country is the outcome of the seeds of Swadeshi that were sown in the soil many, many years ago, and had it not been for it, even the little plausibility that some see in the blatant boast of Boycott would have been impossible.

That the Governments of the various provinces have come forward to help the cause of indigenous industries is, we hope, not attributed to the Boycott agitation which has often sought to proscribe all connection with those very Governments! The Government of the United Provinces has been trying to solve the problem of sugar manufacture, the Bengal Government is moving actively in the matter of encouraging industries in various ways and they have recently addressed a letter to all Officers asking them to encourage Swadeshi articles by giving Contracts preferably for the same whenever possible. The latest step of the Madras Government is the appointment of a Committee of Experts to inquire into the possibility of establishing chemical industries in the various parts of the Presidency. The question of scientific and commercial education, it is now well-known, is engaging the serious attention of the Bombay Government. All these are steps in the right direction and every Indian ought to feel proud of the progress indicated by them.

What a genuine Swadeshi spirit can do is well illustrated by the textile industry of Bombay which was started long, long before the birth of Boycott in Bengal. The production of cotton manufactures, both yarns and piece goods, has nearly doubled within the last five years and exports of the same which stood at 14½ crores of

Rs. in 1905-06 declined to 12 crores in the next year and to 10½ crores in 1907-08. This means larger quantities were absorbed in the country, the indigenous production of China also having contributed to this result. Bombay Mills were able to clothe the Sister Provinces with their produce and the lakhs of yards of cloth that have been sent to Bengal and Madras bespeak the triumph of Swadeshi in Bombay. The industrial movement has long taken root in that Presidency, thanks to the efforts of men like the late Mr. Justice Ranade and other patriots, and the enterprise, experience, skill and capital of Bombay Mill-owners are now bearing fruit. Other places are following in the wake of Bombay and the prospect before the cotton industry is most hopeful. The spindles in Bombay looms are ten times those of Bengal and thirteen times those of Madras. Of the looms 52,436 are in Bombay, 781 in Bengal, and 3,748 in Madras. In the past ten years the number of looms has increased by about 76 per cent. against 29 per cent. for spindles. In spite of this large output the imports of cotton fabrics are going up from year to year. There was no doubt a fall in 1906-07 amounting to Rs. 1 crore and 32 lakhs from the figure of the previous year; but this was more than made up in 1907-08 when the imports rose by Rs. 6½ lakhs. We may expect a fall in these imports this year also. Perhaps there has been overproduction in Lancashire and owing to the recent famine in the United Provinces large stocks of the imported cloth are likely to be undisposed of in the godowns. Whatever the cause of this set-back, whether a larger demand for Swadeshi goods or otherwise, the figures at any rate show the vast field that lies before Indian manufacturers. The imports of cotton goods represent more than one-third of the total imports, and there is immense work to be done in occupying this field. This means solid, silent, constructive work, a true Swadeshi effort. It means the production of larger quantities of cotton of the

higher counts, which again means agricultural reform and development. We thus again come back to the real, pious Swadeshi, as opposed to the vapourings of Boycott.

The Jute Mills in Bengal are also doing yeoman's service, the exports of Jute goods having nearly doubled in the last five years, the figure for 1907-08 being Rs. 18,29,76,000 as against Rs. 9,46,92,000 for 1903-04. The production and exports of tea to foreign countries have also been increasing, the value of the latter having advanced from Rs. 8½ crores in 1903-04 to more than Rs. 9½ crores in 1906-07 and Rs. 10½ crores in 1907-08. It must be remarked here that many raw materials such as seeds, hides and skins, and cotton which we export to the value of many crores ought to be manufactured in India. The total value of the exports of these raw materials comes to about 76 crores of Rs. annually, a little less than one-half of the value of the total exports. Fortunately for us we enjoy the precious advantage of having raw materials in abundance, which manufacturing countries like England have to import from outside. We are therefore in a very happy position in the possession of these. If we apply up-to-date methods in manufacturing the raw materials in our country we shall save so much wealth that is now going out of it. We must thus start tanning and oil industries, coal mining, iron and steel industries as also silk, woollen, glass, paper and other manufactures. This is a stupendous task, one which will require years and years to accomplish. A beginning has, however, been made and the success which has been achieved in Bombay as regards the textile industry, ought to inspire us with a hope that if we persevere whole-heartedly and with a singleness of purpose in the industrial regeneration of our country, our efforts are bound to be crowned with success in the distant future. Let us have patience and let us not be carried away by the impulse of the moment into wild sentiments and

hasty actions which will only retard our progress. To think of attaining the industrial goal without the sympathy and co-operation of Government, is simply preposterous. Swadeshi, as defined before, contains all the healthy and useful elements that will ensure our attainment of industrial and economic salvation and we must, therefore, stand resolutely by that Swadeshi.

[This wholesome Swadeshi spirit is already becoming manifest in manifold ways. Everywhere new Banks and Insurance Companies are being started and they are said to have proved successful ventures. The principle of Co-operative Credit has come to be grasped and the Societies established in various parts of the country are declared to be making fair progress. A considerable amount of valuable economic work is said to have been achieved by the Imperial Institute at Dehra Dun and a variety of woods are being tried for purposes of lead pencils, match boxes, tea boxes, opium chests, tobacco pipes in Burma, the Punjab, and the United Provinces. It is not possible here to give a complete list of the mills, factories or other industrial works recently started in India. A few instances may be cited to show how the Swadeshi spirit is taking a tangible shape in the various departments of industrial activity. Thus the two new Sugar Factories in the vicinity of Cawnpore have begun regular operations and we are told Indian capitalists in Allahabad propose to erect a large refinery in that town. A Company has been formed to work the old Stewart Tannery at Agra, and small chrome tanneries are likely to be established in other towns

the U. P. Three new Weaving Schools have also been established in those provinces, besides a new glass factory, the Kasi Glass Manufacturing Company, that has been already advertised. Sugar Factories are reported from Hospet and Sholapur, Cap Manufacturing Companies on a large scale from Bombay and the Punjab, and Steam Navigation Companies from Bengal and Bombay. An Oil Mill has been started in Bombay and an Um-

brella Factory in Poona. Besides such concerns on a considerable scale, many smaller Factories and Works in connection with lead pencils and nibs, matches and soap, note-papers and envelopes, Chinaware and hemp sole-shoes, inks and polishes, bangles and perfumes, buttons and cutlery, and many other articles of every-day use, are reported to have been started in various parts of the country. An increased demand for Swadeshi *dhoties* and other kinds of cloth has given a new life to the dyeing and weaving industry in Bengal and Madras, and many families of weavers which had been out of work and fighting against destitution have once more a hopeful prospect opened out to them. The cry of Swadeshi is ringing from one end of the country to the other and there is no newspaper that does not announce from week to week a new Factory or Company or does not refer to new attempts in the direction of industrial progress. As the cause of Swadeshi will prosper, it will help a larger production of indigenous articles and will arrest the imports of those goods from foreign countries in the same proportion. As the cotton industry, both mill and handloom, is now considerably old, it is natural that the impression produced on the imports of foreign cloth should be marked. Thus Bengal has been taking smaller and smaller quantities of that imported article, and the other provinces are doing the same. And this explains the extraordinary phenomenon, incomprehensible to some, of the unexampled prosperity of Indian Cotton Mills in a year of distress, short hours and closed Mills in England. As the other nascent industries are yet only in an infant or embryonic state, it will take decades or even generations before we become self-reliant in connection with them. There are obvious limitations inherent in the physical and economic conditions of this country, and he is a bold man, indeed, who expects India to become self-sufficient in the matter of her manufactures in the near future. To be entirely independent of the supplies

of other countries should not and cannot be the ideal of any people in these times, least of all of the people of India in the backward state of their agriculture, of their knowledge, scientific, technical and commercial, and of their social and educational systems. We must carefully study the industrial possibilities of the land and concentrate our attention on certain industries which it would be profitable to develop. It is no use frittering away our energies on a variety of industries simply with the ambition of dispensing with foreign imports and becoming self-reliant in every detail. It is also unprofitable merely to pronounce a ban upon foreign articles and an Economic Boycott is an absurdity. A protection for nascent industries is certainly needed in India as it has been necessary elsewhere, "the mutterings of the priests of the shrine of free trade" notwithstanding, and such protection is amply vouchsafed by the Swadeshi movement which is gaining strength every day in this country. Let us cease to babble about Boycott, not to please the bureaucracy as some allege, but to save our energies for a better course. This would not be difficult for those who suppose that Boycott is identical with Swadeshi. Even those who think that Boycott is only Swadeshi emphasised are sure to be satisfied with the Swadeshi as above explained. People who, however, see in the Indian Boycott a means of attaining political salvation, would, indeed, have nothing short of an all-pervading Boycott, and they must be let alone. But what will those men who feel in their heart of hearts but cannot openly say, that Boycott as distinguished from Swadeshi, is unmitigated cant, do under the circumstances? The growing sentiment in favour of Swadeshi is welcome, but the responsibility of giving it a right direction lies on the shoulders of the educated people and the leaders of the land.

The Balkan States.*

BY

MR. W. F. GRAHAM, I. C. S. (*Retired.*)



OUR readers cannot have forgotten the startling, the dramatic suddenness of the announcement made by the Emperor of Austria that he had decided to annex Bosnia and Herzegovina to his ancestral dominions. Having, for political reasons, been entrusted by Europe with the care and administration of those two provinces, belonging, as they then belonged, to Turkey, he had decided to make them his own—in fact to misappropriate them. The procedure was pretty much on a par with the conduct of the trusted family banker or solicitor, who, having received into his charge scrip and shares to keep in safety, receiving the dividends, and finally to restore to the owners, has yielded to an irresistible impulse—it is always irresistible—realized the shares, converted them to his own use, and made a bolt. The only apparent difference was that the Austrian Emperor had not made a bolt. It will not have been forgotten that at first a kind of hopeless stupefaction seized on the nations, and that when that had passed off a little, almost every one who spoke on the subject declared that war must follow, that it was impossible by any means to avoid it.

The English Secretary of State for Foreign Affairs, Sir Edward Grey, was one of the very few in authority who kept their heads and were of opinion that peace could be maintained. The sequence of events since the Emperor of Austria's announcement has shown the soundness of the views of those who believed that peace could be

* A British Officer in the Balkans: the account of a journey through Dalmatia, Montenegro, Turkey in Austria, Magyarland, Bosnia and Herzegovina. By Major Percy E. Henderson, (Selim) late of the Indian Army, with 50 illustrations and a Map. (Geo. Bell and Sons, London.)

preserved. At the present moment the only danger to peace seems to be the restlessness of some of the Balkan States, the "Near East" of European Politics. To those States every now and then some unexpected event draws notice and attracts the attention of the world at large. Men wish to learn more than they already know of that congeries of countries, of the peoples who inhabit them, of the social life, manners, and habits of those peoples, and they look for books to satisfy their awakened inquisitiveness. Books dealing with that part of Europe are not many, though it is forty-six years since Miss Irby travelled in Bosnia and had her interest aroused in the matter of the education of Slavonic children. Of the books dealing with the Balkan States not a few are out of date, and though they may be interesting to read, as are most books of travel however old, the information they give is not of much value to-day.

It is, then, at an opportune moment that Major Percy E. Henderson's "A British Officer in the Balkans" has been published. This interesting book details the travels of Major Henderson (formerly well-known in the journalistic world of India as "Selim"), and his wife, through Dalmatia, Montenegro, and "Turkey in Austria," to wit Herzegovina and Bosnia. The book is admirably got up, well printed on very good paper, strongly bound in an attractive scarlet cover, and copiously illustrated with illustrations printed from photographs taken on the spot by Mrs. Henderson, who also, if we are not mistaken, contributed not a few pages to the letter press. The details, for example, of what was seen and heard in visits to certain Mahomedan Zenanas could not have been personally known to Major Henderson, and we can hardly be wrong in ascribing them to Mrs. Henderson. The minute details, too, of feminine dress in the different countries traversed could only have been noted by a lady. The book forms an admirable itinerary for any one who may wish to imitate the authors and travel

through the Balkan States, and it gives valuable hints about most of the places to which a traveller would feel inclined to go. It gives information about hotels, roads, routes, modes of locomotion, objects of interest and, in fact, everything one would wish to know. And this is not in the least given in the "guide-book" manner; the personal equation is so intimately present, that although the information given is of value to an intending or actual traveller, this book, as it ought, reads as a narrative of individual experience. Major Henderson has made the narrative of his travels attractive by giving, in addition to the geographical notes which necessarily accompany a book of land journeys, notes of many other kinds, antiquarian, ethnological, historical, linguistic, sociological, and even political, although politics are hardly ever touched upon throughout the work. In the very last chapter, however, when Major Henderson points out how the Austrian administration has encouraged local enterprise, he suggests that it "would not have been a bad thing had the administration in South Africa set the wheels of European enterprise going in our new provinces after the war", as the Austrian Government has done in Bosnia and Herzegovina. And earlier in his book he has shown that local enterprise has been fostered and supported by the Government.

It is interesting to learn that although the people who inhabit these provinces are all, or almost all, of the Slav race, and of one nationality, they have distinct names according to the religion they profess. Major Henderson tells us:—"In connection with the term 'Serb' it should be explained that religion is so much the chief question in Bosnia, and the adjacent countries peopled by the Slav race, that these are called and call themselves according to the faith they profess: 'Serbs' if they are of the Orthodox Greek Church, 'Croats' when they profess Roman Catholicism, 'Turks' if they are Moslems." He

adds that although the nationality of all is one, "difference of religion, has affected divisions among them which will keep them asunder far more effectually than any mere difference of race could ever have done."

In travelling about these different countries the travellers evidently kept their eyes open for the beauties of Nature, and the descriptions of some of the scenes they saw are written in a strain of poetical language which makes them almost the best parts of the book. The eye to discern beautiful scenery is not always mated with the power to describe it vividly in appropriate language, and when the combination is found it ought to be gratefully acknowledged by those who recognize it. To transcribe many descriptions of scenery would not be fair to the author, but we feel that we must extract at least one. Among the many reproductions of beautiful photographs in the book, one of the most beautiful is that on p. 220 to which the name "Titania's Riding Row" has been given, which the scene depicted well deserves. The following is the description given thereof:—"Soon after leaving the *Ann* the path led into one of the beautiful beech forests of Bosnia. Giant beeches stood sentinel on either side of the road and, where their serried ranks had not availed to shut the sunlight out, golden shafts of light filtered through the leaves and lay upon our path. It was a refreshing change to get into the cool shade of these beautiful trees after the heat we had experienced when passing over the bare and stony country left behind. Leaving this, our narrow path dipped a little, running through rich grass land where cows and sheep were feeding; then mounting steeply, it was lost again in forest. By the time we emerged from this second forest the sun, which had sunk very low, was dropping to rest behind the hills in a haze of yellow light." Other beautiful photographs are "Evening in a Hungarian Village" at p. 142, "Ragusa from the East" and "Sunset at Gravosa Bay," both at p. 36, and we had noted

many more, but we will mention in addition only "Sarajevo under Snow," a very beautiful view at page 268.

The archaeological or antiquarian notices are to be found in connection with the accounts given of the different places visited. One of the most interesting is that relating to the Bogumilites who were driven out of Bosnia after an agreement entered into by Stjepan Tomas, penultimate king of Bosnia and his nobles as to the future government of Bosnia and the Herzegovina, which was partly directed against "the heretic sect of the Bogumilites". Major Henderson tells us that "this foolish persecution of the Bogumilites... finally ruined Bosnia's chance of standing as a Christian Kingdom"; because "forty-thousand of them... emigrated to the Herzegovina". Their religion was a strangely mixed one and their customs in many ways seem to have been decidedly peculiar. "The religion required no churches, no baptism, no ceremony of marriage, which appears to have been a kind of contract the Bogumilite husband could repudiate at will. * * * * *

This curious religion, in fact, seems to have catered to meet the requirements of every possible convert beginning with demonology and absolution from all moral responsibilities, for its ordinary followers, rising up to the most lofty asceticism and the strict observance of the principles advocated in the Sermon on the Mount for those who stood on the higher plane. In its lower phase it appealed to the crude fancies, and ignorance of the peasant and the shepherd, and, in its higher, the lofty morality inculcated on the "perfected" or elect followers was sufficient to satisfy the most high-minded theologians." From these extracts it is possible to guess that the Bogumilites may have been an uncomfortable people to live with. But the results of their being persecuted entailed disastrous consequences on their persecutors and on

their country and are an exemplification of the truth contained in Goldsmith's lines

"a bold peasantry, their country's pride,
Which once destroyed can never be supplied."

We had marked many matters in this delightful book upon which we should have liked to comment, and many places from which we should have liked to take extracts. But we refrain. We might fill a whole number of this Review with extracts alone. That our readers may see on how many different subjects we might have aroused their interest we will name merely a few of those we had marked :—"The strange dress of the Turkish women"; "Turks" who are not Turks," that is, who are not Osmanlis by nationality though they are by religion; "tobacco-making" or rather the cutting up of tobacco for cigarettes; the extraordinary intelligence of the geese and the goose-herds; an exciting "bullfight," or rather "cowfight"; the "swear" place at Budapest; the story of Count Katzianer and the exemplary fate which befell him for his base treachery; the Catacombs of Jajce; a Government "Model Farm," which is, indeed, a model; the story of the building of the Aladza Mosque at Foca; the accounts of two different sets of dancing Dervishes; the community of Spanish Jews; the story of Hadjia Staka; the story of the building of the old Serb Church in Sarajevo, which is a repetition of the story about the acquisition of Byrsa by Queen Dido of old, and shows how history repeats itself after thousands of years; the powers of endurance of Bosnian ponies.

From this list our readers can see how varied and excellent is the feast of reading we might have laid before them, and we trust that it will lead them, or some of them to procure the book for themselves and to read it. We promise them much pleasure should they do so.

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Rice.

BY

MR. SEEDICK R. SAYANI.

THE importance of rice, whether considered as an article of export or the principal food of the bulk of the population, cannot be denied. The total amount of rice exported annually is worth 18 or 19 crores of rupees, which is about one-tenth of the total output of this cereal in India. Even this enormous output, gigantic as it is, is capable of considerable expansion. It is hardly possible to discuss within the space of an article the many directions in which improvement is possible. We shall simply, therefore, try to indicate generally some possibilities of this great agricultural industry of India.

It is scarcely necessary to point out that if improved agricultural methods can increase the output of this grain in India by five or ten per cent., the effect will be considerable. For, assuming that the export trade of rice consists of the surplus produce, it will bring in about 18 or 19 crores of rupees more into the pockets of the ryots every year. If, on the other hand, the increased output is consumed within the country, the prices of food stuffs will be lowered appreciably, bringing relief to millions of people.

The success or failure of crops depend to a great extent on the manure used, and rice is not an exception to this rule. Careful experiments carried out in America have shown that, whereas the yield per acre on unmanured lands was about 990 lbs., it was doubled with the aid of potash, acid phosphate and cotton seed meal manures; On lands where the last two manures only were used, the output was 1,320 lbs. But the use of suitable manures not only increases the output but also makes the grain heavier and hence more valuable. It has been found that the product of

well manured fields is heavier by about 4 lbs. more to the bushel than the ordinary product.

It is hardly possible to understand properly the subject of rice fertilization without knowing the chemical composition, of this grain. It is also essential to keep this in mind before employing manures, or taking any steps to prevent soil exhaustion. One thousand pounds of rice contain about 12 lbs. of nitrogen, about 1.6 lbs. of potash and 3.2 lbs. of phosphoric acid. Besides this, the same weight of rice straw contains about 7.5 lbs. of nitrogen, 4.25 lbs. of potash and 2.5 lbs. of phosphoric acid. From this basis we can calculate what the total yield per acre of rice and straw would remove the soil foods in the form of nitrogen, &c. Hence the necessary quantity of manures could be estimated scientifically, provided we also take into consideration the use made of the straw. If the straw is used as a food for the cattle on the farm and returned to the soil in the form of farmyard manure, a correspondingly lesser quantity of chemical manures would be required.

The second point to be considered is the proportion of straw to the rice. Careful observations have shown that the amount per every 100 lbs. of rice varies from 150 to 250 lbs. This, of course, depends on the height at which it is cut. The disadvantage of having a large proportion of straw is, that it exhausts the soil, without paying a sufficient return to the cultivator. It has also been found possible to lower the proportion of husk to the grain with the help of scientific methods and improved machines. Statistics indicate that in America, during milling, about 1 lb. of husk is removed from 5 lbs. of paddy, whereas in India the corresponding figures are about 2 lbs. out of 6 lbs.

The considerations mentioned above are merely general and do not involve any highly scientific training in agriculture. But the crude methods of our cultivators, in spite of the fact that this industry is being carried on in this country from

immemorial ages, are capable of considerable improvement. An elementary knowledge of scientific agriculture, if it becomes general in India, will soon be followed by wonderful results.

So far we have discussed this question simply from the point of view of the cultivator. But rice also bulks largely in our foreign exports. In 1904-05, about forty-nine-and-a-half millions hundredweights of rice were exported, bringing in about nineteen-and-a-half crores of rupees. In 1906-07, about 39 millions of hundredweights were exported, bringing in about 18.5 crores of rupees. These figures, and similar figures of 1907-08, when the prices were high, go to show that the price of Indian rice in the foreign market varies from about 1 shilling 9 pence per bushel to 4 shillings. On the other hand, the price of American rice fluctuates between 2/6 to 4/10 per bushel. Hence attempts should also be made to obtain a better price for our product in the foreign markets. This can only be done by suiting our article to these markets. It is said that the last process to which American rice is subjected before placing on the market consists in polishing. This gives the grain a kind of pearly lustre and increases its value in the eyes of the purchaser. This process is very simple and consists of covering the grain with a thin coating of paraffin and passing soft pieces of skin over them.

Another thing to which attention should be paid is the improvement in the quality of the grain. It is well known that rice varies in quality and price enormously. A bushel of ordinary rice may be worth about one rupee, whereas the same quantity of superior rice would fetch nearly five rupees. Cultivators generally prefer to grow the inferior sort of the grain, because they largely grow it for personal consumption, rather than as an article of merchandise. Besides this, the initial cost of growing superior rice and the difficulty of finding a market for it, acts as a discouragement. The extension of the railway system and the

development of the foreign trade of the country will remove the latter difficulty, whereas the former can only be met with by mercantile farming. Unless capitalists turn their attention to scientific farming on a large scale, any considerable improvement in the agricultural industries of this country can hardly be hoped for.

Lastly, great beneficial results may follow if the recent experiments of Mr. Smith, the Deputy Director of Agriculture, Bengal, prove practically successful. His experiments indicate that it is quite possible to grow a crop of paddy in rotation with jute, in the same year. If this is practicable without the risk of rapid soil exhaustion, the output of the grain can be increased in this country enormously, and thus increase the income of the cultivator, as well as benefit the consumer, by lowering the high prices of this necessary product.

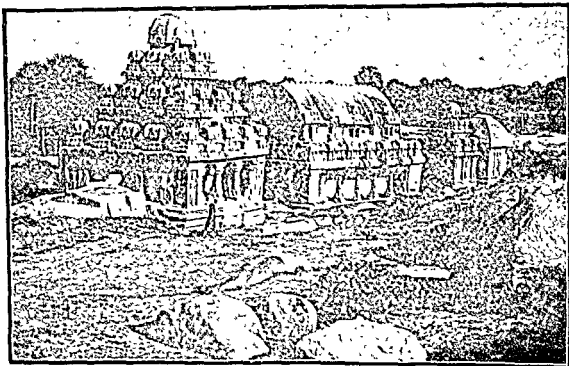
The Seven Pagodas.

BY MR. C. HAYAVADANA RAO.

THE Seven Pagodas, of which we give some photographs, are so-called because of the seven ruined temples that are prominently seen at the village of Mamallapuram about 33 miles south of Madras. Legendary accounts say that the place receives its name from Mahabali, the King who by his austerities obtained possession of the whole universe. But recent epigraphic researches show that it was an important town of the early Pallavas, one of whose kings, Mahamalla Narasimhavarmam I., cut out from the rock the oldest Rathas at it. It is from him apparently that the place takes its name of Mamallapuram, later corrupted into Mahabalipuram. He appears to have ruled about the beginning of the 7th Century A. D., a date which was independently arrived at by so great an authority on Architecture as Dr. Ferguson. The remains here are amongst the earliest known examples of

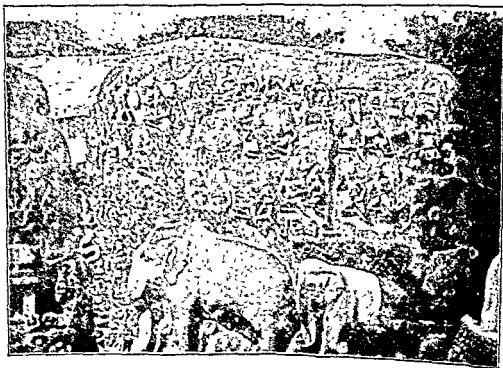
Dravidian (or South Indian) architecture. They include the Nine Rathas or isolated temples cut out of a single boulder, 13 rock-cut caves excavated at different points amongst the rocks of Mamallapuram and the adjoining village of Saluvankuppam and several structural temples, the most important of which is the shore temple long well known to mariners on the Madras Coast as a striking landmark. No. 1, is one of the four Rathas standing in a line, extending about 160 ft. north and south. These four are known popularly as the Dharma Raja, the Bhima, the Arjuna and the Draupadi Rathas, after the first three Pandava brothers and their celebrated common wife. No. 2, is an illustrative facet of the rock-cut carving to be found at the place. It well brings out the details that the reader may expect from the far-famed ruins. It is cut out on the sheer rock face, and some idea of the size may be obtained from the fact that the two large elephants measure 17 ft. by 14 ft. and 14 ft. by 11 ft. respectively. The present position of the whole remains shows that the sea has encroached on them considerably since their cutting out. Some of the shrines are, in fact, partially buried in the sea. Local tradition says that the whole of the coast from Mylapore (a suburb of Madras) to Mamallapuram was overflowed by the sea and many towns were, it is said, destroyed in the resulting catastrophes. The remains at the place have now been conserved under the Ancient Monuments Preservation Act. The Director-General of Archaeology visited it last year and orders on his suggestions for checking the encroachments of the sea have just been passed by the Madras Government. Several inscriptions have been found in the place cut out on the rock and these have yielded to the incessant labours of archaeologists in Southern India. These inscriptions show that most of the temples here were cut out by Pallava Kings whose capital appears to have been at Kanchi, the modern Conjeevaram, while Mamallapuram is known to tradition and Tamil literature as its seaport. The Saluvankuppam Temple, about 2 miles off Mamallapuram, has inscriptions on it showing that it was in olden days known as Atriranchandesvara's temple. The measures that have now been sanctioned by the Government of Madras will restore the greater portion of the remains to its former state and secure the whole from the continued scouring action of the sea.

* This brief note is intended merely to be explanatory of the letter press accompanying it.—C. H. R.



No. 1.

A BATH OR ROCK-CUT TEMPLE AT THE SEVEN PAGODAS.



George Meredith: In Memoriam.

BY

MR P SESHADRI, B A

The moon has walked but once her starry round,
 Since England mourned a gifted Master's death:
 The land now grieves anew in sorrow drowned
 To see a second son bereft of breath

Alas! The mighty mind and heart are still,
 The hand that never faltered lies at rest
 In helpless sleep the life that drank its fill
 Of Nature's Beauty bows to Death's behest

The soul that fed on Nature's glorious Spring
 As does no deer set free in forest shades,
 Or aerial bird that sails aloft, to sing
 Sweet lays o'er earth. O now he pines and fades!

How shall he leave his native woodland air
 The sparkling crystal streams and blooming
 Or cease from ranging over meadows fair
 Bedewed at morn, or fanned by gentle showers?

No more shall blossomed boughs bend o'er his head
 Or scented roses sweetly strew his path
 The streaming morn shall no more gild his bed
 Low laid in earth, and break the sleep he hath

The heavenly lawn shall nightly bloom with stars
 The canopy shall glitter over earth
 In mighty grandeur—But Darkness bars
 His sight from all this world of lovely birth

Eternal Spring and Sunshine crowned his life,
 The strength and throb of youth quickened his heart

Which ever loved the world and knew no strife
 With man—and thus he wrought his noble Art.

The snows of eighty winters left him warm,
 Basking in youthful liveliness and gay
 In spirit mirth and laughter had their charm
 When gray hair led his days along life's way

The Master's eye illumed the human heart
 And flashed its light on every secret spot
 A sage's wisdom burnished bright his Art
 Which ever roamed o'er virtue's deed and thought.

Ever in wreaths of genial smiles, he awayed
 The Comic Muse and gave her dainty fare,
 All proud and selfish lives stood out arrayed
 In naked Truth, in thin transparent air

Great God's creative beam played round his hand
 Which wrought those wondrous souls of Love
 And Beauty shedding mirth and joy, that stand
 Singing his praise, like birds that grace a bough

Who has not loved with quick yearning heart,
 His world of woodland nymphs divinely fair
 That breathe their blossomed bloom and sweetness,
 Our life aflame with rapture-kindling air?

A crater spouting light in lightning beams
 And blowing music loud as thunder's roar,
 And hurling passions deep and strong in streams
 Of fire—such was the mind his spirit bore

In Art that sets its sparkles new on life,
 Awakes the hearts of men in dreaming lands,
 And calms the lashing waves of woe and strife—
 This magic power's strength displayed his hands

With Beauty's aid he built a golden shrine
 On crystal Purity, beyond the seas
 Of worldly care and meed, with Faith divine
 Love came and dwelt therein in joyous peace

The bounds of earthly life shall no more chain
 His being sternly away his pulsing soul,
 The Universe is his, with all its train
 Of countless mighty worlds that skim or roll

No gilded dome or stately marble hall
 Need speak with gloried vaunt his honoured name,
 His Art shall stand for distant ages, call—
 In louder notes and claim the Crown of Fame.

MAY, 1909

P SESHADRI

CURRENT EVENTS.

BY RAJDUAR.

THE EUROPEAN SITUATION.

FOR the present the centre of gravity of European politics has shifted from Constantinople where the work of consolidation is proceeding without obstruction and without noise under the influence of the Young Turk party which bids fair to educe administrative order and efficiency out of the chaos of the confounded Hamidian regime. The centre of gravity is Berlin and the cytosure of all political eyes is the "Mailed Fist". The prevailing opinion is that the Turkish revolution has been of the utmost benefit to Austria, and that Austria has been able to achieve the success it has obtained in the Near East by the good-will and warm support of Germany from behind. It was felt that the Anglo-Russian *entente cordiale*, which followed the French, had practically isolated Germany on the Continent. This was to a certain extent the fact, at any rate till the overthrow of the Sultan. The occupation of Bosnia and Herzegovina, without even the hollow and formal sanction by the signatories to the Treaty of Berlin, the involuntary submission of Serbia after bluster, and the independence of Bulgaria—these have certainly altered the position of Germany. The latter has placed Austria under its gratitude, and that gratitude has now been repaid by a stronger alliance than the almost attenuated one which was palpable twelve months ago, which has enabled Germany to begin the realisation of its greatest ambition, the hegemony of Europe. Austria was allowed to play the first fiddle in the stirring events which followed at the heels of the peaceful revolution in Turkey. Having been allowed to play the trump card and win, both Prince Bulow

and Baron Aehrenthal have been acclaimed as the true diplomatic successors of Prince Bismarck. Russia, discredited after the Japanese War, was deemed negligible, at any rate, till it could restore the reputation of its big battalions and rebuild its navy; while England was hoodwinked, as usual, thanks to the incompetency of its Foreign Minister who is absurdly extolled as the very perfection of what a British Foreign Minister should be! This perfection, according to the Continental Machiavellis, consists in ever befooling the Briton and making him take a second seat in high and cunning diplomacy. Matternich has found his successor in Aehrenthal and Bismarck in Bulow. What was wanted was to seal the bond of friendship closer between the Hohenzollern and the Hapsburg.

That bond was visibly sealed *urbi et orbi*, when the aged Emperor Joseph met and warmly embraced the middle-aged Emperor William at Vienna the other day. Prior to that historical meeting, the Hohenzollern had taken care to visit King Victor Emmanuel on board the ship in the Adriatic where, of course, words breathing firm friendship were exchanged. The practice first begun of interchange of personal views on European affairs, conducive to the maintenance of peace, by King Edward has now been followed by all the Princes, Potentates and Presidents of Europe. It is the most striking feature in European politics at the opening of the Twentieth Century of which History is bound to take note and draw its own lesson for future Kings and Emperors. It yet remains to be seen whether the practice will ultimately prove to be of a beneficial character. No doubt the modern spirit of conciliation is abroad and its advantages are manifest. Facilities of communication are great. There is less of mutual suspicion and more of confidence leading to publicity. Diplomacy still plays its part; but it is only a secondary part. Again, the power of the Press has vastly increased.

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and special correspondents at the great European Capitals are to-day more potential in their influence on current political affairs than the diplomats themselves, though it cannot be said that the 'occupation of the latter is gone. But more than the accredited ambassadors special correspondents of ability and integrity of the character of the late Mr. Blowitz carry greater weight. These unaccredited ambassadors have to be reckoned with. Indeed if Kings and Emperors seek fresh alliances, modified by the spirit of the times and the evolution of political science, it would seem that diplomats and special correspondents, too, are busy having their own alliances. Both have come to realise their combined influence. The accredited whispers, informally of course, into the ears of his unaccredited brother which way the wind of politics is blowing or may soon blow; and immediately the whisper becomes the hubbub of the universe and the pabulum of royal and other galleries. So, with royal and imperial exchanges of visit, have come exchanges of views on high politics by the accredited and unaccredited ambassadors of the day. As a result very little remains secret. Even secret treaties, however kept in the dark, as that of Austria with Servia in 1881 and renewed in 1889, are public property within a few months of their execution.

It is midst such new political elements that the Emperor William paid his visit to the King of Italy first and the Emperor of Austria afterwards. There were, of course, the customary royal pageants and shows and dinners—the outward trappings and suits. There were also the postprandial harangues where host and guest 'drink to the health of each other' and proclaim to the world their undying friendship and closer bond of union! The cynic in politics, of course, laughs at this theatrical performance at dinner-tables, and weighs the words of the potentates at their proper worth. Royal friendships and closer bonds of union only last awhile. They entirely

depend on the non-disturbance of their respective interests. But the hour those interests are in jeopardy or disturbed, the friendship and the union vanish into thin air, leading to the brandishing of arms and break-up of peace, so that little reliance or faith should now-a-days be attached to these political utterances of Kings and Emperors. The friendship hangs only by ropes of sand and the bonds are held together by extremely soluble or snappish materials. As we write there are outside the royal and imperial circles two classes of opinion, broadly divided; as to the peace of Europe. On the one hand it is observed that the new Triple alliance of Germany, Austria and Italy is a menace to that peace. On the other hand, it is declared that, be the secrets of alliance what they may, it is a guarantee of peace. The maintenance of peace in these days is only possible by the maintenance of a huge standing army, on a war footing, ready to make a bold spring forward, as soon as the trumpet of war is blown! Alliances, therefore, practically depend on the strength which each contracting power to the alliance is able to put forth into the field on a given emergency. Thus it is that this armed strength keeps each other on its peaceful behaviour. The factor of the cost of a war has also to be considered. It is of paramount importance. As things stand, an army on a war footing in times of peace is really most burdensome. The expenditure involved in its maintenance is oppressive to a degree apart from the enormous economic disadvantages arising from keeping millions of persons in a condition of unproductiveness—mere "food for powder". That expenditure, again, is a growing and uncertain quantity. The modern art of war postulates arms of precision the *ultima thule* of which is how to destroy the enemy in the quickest possible time and in the largest number. In pursuance of this object all the "resources of civilisation" are being put to the rack, so to

say: Each militant power constantly engages scientific men to invent new arms and new ammunitions wherewith to destroy the enemy. So that as soon as one set of arms and ammunitions are given to the army, they soon become "antiquated". They are superseded by fresh ones. Thus the army needs to be perpetually equipped entailing the most crushing burden on the industrial mass of the population. The cost, therefore, of a force in active field of operation, is appalling. That very fact is a deterrent to a declaration of hostilities with a light heart. The fate of the French in 1870 under Napoleon III is a constant warning to all continental monarchs and emperors.

Thus, what the newly forged Triple alliance may do in the near future is on the knees of the gods. But we are not one of those who place any confidence in all that its ardent advocates have been saying touching France or England or both. The favourite theme just now is to acclaim that Germany is the coming Great Power in Europe. It must hold in the hollow of its hand the destinies of that Continent! The Triple Alliance has destroyed the old balance of power. Russia is nowhere. Austria and Italy only follow the beck of the "Mailed Fist." France is now completely isolated, and if it relies upon the friendship of England, in consequence of the *entente cordiale*, it relies upon a broken reed. Thus Germany is destined to have the hegemony of Europe and the Emperor William firmly believes in it just as Napoleon III. Like him he thinks he is "The man of Destiny." German hegemony demands that not only she should be the supreme mistress on land but also in the high seas. German commerce all over the world is mounting upwards by leaps and bounds. That commerce needs protection. And in view of the great competitive race in the *all-world trade* between itself, England, and the United States, it is essential to have a big navy for purposes of defence and offence. When the full programme of German

"Dreadnoughts" is fulfilled, say five years hence Germany will be a giant on sea also. And then—why, of course, the Deluge. England's supremacy will be gone and it is on the cards that it must sink back into the third-rate power that it was before Trafalgar and Waterloo. Indeed the Briton must take care when the German may boast of his own Trafalgar and Waterloo over England! These then are the present conditions of Europe. But in affairs human so many factors intervene that it would be idle to make any forecast. Continental politics are kaleidoscopic and he would be a bold politician who could say what might happen to England and France tomorrow or to Germany, Austria and Russia. Man proposes and God disposes. Meanwhile the Emperor William is to visit the Tsar who in turn is to visit King Edward and then revisit the "Mailed Fist." What mighty events do these visits portend!

PERSIA.

Affairs in Persia during the last fortnight have taken a better turn. The siege of Tabriz is raised. That town, which is the greatest stronghold of the Nationalists, breathes more freely. The short-sighted Shah seems to have at last realised the threatening situation which overhangs him and his dynasty. The joint pressure of England and Russia has been instrumental in resuscitating the moribund *majlis* and new rules and regulations for the electors have been framed and the constitution is restored with modifications. We are to witness a couple of months hence a new Parliament at Teheran. But there is now no confidence in the *bona fides* of the Shah who, all over the civilised world, is hardly respected. The irresponsible class of Persian hooligans, intent on plunder and booty, are making raids here and there. But all these anarchical episodes will soon be at an end. What is most apprehended is the very suspicious conduct and action of Russia in Northern Persia. All accounts seem to confirm the opinion that the Muscovite is only playing a waiting game. He is *peek*.

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ing the needed opportunity to throw off the mask, tear the Anglo-Russian agreement, and make Northern Persia his own. He will then take courage under the all-spreading regis of Germany which has been at present doing its best to wean him from England. The sober section of the British Press see this clearly and are not at all satisfied with the diplomacy of Sir Edward Grey in Persian affairs. It is feared that England will again be befooled by the Muscovite. Should the dread contingency occur, there is no doubt that British prestige will suffer all through Asia, and no mistake. How such lowering of prestige will ultimately influence England's position in Europe is a problem which we shrink from examining.

EGYPT.

Neither can it be said that Sir Edward Grey is more successful in the affairs of Egypt. His new Amrath, Sir Eldon Gorst, has become very unpopular with the patriotic party, and his report on 1908, just presented to Parliament, has greatly incensed them. He has, in that report, needlessly attacked the popular representatives in the Legislative Council, accused them of "arid discussion" on parliamentary institutions, and of marring their usefulness. But there is not a tittle of evidence in the Report to support this allegation. On the contrary, his own statements in one part touching "gradual reform" contradict themselves in another. Reading this part of the Report between the lines one can perceive why Sir Eldon Gorst has fallen foul of the patriotic party. He is for reforms which they consider to be pure eyewash. He offers the merest "shadow" of reform, when they want the stern reality. The representatives in the Legislative Council were able, in spite of Sir Eldon, to carry after a long discussion, a resolution for self-government. This has no doubt made Sir Eldon so angry against the Nationalists who, like the young Turk party, are firm in their conduct and action. Then again some draconian Press laws, perhaps

more draconian than those enacted in India during the last three years, are about to be passed to shut up the extremists. Nothing can be urged against such laws if they are found necessary. But as the *Manchester Guardian* has pertinently put it, "let the Courts, not the Government, be the judge of what is legitimate criticism of the Government, and let the rules be those of law, not the momentary caprice, perhaps, of a Government official." Evidently the patriotic party are greatly dissatisfied with the successor of Lord Cromer. King Stork for King Log will not do. Sir Eldon will have to compulsorily retire very soon unless he relaxes his present unstatesmanlike attitude towards the majority of the sober patriotic party. In this connexion two letters from Mr. Wilfred Blunt in the columns of the *Manchester Guardian* throw great sidelight on present Egyptian affairs which should be well digested by Indian politicians along with the Report itself of Sir Eldon Gorst.

BOOKS RECEIVED.

- PERSONAL IDEALS OF Man as He is and may Become. By R. Dimsdale Stocker. L. N. Fowler & Co., London.
 PROBLEMS OF THE MIDDLE EAST. By Angus Hamilton. Geo. Bell & Sons.
 NUR JEHAN : THE ROMANCE OF AN INDIAN QUEEN. By Sirdar Jogendra Singh.
 LIFE OF THOMAS PAINE. By Moncure Daniel Conway. R.P.A. Series. 6d. Each. 2 Parts. Watt's & Co., London.
 A SELECTION FROM PAINE'S POLITICAL WRITINGS. Edited with a foreword by Hypatia Bradlaugh Bonner. 6d. Watt's & Co., London.
 THE POCKET PRESCRIBER. By James Burnett. John Currie, 16, Tavistock Place, Edinburgh.
 BUSINESS COMPANION, Being an exposition of Mercantile Terms, Phrases, Clauses and Abbreviations with specimens of Business Forms. By T. C. Ranganatha Rao, Teppakulam, Trichinopoly.
 GULLIVER'S TRAVELS. By Jonathan Swift. Temple Continuous Readers. J. M. Dent & Co., London.
 TOM BROWN'S SCHOOL DAYS. By Thomas Hughes. Chambers's Standard Authors. W. R. Chambers, London.
 GERVASE. By Mabel Dearmer. Macmillan & Co.
 THE WHITE SISTER. By Marion Crawford. Macmillan & Co.
 CHRISTIANITY AND ISLAM. By C. H. Becker. Harper Brothers.
 THE PHILANTHROPISTS. By Ruth Young. Elkin Mathews, London.

THE WORLD OF BOOKS.

The Christian Method of Ethics. *By the Rev. Henry W. Clark. (Anderson and Ferrier. Price three shillings and six pence net.)*

The Philosophy of Christian Experience in which Mr. Henry W. Clark has expounded the inner meaning and the deeper aspects of the Christian scheme of life has already attained a wide reputation among the theologians of the West. It deals from the Christian standpoint with some of the highest problems of religion, and contains much that must be helpful by way of spiritual stimulus and intellectual illumination to sympathetic readers. 'The Christian Method of Ethics' develops in their practical bearing some of the ideas of 'The Philosophy of Christian Experience' and works out, on their basis, an ethical ideal and programme whereby the Christian man may adjust himself to a true position in all the emergencies of life. In regard to a right bearing in sorrow, in regard to the observance of a true proportion between the material and higher interests of life, in regard to the maintenance of correct relations between man and man, in matters like these a true Christian is, according to our author, in a position of decided advantage over the rest, and invested with a special power of self-regulation, beyond that of other men. What is the secret source of strength and inspiration whereby a Christian is enabled to maintain the right poise of nature and the true line of conduct amidst life's tangled ways? This is the problem which Mr. Clark sets himself to investigate in the volume before us. He discusses at the outset the relation between ethics and Christian religion as popularly understood and maintains as the foundation of his theory that a perfect adjustment of man's spiritual nature, a perfect ordering of life on the religious side would result in an automatic self-adjustment of a man's moral nature.

The true bearing of the Christian man among all the practical problems of his life is discovered only when we seek it away from the practical problems themselves, in the one spiritual ideal which the Christian gospel holds up. Every ethical rule is only a version, adapted to the occasion, of that highest rule of spiritual self-adjustment which Christianity calls for. An ethical programme is reached not by a process of more or less uncertain inference but by a complete unfolding of the religious programme and its significance and by taking into the practical field what that programme prescribes. The ultimate Christian conception is not that a man should know how to bear himself in any crisis of experience and should act out his knowledge but that he should bear himself rightly without thinking about it—almost as if he could not help it. This automatic right adjustment to every circumstance, an instinctive right bearing towards every question of duty and every temptation to wrong would result not from the original endowment of man's nature but from the working within him of that new nature acquired from the processes of spiritual experience from God and Christ. Christianity sinks the conception of morality into that of sainthood. The Christian man is not supposed to be drawing up schemes of virtuous living ranking the various graces in their due order and apportioning to each one its rightful measure of care and zeal; he is looked upon rather as possessed by such high tides of spiritual passion and inner righteousness resulting from the realisation of the supreme spiritual ideal that the outward activities drop naturally into proper movement and shape. Right doing is thus the outcome of an enduring condition, the revelation of an embedded quality within. Out of a perfected nature alone can a perfected practice come. The inner condition of the soul which makes for the attainment of a practice right through all its range consists in the self-abandonment of man to God,

the actual possession of God's own life by man, the actual sharing of the life of God Himself. Man attains the spiritually ideal life by possessing within himself no thought, no feeling, no living impulse which is not born, moment by moment, straight from God, God thus exercising a real spiritual parentage, a veritable fatherhood towards man and man thus possessing the actual life of God within himself. But since man cannot come near enough to God for the establishment of a relationship, so intimate as this and is therefore unable to ensure that God's actual life shall at every moment be reproduced within him, God has in Jesus Christ sent his own life down to the human level, Christ becoming thus literally the Life-Giver to man, so that man by relating himself with the ever-present Christ may obtain this God-life which Christ holds. It is by the identification of man's personality, through faith, with the life of God as brought near in the personality of Jesus Christ that man's spiritual nature is regenerated and perfected and perfect morality is established. The regulative idea for the Christian is that the divine life within him is to manifest itself in and develop itself from all that befalls and that, as the practical problems come knocking at his door, he should realise himself as one with God and call on the divine life within him to become regnant over the position, so that it shall not be he, but God present in himself through Jesus Christ, that deals with the question and decides the way. At each emergence of crisis the Christian must suspend his self-hood and self-activity and permit the Christ in him to have the directive place and govern the situation. It is only by a complete self-abandonment to the divine life within, and an utter yielding of all decision and all initiative to its power that a man can realise the highest possibilities of his moral nature and fulfil the highest purposes of his life as a moral being. The main argument of the book of which the above is a

brief summary is developed by the author throughout with great lucidity and thoroughness. That the essential oneness of man with God is the ultimate basis of ethical life is recognised, more or less clearly, in all the great religions of the world, and Mr. Clark has done a real service to the cause of Christianity by enforcing this truth in special relation to its teachings. His argument would certainly have gained in strength and appealed better to reason if he had shown that religion, apart from its theological and sectarian outgrowths, contains within itself the promise and potency of a true moral life and that without its impulse and inspiration morality will lose its transcendent importance and degenerate into a hollow and ever-shifting expediency. The position taken up by him that no union is possible between God and man without the mediation of Christ has not been argued out and it is the weakest link in his argument. On the whole the volume before us is a notable contribution to the art of ethics.

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"The Fortunes of a fair Free-lance." A Story without a Moral By C. E. Jeffrey. (George Routledge and Sons, London.)

This book purports to be a most ingenuous autobiography of a thoroughly unprincipled and heartless person. The language and sentiments of the fair heroine are certainly of the most startlingly unconventional and candid kind, and there can hardly be any doubt that the fair sex will be well justified in discerning in the book a sly attack on the ideals and life of modern up-to-date womanhood. The book is however very brightly written, smart from beginning to end, and carries on a plot of sustained interest. In laying down the book, one is convinced that the heroine in all her sayings, and reflections, has been only ironical, and that all along she meant just the reverse of what she was putting down on paper. In spite of the supremely cynical attitude affected by her, one is compelled to admire her strength of character, and convinced by her very candour in believing that she really is not what she takes so much trouble to paint herself out to be. The book is of the kind that compels interest and holds the reader's attention till the end,

Sri Krishna: The Pastoral and the King-Maker. *By Swami Ramakrishnananda, (The Ramakrishna Mission, Madras. Price As. 12.)

"Sri Krishna: The Pastoral and The King-Maker," a reprint of lectures by Swami Ramakrishnananda, has just come to us. Instead of the earlier form of single pamphlets, the lectures now appear together in a neat little volume, with such complete revision of text and so many additions that it may almost pass for a new work.

In the first lecture, the birth of the Lord, His transference to the house of Nanda and all His joyous shepherd years at Vrindavan are described so glowingly that one can almost feel himself a member of the merry band sporting on the sunny slopes of Gobardhana. The second lecture tells of the graver years of maturity, when Sri Krishna has changed from the happy cow herd boy to the warrior, statesman and Divine Teacher. The Swami passes in rapid review many of the wars fought by Him in the cause of righteousness, dwelling especially, of course, on the battle of Kurukshetra and the concise and impressive summary which he gives of the teachings of the Bhagavad Gita and the Anugita, as also of the wise counsels of Sri Krishna to Yudhishtira, constitutes one of the most valuable features of his work.

The author however does not content himself with mere narrative. He indulges in many profound philosophical comments on human life in general, and there is much interesting scientific argument to refute the modern tendency to classify large portions of Sri Krishna's life as mere allegory or fable. He also offers many logical proofs for the possibility of Divine Incarnation and shows that although an Infinite God may appear confined in a finite body, He is in reality no more confined in it than is the mind of man confined in his human body; as moreover the sun, though a limited disc, permeates all

space through its rays, so God, although assuming a body "either playfully or for some of His devotees," is not limited by it. Since these manifestations of the Infinite are eternal, he goes on to say, they must also be still living. "But the question may come, is not every man similarly eternal?" he adds. "Then what is the speciality of these Beings? The only speciality is that they know they are eternal, whereas the man of the world does not know it, although he really is so. And the difference is vast; one is wise, the other is ignorant; one is light and the other is darkness and hence one must become the leader, and the other must be led or guided, as the one has eyes and the other is blind."

But merely by citing a passage here and there it is not possible to give an adequate idea of the book, which is full of suggestive thought, and we can only advise all those interested in the subject to give it a careful reading for themselves.

* Available also at G. A. Natesan & Co., Madras.

BOOKS RELATING TO INDIA.

THE DAILY PRACTICE OF THE HINDUS: Containing the Morning and Midday Duties. By Sriish Chandra Vasa. Second Edition. Panini office, Allahabad.

SRI KRISHNA: The Pastoral and the King-Maker. By Swami Ramakrishnananda. Sri Ramakrishna Mission, Mysapore.

India in Indian and Foreign Periodicals.

THE ARYA SAMAJ: A POLITICAL BODY. By Mr. Madan Mohan Seth, M.A. [The "Vedic Magazine and Gurukul Samachar," Vaisakh and Jyeshtha 1908.]

POSSIBILITIES OF SMALL MATCH FACTORIES. By N. S. Rayanker. [The "Standard Magazine," May.]

THE FUTURE OF INDIA. By Sir Lewis Tupper K. C. S. L. [The "British Empire Review," May.]

PAPER-MAKING IN INDIA FROM THE EARLIEST TIMES DOWNWARDS. [The "Dawn and Dawn Society's Magazine," June.]

SOCIETY FOR HINDU LADIES. By an Indian Lady. [The "Indian Ladies' Magazine," May.]

TOPICS FROM PERIODICALS.

Islam: The Religion of Common-Sense.

In the *Hibbert Journal* for April appears an article on this subject by a former student of the Aligarh College who, writing under the assumed name "Ibu-I-Shish" claims that Islam 'is a religion of common sense—the creed and code of ethics for the average man'. After laying down the controlling idea of Islam, i.e. the idea of one God and His absolute power over the Universe, he proceeds to attribute the rapid subjugation of Arabia and Syria after the death of Mahomed and the Muslim conquest of Central Asia and Northern India to the common sense nature of Islam and to the clear perception of God and His power by Muslims. The very facts that there is nothing mythical about the Arabian Prophet as is the case with Jesus or Gautama; that the precise date and year of his birth are known; that the Prophet never professed to work miracles and that he was a man among men, praying to God like his fellow-men and moving about his avocations; that the holy Koran, the only recognised religious divine book among the Muslims, has come down in fact as pure as it was twelve centuries before, and that there is no priesthood in Islam—all these, the writer says, go to prove the practical nature of Islam. The writer alludes to the social conditions prevalent in the West, drunkenness, frequent cases of suicide, disgraceful divorce cases and sees in them the failure of Christianity as a general rule of life and conduct. He denies that the paradise of Islam is immoral as alleged by its opponents and declares that the language, which Mahomed was forced to use, addressing as he was a community sunk in licentiousness, is only figurative. He defends polygamy as is practised by Muslims and suggests that restricted polygamy must be introduced into Christian lands as an ultimate remedy for frequent divor-

ces and the unlimited concubine (in which the woman has no rights at all) as it exists in the large cities of Protestant countries. He says that the 'evolution of the species' which when put forth by Darwin in 1859, 'fell like a bomb-shell into the midst of the Orthodox community' is one of the teachings of the Prophet of Islam and that conception made Mahomed so kind to the animals. He ends with the belief of a 'Renaissance' in Islam and a glorious future before it. Islam has a special mission in Central Asia and Africa as Buddhism has a wide field in China and Christianity in the re-adjustment of its social conditions in Europe and America.

Government Servants and The Press.

That a connection with the Press does not always retard the advancement of officials, is testified by General Sir Henry Brackenbury, who will be remembered in India as Military Member of Council, 1891 to 1896. In his reminiscences in *Blackwood's Magazine*, Sir Henry Brackenbury, who is now 72 years of age, ascribes his advancement in great measure to his connection with the Press. He says:

To my employment of my spare time, which has been sketched in these papers I attribute to a great extent whatever measure of success I had in my profession. It is not merely that to my pen I owed the means which enabled me to keep my head above water to buy books, to travel, and to study theatres of campaigns and battle-fields, and the administration of foreign armies. Writing for the Press compelled constant observation and constant work, preventing the brain from rusting. It brought me into contact with superior minds. It was my studies for this outside work that enabled me to take up the *Professorship of Military History*. It was my work for the Press that brought about that connection with the Red Cross Society, which gave me my first insight into administration. It was this and my work as a lecturer, outside my professional duties, which brought me under the notice of Sir Garnet Wolsey and so gave me my first employment as a staff officer in the field. My experience is, that the knowledge that through the Press one could communicate thoughts and ideas to a wider circle than could be reached in any other way was the stimulus needed to turn toil into pleasure. And there was the feeling that one was hourly accumulating knowledge that would be of value if opportunity should offer to turn it to account in war.

It is pleasing to read such a tribute to the Press. Criticism of measures from within is to be deprecated; but in other respects there appears to be no harm in Government officers writing for the Press.

Practical Ethics of A Lawyer.

The *Canadian Law Times* for March has an article on "Practical Ethics of the Lawyer" being the reprint of a paper read on the subject before the Ontario Bar Association. It deals with the ethics of the legal profession in its relation with (1) the courts, (2) the bar, (3) clients and (4) the public.

(1) *Relations with the Courts*: 'A lawyer is an officer of the Court, and as such it is his duty to assist the Courts to the best of his ability in the administration of justice.' No Judge not even the best, can fully and properly discharge his functions without the aid of the Bar and he is enabled to despatch the business of the Courts mainly through the labours of the Counsel. A Judge is bound to follow precedents of 'Courts of co-ordinate jurisdiction' and the decided legal authorities; but it is hardly to be expected that a Judge who has to deal with the multifarious questions that constantly come before him can give to each case as much time and study as the Counsel engaged in the case can. Hence "it is due to the Courts that Counsel should come prepared with facts and law; he should investigate and apply the principles that should govern his case; explain the authorities which bear upon it, and suggest distinctions and analogies which must be taken into consideration in arriving at a decision. Such services honestly performed, will immensely aid the Courts to perform their judicial duties, and will relieve them of the sometimes arduous task of finding for themselves and collating many authorities, or voluminous evidence, to arrive at a decision. If judicial work is to be speedily and satisfactorily performed, the aid of the Bar is absolutely essential."

Though a Counsel should cite all cases fairly thus helping the Courts to arrive at correct conclusions, he is under no obligation to cite or

comment on cases which, in his opinion, will prejudice his client's cause.

Counsel should be thoroughly honest in his dealings with the Court. 'Counsel perpetrates a gross fraud on the Court where he cites a case which he knows has been overruled, or a Statute which has been repealed.' 'He should not forget that misrepresentation of any kind is an abuse of the confidence reposed in the members of the profession by the Court.'

"A lawyer should do nothing that will detract from the dignity of the Court of which he himself is an officer. He should at all times pay deferential respect to the Judge"; but it does not mean that it should descend to the level of 'servile submission.' "The dignity of the Bench must be maintained, but also the independence of the Bar." When his duty requires it "Counsel should not shrink expressing firm and decided opposition to the course pursued by the Court;" but, in disagreeing with a Judge, Counsel should not forget the advice of Lord Bacon: 'Let not the Counsel at the Bar chop with the Judge.' Judges might also profit by the advice of Lord Bacon to them.

"Patience and gravity of bearing is an essential part of justice, and an overspeaking Judge is no well-timed cymbal. It is no grace to a Judge first to find that which he might have heard in due time from the Bar or to show quickness of conceit in cutting off evidence or counsel too short, or to prevent information by questions though pertinent. The part of a Judge in hearing are four: to direct the evidence, to moderate length, repetition or impertinency of speech, 'to recapitulate, select and collate the material points of that which hath been said, and to give the rule or sentence. Just as it is the duty of lawyers to assist the Courts in arriving at correct decisions which can only be when it is presided over by really competent Judges, so it is also their duty to advocate the appointment to the Bench of only

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the best men available irrespective of creed; also the removal from the Bench of any Judge who has proved himself incompetent; but as long as appointments to the Bench are made by the Government in power who choose men who are in sympathy with their views and who have actively supported them, the best men available cannot be appointed."

(2) *Relations with the Bar*: "The Lawyer should respect all honorable practitioners in his honourable calling. He should beware of all degrading jealousies and despise every unfair art which may promise to raise him at the expense of his rival." 'Thou shalt not covet thy neighbour's clients' is a special rule for lawyers. Because members of the Bar are arrayed against each other and advocate opposite views, it does not follow that their relation outside the Bar should be otherwise than friendly. "The dispute is the client's not theirs."

Every lawyer should pay proper respect to age. 'No young man can prosper in his profession who is unmindful of due respect to his seniors at the Bar.' Any special learning or skill will not entitle a lawyer to treat his brethren otherwise than courteously. For any lawyer the respect and confidence of the Bar is of great value. Sharswood says:—'A very great part of a man's comfort as well as his success at the Bar depends upon his relations with his professional brethren.'

A lawyer must especially take care never to entice like a trader another lawyer's clients; it is unprofessional.

If a client becomes dissatisfied with a Counsel and seeks to employ another Counsel, the latter must be slow to accept the brief and try, if possible, to reconcile the client with his Counsel.

(3) *Relations with the clients*: The services of lawyers are specially called into account: 'to protect the rights of clients relating to life, person, property or reputation' which naturally involve

'relationship of trust and confidence calling for the highest degree of good faith in all transactions with the client.' "So long as the relationship of solicitor and client exists, it is desirable to refrain from all business dealings with the client, particularly in regard to the subject-matter of the litigation. For while he may have acted in the most perfect good faith as an honourable man should act, yet should the transaction ever be called in question, all presumptions are in favour of the client and against the solicitor or counsel."

A Counsel is free to decline, except in some criminal cases, his services to any person desiring to employ him for cause or without assigning any reason. But having obtained the retainer to conduct a case, he is not at liberty to withdraw from it without the client's consent, nor can he do so even though he learns that his client is guilty. This principle was laid down in England in 1840 on the criminal trial of a man named Courvoisier for the murder of his master, Lord Russell. He confessed his guilt to his Counsel who forthwith resolved to abandon the case but was advised by Baron Parke to continue the defence using all fair arguments arising on the evidence. He did so and after a few hours the culprit pleaded guilty in the open Court.

The conclusions to be drawn from the Courvoisier case are these: (1) Counsel is bound to retain a case and continue the defence notwithstanding he may ascertain during the course of the trial that his client is guilty. (2) It is his duty even under such circumstances to screen his client from conviction on insufficient evidence and to employ in his defence all fair arguments. (3) He has no right, even though the facts may admit of the possibility of guilt in others, to cast suspicion on the innocent, nor to damage the character of honest witnesses. (4) He is wholly unjustified in asserting his belief in his client's innocence, knowing at the time that he is guilty.

On the other hand, a client is free to discharge his Counsel at any time for if he loses confidence in his Counsel, 'such lack of confidence would seriously impair Counsel's ability to serve his client and the Court in the manner his office requires.'

Counsel should decline his advice on an illegal or criminal transaction; but if asked what the law is regarding such transaction, it is his duty to expound the law; he should not in any way further the transaction.

"Confidential communications will be rigorously guarded always. The law requires that the mouths of Solicitors and Counsels should be sealed regarding privileged communications." All communications by a client to his Counsel for professional assistance are privileged and "such privilege is perpetual." "The privilege is the client's alone, and he alone can waive it." The Courts except on certain occasions will not compel a Counsel to disclose such confidential communications and will not permit him to do so.

(4) Relations with the public: It is unprofessional for a Lawyer to advertise his talents or skill for such advertisement is an invitation to litigation to which public policy is distinctly opposed. 'The only method of announcement permissible appears to be the modest "card" and this should bear upon it only the name, occupation and business address of the person or firm by whom it is issued.' If newspapers are resorted to, the "card" should appear in journals and newspapers of the highest standing. Advertising by means of 'agencies' bureau, etc., or the newspaper report of an "interview" are objectionable and tends to lower a Lawyer's dignity. 'The names of Counsel of undoubted standing at the Bar seldom appear in the public newspaper.' Counsels should be courteous in their language to witnesses and should not be malicious.

High Prices in India.

In the March number of the *Economic Journal* Mr. J. M. Keynes discusses the causes of the high prices in India. Mr. Keynes, after examining several explanations, such as the alleged decreased productivity of the land and a lessened area of cultivation, and rejecting them, arrives at the conclusion that the high prices must be due mainly to an increase of currency and the influx of foreign capital. He says:—

In a time of active trade and expanding exports the supply of Indian currency at demand to any one possessing credit or resources in England is unlimited, for he can always obtain it by the purchase of Council bills in London and their encashment in Calcutta. During such a period, therefore, the sale of Council bills is large, and they can only be met by fresh issues of corresponding magnitude from the Mint. This naturally assists the rise of prices which the activity of trade has already initiated. The higher prices cause a demand for increased currency, and so for a time the inflation goes on. Eventually, however, the high prices stimulate imports and retard exports, the demand for bills on Calcutta is thus reduced, their price in London falls, and ultimately, if nothing intervened, it would become profitable to exchange rupees for gold and to export the gold. Before this point is reached the Government of India bring into use their reserves, and, if necessary their credit; the Secretary of State withdraws from the sale of bills in London, and offers bills in Calcutta. Each of these methods accumulates rupees in the Treasury which, by transfer into the reserves, are withdrawn from circulation, and the process of driving prices down again begins, as the issue of rupees is restricted. During the whole of this period the exchange value of the rupee may have remained steady in the neighbourhood of 1s. 4d., but the purchasing power of the rupee in India will have suffered the widest fluctuations. The cycle of events which would anticipate has been realised in fact. It is well known that when an upward movement of prices has been started, it is not easily stopped, until difficulty arises in obtaining fresh supplies of currency. In this case the process continued for about three years, until, in fact, the normal balance of trade had been upset by the new level of prices and the failure of the harvest, so that the means of obtaining fresh currency was thus brought to an end.

Indian and Other Women.

Mrs. J. C. Bose has a thoughtful article on "The Work of Women—Indian and Others" in the June number of the *Modern Review*, which deserves to be read widely. The writer points regretfully to the view of Indian women given to Westerners by Indian students, and finds fault with the tendency in them which looks for progress in the direction of simplifying Indian women's labours as in the West and lifting the burden of their responsibilities.

"It is inexpressibly galling to a Hindu woman of self-respect", says Mrs. Bose, "to meet ever and again with this assumption that she (the Indian woman) belongs to an order of women who are despised and enslaved in their own homes. Our young men, of excellent intention, do not realise how much they would add to our dignity and consideration, by talking, when abroad, of what we have achieved, rather than of efforts that remain to be made."

The test of civilisation is the development of character. And all the saving of labour, all the showy accomplishments are perfectly useless unless they tend to this ideal. But do they in the West? The following paragraph of Mrs. Bose has a charm and a truth all its own:—

Institutions have to be judged by their effect on character, not the reverse. And when we consider the relation between individuals and society, as we are now doing, the one mark of character "that counts," so to say, lies in the power of loving, in capacity for sacrifice, in steadfast suppression of egotism the whole life long. This is true of men as well as of women. The true basis of the claim for educational progress is no other than this, that the educated mind is capable of greater love, in ways more complex and sustained, than the uneducated. If this were not true, education would be an evil to humanity, and no boon.

There is great need for us to distinguish between mere wealth and privileges of the Western woman, and a certain order, method and punctuality seen in her. The former have their defects when they

are unaccompanied by the latter and the latter are the result of education. Are the Indian households untidy? Says Mrs. Bose:

In no home in the world can the kitchen be more admirably cleansed and cared for, than the old fashioned Indian cook-room. No floors could be more spotless, than those of the village of my childhood. And my own mother-in-law—simple Hindu woman as she was—need yield to no Western housewife that I have ever met in such matters as the snow-whiteness of her mosquito-nets and bed-linen, or the constant regularity with which changes were provided.

Mrs. Bose thus depicts the woman's right:—

In this age of Woman's Rights, it would be well to remember that chief of all human rights is the right to serve, nor, in a woman's life, can there be anything more sacred than the service of the home and the *samaj*. By this we express our love; by this, we achieve our development; without it, we were robbed of all our privileges.

The true progress towards which Indian patriots should move is thus described:—

We want education in order to deepen and extend our power of household care and government, not in order to abolish the need for these. We want a wider knowledge of facts concerning such matters as sanitation and civic cleanliness. We want a training that will make our care of children and our nursing of the sick more competent and scientific. We must raise the standard of general common sense and efficiency to deal with accident and epidemic. All this is imperative. But it will not make us less the servants of home and family, but more. In the changes which are now inevitable, one of our greatest dangers lies in the tendency to mistake luxuries for necessities. We have to deepen our culture, not to raise the cost of living.

Mrs. J. C. Bose thus describes the Indian ideal of womanhood:—

With all its simplicity, Hindu society has always, as its supreme purpose, cultivated idealism. This is the meaning behind its weakness and errors, as well as its achievements and success. By the key of some ideal or other, we can unlock any or all of its anomalies. In making our demand for greater and deeper education and material well-being, then, may we Hindu women never forget to say, with a great Indian woman of old—"But will this wealth bring me Realisation?"

Why We did not Attend The Madras Congress.

Mr. Jitendra Lal Bannerjee has a reply in the *Modern Review* for May to Mr. Bhupendra Nath Basu's article in the *Indian Review* on "Why I Attended the Madras Congress". Mr. Bannerjee questions the basis on which Mr. Basu proceeds to argue out his case. Mr. Basu rests his whole case on the Convention which, says Mr. Bannerjee, had no such authority as is claimed for it. No foreign body has any right whatever to impose upon the Congress any constitution or any body of rules; the rules by which its proceedings should be guided ought to be drafted and ratified by the Congress alone. The officers of the old Congress insidiously changed the constitution of the Congress and betrayed their trust. The first reason therefore why many old friends did not attend the Madras Congress was that it was a new thing altogether. "It had met under strange auspices and it had been convened by a Committee which exceeded its proper functions and exercised powers not its own." The second reason was the unreasoning obstinacy of the Conventionists who deliberately embittered the minds of their opponents by refusing to place the new constitution before the Congress, and thus compelled them to stay away from the Congress. With a Sectional Congress 'we could have nothing to do.' Again, some Congressmen from Bengal would have attended the Congress if the powerful organisers of the Madras Congress had consented to include the four Calcutta Resolutions in the draft. But no, they would not. It is true that any member of the Subjects Committee could bring forward any Resolution at the Meeting; but this is mentioned to show what little of the spirit of compromise they had. "The authorities of that Congress seemed to resent the presence of some people in the Congress and wanted to head

them off by every means in their power." These were the reasons why many Congressmen did not choose to attend the Madras Congress.

The writer thus depicts the true objects of the Congress:—

The Congress is not a body of administrators; rather is it a band of missionaries and volunteers, working together for a common purpose. We are apt oftentimes to forget that the Congress is neither a Parliament nor a Cabinet; that it has no functions legislative, executive, or administrative; that it is neither the official nor the non-official adviser of the Government; and that its main function is to upbuild a homogeneous Indian Nationality, and—partly as a means of achieving this high ideal—to stimulate the latent energies and activities of our people. Such being the case, the work of the Congress must be more sentimental than practical, its appeal must be more to the heart than to the intellect. I know that my words are liable to be misunderstood. But even at the risk of misconstruction, I must say that the dominant note of the Congress movement must be not one of caution but of courage, not of prudence and self-seeking temporal wisdom, but of lofty faith and high inspiration. Far be it from me to undervalue caution or prudence; but there are nobler types of virtue than these; and of such I take to be courage, hope, and faith.

Indians in the Executive Councils.

Sir Andrew Fraser, late Lieutenant-Governor of Bengal, writing in the *Empire Review* for May, on the above subject, seeks to show how Government have not been unmindful of their duty towards Indians regarding their appointment to high posts. If there have not been as many high Indian appointments in the Executive line as in the Judicial, it is because "high Executive office demands certain qualifications which have necessarily been less generally marked among Indians than among Anglo-Indian officers, and for which special training, not only in educational institutions, but also in the practical performance of administrative work in the lower grades of the services is required."

Real advance has been made in this matter. Whereas in 1871, there were only three Indians in the Civil Service in Bengal, now there are 23 Indians drawing up to Rs. 2,250 a month. One Indian was only recently holding an appointment in Bengal which was next to that of the Lieutenant-Governor. As part of the general policy, the admission of Indians to high Executive office has ever been present before the Government of India. And it is in accordance with this policy that the appointment of Mr. S. P. Sinha to the Viceroy's Executive Council has been made, and not because he is devoted to, or identified with any interest. For if he is, it is a disqualification vitally vitiating his right to the office. Sir Andrew says that the appointment was no revolutionary measure as some suppose, adopted "with rash and reckless haste;" but "it is an appointment made in accordance with the policy definitely laid down long ago and loyally maintained ever since." A Hindu or a Mahomedan as such has no place on the Council. The only question is whether he is qualified by his education, ability and integrity to discharge the duties of that office. The appointment of Mr. Sinha is in accordance with this policy.

This is altogether a different matter from setting aside one or more appointments in an Executive Council and saying that they shall be filled, for example, one by a Hindu and the other by a Mussalman. This would, indeed, be a revolutionary policy; and it would be unwise and retrograde. Such a proposal seems to be based on an entire misunderstanding of the functions of an Executive Council and on confusion of those functions with those of a Legislative Council.

THE INDIAN NATIONAL CONGRESS.—An account of its origin and growth. Full text of all the Presidential Addresses. Reprint of all the Congress Resolutions. Extracts from all the Welcome Addresses. Notable Utterances on the Movement. Portraits of all the Congress Presidents. Cloth Bound. Over 1100 pages. Crown 8vo. Rs. 3. To subscribers of the "Indian Review," Rs. 2-8.

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India's Trade in The Old World.

Radha Kumud Mukerjee, M. A., Premchand Roychand Student and Lecturer in Economics, Bengal National College, gives a good account of India's trade in the old world, in the April number of the *Dawn and Dawn Society's Magazine*. He examines the Rudhistic Literature and categorically gives the history of voyages undertaken by merchants.

According to *Rajatalia*, Prince Vijia and his 700 followers were banished by King Sriha Bahu of Bengal; they sailed to Ceylon and founded a dynasty there.

Next there is the account of Punna, a merchant of *Supparaka* who, with his brother, carried on a large trade with Northern Kosala.

The *Pinaya* mentions a Hindu merchant named Poorna who made six voyages. The most convincing proof of voyages is given by the *Digha Niyaka* which describes how merchants carrying on sea-borne trade would take with them in their sea-going vessels certain birds of strong wing which, when the vessels were out of sight of land, would be let loose and used to indicate in which direction the land lay. If the shore was not near or within easy reach, the birds would return to the ships after flying in all directions to get to land, but if there was land within a few miles, the birds would not return.

That part of Buddhistic Literature known as the *Jatakas* afford plenty of instances of sea-voyage. These *Jatakas* are generally taken to relate themselves to a period of 1000 years beginning from 800 B. C. The conclusions regarding the state of Indian trade to which these various hints in the *Jatakas* point may be thus summed up in the words of Rhys Davids.

Communication both inland and foreign was of course effected by caravans and water. The caravans are described as consisting of 500 carts drawn by oxen. They go both East and West from Benares and Patna as centres. The objective was probably the ports on the West Coast—those on the seaboard of Sotira (? the Sophir [Ophir] of the Septuagint) in the Gulf of Cutch or Bharukachha. From here there was interchange by sea with Bavern (Babylon) and probably Arabia, Phœnicia and Egypt. Westward merchants are mentioned as taking ships from Benares, or lower down at Ceylon or adventuring many days without sight of land to Suvarnabhumi (Chrysæ Chersonesus or possibly inclusive of all the coast of farther India).

Mahomedan Representation.

Mr. A. E. Duchesne, late associate Editor of the *Calcutta Englishman*, describes the reasons why exclusive and separate representation should be given to Mahomedans under the Reform Scheme. After pointing out that the phrase 'Indian nation' is much more the expression of a pious hope than the embodiment of an existing fact, and that the effect of thrusting democratic principles of Government on the people will be to make the *Raj* no longer exclusively British, Mr. Duchesne touches on the importance of giving adequate representation to the several castes and creeds.

The Mahomedans, it is claimed, form a homogeneous race—"One in their creed, with eyes directed towards Mecca, and souls attuned to the majestic melody of the Koran, the Moslems compose a united body in all that concerns their religion." The special claim of Mahomedans is summarised in the following paragraph:—

Numerically they constitute much more than a fifth of the total population of the sub-continent. They are the descendants of those who long ruled Hindustan, Bengal, the Deccan, and the Carnatic. From them is derived our title to the Indian Government. The effects of their long rule are everywhere discernible in the architecture, the laws, the administrative divisions, the military system, which still subsist under the present regime. To Mahomedan learning and research we Europeans owe much of our present science. The Indian Mahomedan has remained quiet and loyal amidst all the tumult of present-day political strife. He has not clamoured for a franchise, he has relied for justice on the superb impartiality of British rule. He has endured the boycott persecution with a steadfastness which demands our respect. In the most trying circumstances the Mahomedan leaders have restrained their humbler brethren from anything approaching violence.

Mass representation would be absolutely useless and Hindus would invariably be successful in mixed elections. Nomination is a clumsy device. And, therefore, separate electoral bodies or electoral districts for Hindus and Mahomedans should be established. The ratio of Mahomedan and Hindu representation should first be decided on the Imperial and local conditions, and in determining this ratio, all tribes, castes and communities nominally called Hindu, but who discard Brahmin domination as much as the Mahomedans, should be eliminated.

Mahomedan representatives must be chosen by the Mahomedans themselves. It matters not into how many stages the selection be divided, the election of representatives of Islam for Rural Board, Municipality, Electoral College, or Government Council must be by Mahomedans, among Mahomedans and for Mahomedans. There will thus be, for the purpose of electing members on the Local Boards and Municipal Corporations, separate registers for Hindu and Mahomedan voters; and each sub-division, tahsil, district, or municipality (as the case may be) should be divided into electoral areas irrespective of the administrative divisions, so as to group the two communities separately for separate voting.

The Reform Proposals.

A Handy Volume of 160 pages containing the full text of Lord Morley's Despatch, the Despatch of the Government of India, the Debate in the House of Lords, Mr. Buchanan's statement in the House of Commons, and the Hon. Mr. Gokhale's scheme presented to the Secretary of State for India and also the full text of his speech at the Madras Congress on the Reform Proposals. Price As. Six. To Subscribers of "The Indian Review," As Four.

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UTTERANCES OF THE DAY.

Mr. K. G. Gupta on Hinduism.

The following are extracts from Mr. K. G. Gupta's interesting address at the Society of Arts on May 13th:—

A RETROSPECT.

A brief retrospect of the growth of modern Hinduism enables one to realise how it has come to be so comprehensive and shown such capacity for absorption. Octopus-like, Hinduism has swallowed up and assimilated the various cults and faiths that have from time to time appeared on the soil of India. The religion of Gautama Buddha differed in all its essentials from the Aryan faiths which preceded it, and which it very nearly supplanted, and yet, at the end of a thousand years Buddhism had disappeared completely from the land of its birth, and Buddha had become one of the many Hindu incarnations, so much so that a knowledge of that wonderful movement was revived in India in recent times only by the studies and researches of Western scholars. The savage hosts of Sakia, Scythians, Huns, and others who from time to time burst upon the Indian continent with irresistible force achieved but transient triumph; for no sooner were they settled in the country than they bowed to the superior Aryan civilisation, and were content to be received in the Hindu fold, and become part and parcel of the Hindu social organisation. Even the Greek settlers in the Punjab formed no exception to this general rule.

CASTE AMONG CHRISTIANS.

Coming to more modern times, the only two faiths that have successfully resisted this absorbing process are Islam and Christianity, for the main reason that fresh preachers and adherents have continued to come to maintain their connection with the current bodies. Yet in Southern

India where Catholic Christianity had made the most progress, caste is often recognised by the Indian converts, and it is conceivable that under old conditions Christ would have been given a place in the Hindu pantheon and his followers admitted as a sect of Hindus. Kabir, in the fifteenth century, headed a movement to bring about reconciliation between Hinduism and Islam, and the great Emperor Akbar entertained hopes of introducing a common religion for all his subjects. It may be remarked that Hindus in many parts of India show the greatest veneration for Mahomedan "pirs," or saints, and eagerly undertake pilgrimages to, and make offerings at, their shrines.

In the domain of logic, theology, and philosophy Hindu writers occupy a unique position, and excel in all schools of thought, their magnificent works being the admiration of the learned of all nations. It will thus be understood how Hinduism contains tenets, beliefs, and practices, one or other of which will satisfy all spiritual needs—from the loftiest form of pure monotheism—through various stages of pantheism, nature worship, theism, philosophic scepticism—down to the grossest and most debased forms of idolatry and image worship.

NO MISSIONARY ZEAL.

Hinduism, which is tolerant almost to excess, has seldom exhibited any missionary zeal; it has, by a rigid system of caste distinctions and other restrictive methods, discouraged every form of direct conversion, and while it is constantly liable to loss of adherents by the proselytising activities of more aggressive faiths it cannot freely admit within its ranks converts from other religions. In these circumstances the reason why the number of Hindus does not show any decline in the aggregate is that Hinduism has from time to time received large accessions from animistic races. Nevertheless, it is a fact that the growth of Hinduism has not kept pace with that of its

powerful rival, Islam, which not only carries out a vigorous campaign of proselytism, but offers the tempting gift of social equality to its followers.

WHAT IS ORTHODOXY ?

It would be a difficult task indeed to state clearly what the orthodox Hinduism of the present day is. A few facts can however, be predicted of it. It is mainly and substantially idolatrous, and image worship, in which anthropomorphism plays an important part, in its principal feature. It has many cults, many sects each having its special gods and goddesses, but all combine to venerate the entire Hindu pantheon.

It is non-congregational, that is to say, in Hindu temples there is no joint worship in the sense that there is service in a Christian church or Moslem mosque. The actual worship in the temples is performed daily at stated hours by the priests often with closed doors, accompanied by offerings of fruit, flowers, and cooked food. The votaries go in singly or in batches simply to do obeisance to the idols and afterwards partake of the holy food. At home the orthodox Hindu after his morning bath and before he has broken his fast, duly worships his special deity, usually symbolised in a simple form, such as the "lingam" of the Saivas, or the small round stone of the Vaishnavas, the worship consisting of the offer of flowers and incense, and the recitation of certain formulae in Sanskrit.

SHRINES AND PILGRIMAGES.

The Hindu has always been keenly alive to the beauties of nature, and every romantic spot, every towering peak, has for him a hallowed association which lifts him in a tribute of thankfulness to the Great Giver. In modern Hinduism the greatest importance is attached to pilgrimage, and in no country are there so many famous shrines as in India. Some of the large rivers are invest-

ed with great sanctity, the holy Ganges occupying the foremost place in this respect, and bathing on particular days, marked by the conjunction of certain planets and in particular localities, is supposed to bring such exceptional merit that, on these rare occasions, the gatherings are immense. The people in such cases will undergo any sacrifice or put up with any hardship or inconvenience to perform the pilgrimage. As in other countries, women form by far the largest number of pilgrims, as they are not only more subject to religious influences than men, but in India a pilgrimage affords them the only chance of breaking through the seclusion of the zenana and seeing something of the outside world. Railways and steamers have done much to make pilgrimage easy and comfortable, but even in those days when there were no such conveniences, and when the roads were mere tracks and were infested with robbers and highwaymen, it is surprising what vast numbers visited the various shrines. In pursuance of the idea of a common reverence for all the deities the various sacred places receive attention, not only from their own adherents but from all other Hindus.

NO CONVERSION.

As has already been remarked, popular Hinduism does not recognise converts, and no one can be a Hindu who has not been born as such. But it is not necessary to subscribe to any particular form of faith or belief; all that is necessary in order that one may remain in the Hindu social pale is not to marry outside one's caste or sub-caste—a condition which admits of no exception. Certain rules regarding food and drink must also be observed, though they are now frequently broken, especially in the large cities, without involving any serious penalty. It is likewise incumbent to have certain forms of ritual performed by priests on the occasion of birth, marriage, and death, and in the case of the highest castes, also on the occasion of assuming the sacred thread.

Education is no longer the monopoly of the privileged few, and the learned professions are now open to all classes. The great masses are beginning to pulsate with the common pride of humanity, and refuse to accept the doctrine that birth and not capacity should decide one's status and rank. But instead of boldly disowning caste, the depressed classes at times strive for a higher position in the social framework by trying to prove their supposed identity with some recognised superior caste. Such attempts only lead to collision with other classes and intensify existing estrangements without bringing any corresponding advantage to their authors.

EARLY MARRIAGE.

Another canker which eats into the vitals of Hindu society is early marriage. It is difficult to trace the origin of this pernicious custom, for the Aryan settlers certainly did not practise it. In the Rig Veda the God of marriage is entreated to "go to some other maiden who is still in her father's house and has attained the signs of the age of marriage," and again to "go to an unmarried maiden whose person is well developed." Even much later Kalidasa, the Hindu Shakespeare, who flourished in the sixth century after Christ, describes the heroine of his immortal drama "Sakuntala" as having attained the bloom of her youthful loveliness, when she meets her lover. "Svayamvara," the choice by a princess of a husband from several suitors in open assembly, was a recognised custom in royal houses. The practice of early marriage was of slow growth, beginning perhaps with the natural anxiety of a comparatively small community of strangers fighting their way against powerful enemies, and in urgent need of population to open up the country to have children as early as possible; and later, when troublous times came the parents were doubtless anxious to provide their daughters with partners who would also be their protectors as soon as practicable. But whatever the reason, the unnatural custom

has become universal among the higher classes. Its evil effects upon the community are but too apparent. It has been the main factor in the physical deterioration of the race and in stunting the growth and development of individuals of both sexes. Girls who should be in the playground or at school are carried off to lead unhealthy lives in seclusion and undertake the responsibilities of a mother when they are yet unable to take care of themselves. Education in the proper sense of the word is thus impossible for girls belonging to orthodox families, as they have to leave school before they have had time to acquire the rudiments of learning.

The young man is no less handicapped. He becomes burdened with the cares of a family before he has finished his education. He is not free to go about and seek a suitable career but must accept anything that may come in his way to meet his immediate necessities. But the worst effects fall upon the issue of such child-marriages, and they come to this world weighted among other disadvantages with an enfeebled constitution.

CHILD-WIDOWS.

The sufferings of child-widows are well known. They, along with widows of maturer years, are subjected to hardships and disabilities which makes their budding lives miserable; but there could not be child-widows if there were no child-marriages. The stoppage of child-marriage would at once make child-widows impossible.

It is a hopeful sign that the people are beginning to realise the evils of this unnatural custom, and the difficulty of securing eligible bridegrooms is raising the marrying age of girls. The young men are learning to resist the importunities of their parents for early wedlock. Progress so far has been slow, but there is hope of acceleration as time proceeds. A deep esoteric meaning is claimed for every symbol of image-worship; and expounders and apologists have

not been wanting who have tried to lift the veil and give a glimpse of the underlying spirituality. Skilful and deft hands have woven many a charming and plausible tale round what, to ordinary minds, appears only commonplace. But those who are behind the scenes know but too well how the substance has been forgotten in the form and how the overgrown husk has taken the place of the kernel.

Ever since the advent of the Aryans, upwards of 3,000 years ago, India has been the land of religion. Of the four greatest faiths that the world has known India has been the birth-place of two. From earliest times and long before the dawn of civilisation in the West, the best intellects of India have striven to unravel the mystery of life, to distinguish between mind and matter, and to solve the problem of the future state. In their achievements in the domain of philosophy they anticipated the loftiest conceptions of European thinkers. No higher or purer ideal of the Supreme Being has ever been inculcated than in the Upanishads, and some of the most sublime truths that the world has ever known, are to be found in the immortal Gita. The Aryan sages have shown that by intense subjective concentration they are able to perform deeds which, to the uninitiated, appear to be supernatural. In their earnest endeavour to prepare for the hereafter they have shown the greatest contempt for things mundane, and spiritual eminence has always been honoured beyond anything else. Regard for truth and honour was at one time so great that the hero of one of the two great epics went into long voluntary exile in order to satisfy a gambling debt, and that of the other gave up the throne and repaired to the forest in order to enable his father to keep his vow. The laws of war were marked by a humanity which is unknown in any other country. The descendants of such a spiritual race cannot drift into scepticism or irreligion, and it is to be hoped that the unsettling of beliefs caused by contact with the West will only be temporary, and that in future the religion of the Hindus will be purged of all superstitious excrescences, and contain not only what is best in their own ancient faith, but also such precious gifts as the other noble creeds have to offer, and that exclusiveness will give place to a wider sympathy and a truer recognition of the brotherhood of man.

QUESTIONS OF IMPORTANCE.

The Tata Institute.

The following vesting order, relating to the Tata Research Institute, has been issued:—Whereas Jamsetjee Nusserwanjee Tata, late of Bombay, a Parsi gentleman, some time before his death, which took place on the 19th day of May, 1904, made a proposal to the Government of India for founding an Institute of Research in India and endowing such Institute with immovable properties in the City of Bombay producing an annual net rental of not less than Rs. 1,25,000, and applied to the said Government for aid to and co-operation in that scheme, and whereas the lands described in Schedule C, hereto have been selected for the location of the said Institute, and the Government of His Highness the Maharaja of Mysore by Resolution dated 14th March, 1909, published in the *Mysore Gazette*, copy of which Resolution is given in schedule D, hereto assigned, to the Governor-General of India in Council with effect from the 14th day of March, 1907, the exclusive management of and full jurisdiction over the said lands for so long as the said lands are used for the purposes of the said Institute, and whereas the Government of His Highness the Maharaja of Mysore have by letters, dated 26th day of July and 26th or 28th day of December, 1905, copies of which collectively are given in Schedule E, hereto, agreed to supplement the income of the said Institute by an annual permanent grant of Rs. 50,000 contingent upon the location of the said Institute in Bangalore, and by letter, dated 16th of November, 1901, copy whereof is given in Schedule F, hereto have also agreed to provide a sum of Rs 5,00,000 towards the construction and erection of the buildings of the said Institute and other initial expenditure required for the purposes of the said Institute, and whereas the Government of India have by letter to the Government of Bombay,

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dated 28th February, 1905, agreed to supplement the income for the time being of the said Institute by an annual grant to be made by that Government equivalent to one equal half of the income of the said Institute from time to time derived from "Local assets" as defined in para 5 of the said letter, but so that the total amount of such grant shall not at any time exceed Rs. 1,50,000, and also to make a grant of Rs. 2,50,000 towards the construction of the necessary buildings and other initial expenditure required for the purpose of the said Institute, and whereas in pursuance and for the purpose of carrying into effect the said proposal Dorabjee Jamsetjee Tata and Ruttonjee Tata, the sons and executors and residuary legatees of the said Jamsetjee Nusserwanjee Tata, have made an application to the Governor-General in Council that the properties specified in Schedule A., here to with the benefit of and subject to the covenants, agreements, conditions, and terms set forth in Schedule B., hereto may in pursuance of the provisions of the Charitable Endowments Act 1890 (Act VI of 1890) be vested in the treasurer of Charitable Endowments, for the territories subject to the Government of Bombay upon the terms as to the application of the said property and the income thereof hereinafter referred to, which terms have been agreed upon between the Governor-General in Council and the said Dorabjee Jamsetjee Tata and Ruttonjee Jamsetjee Tata.

Now in pursuance and by virtue of Sections 4 and 7 of the Charitable Endowments Act 1890, His Excellency the Governor General of India in Council hereby orders that the properties specified in Schedule A. hereto annexed, with the benefit of and subject to the covenants, agreements, conditions, and terms set forth in Schedule B. hereto annexed be and the same are hereby vested in the treasurer of charitable endowments for the territories subject to the Government of Bombay upon the following terms that is to say, that the said lands in or near

Bangalore shall be used for the erection of the buildings of the said Institute (intended to be called and known by the name of the Indian Institute of Science and that the said land and buildings shall be appropriated and occupied in perpetuity for the purposes of the said Institute); that the said sums of Rs. 5,00,000 and Rs. 2,50,000 shall be expended towards the construction and erection of the buildings of the Institute and other initial expenditure of the Institute and that the balance of the funds in the hands of the provisional Committee, the annual grant of Rs. 50,000 by the Government of His Highness the Maharaja of Mysore and such grant as may be annually made by the Government of India and also the income of the immovable properties in Bombay shall be collected and received by the persons appointed for the purpose under the scheme settled under Sections 5 and 7 of the said Act and hereto annexed and marked with the letter. 5 to be by them applied in the manner set forth in the said scheme.

The vesting order is followed by a long Resolution on the subject, of which the following is the concluding portion :—The outline of the scheme made under the Charitable Endowments Act will include the Viceroy as ex-officio patron, and the heads of Local Governments will be Vice-Patrons. There will also be (a) of court of visitors, on which the Government of India, Government of Mysore and their heirs will each be represented by two members, Messrs. Tata themselves being members during their lives, The Director-General of Education, the Directors of Public Instruction to Local Governments, and Professors of the Institute will be ex-officio members. The patron may appoint six members, vico-patrons one member each. The Senates of the Indian Universities may each appoint one representative, and the Council may appoint as members ten representatives of science and learning in

India; donors of capital sums of not less than Rs. 2,00,000 and contributors of not less than Rs. 15,000 annually for five years will be entitled to nominate members of the Court. (b) A Council of twelve, consisting of the Director and four Professors of the Institute, together with representatives of the Government of India, the Government of Mysore and of each of the Messrs Tata and three nominees of the Court of visitors. (c) A Senate consisting of the Director and the Professors ex-officio, with power to assist professors and readers. (d) A standing committee of the Court of visitors consisting of four members of that body appointed by the patron, by the Government of India, by the Government of Mysore and by Messrs. Tata respectively.

The Council will be the executive body of the Institute, its proceedings being subject to review by the Standing Committee of the Court of visitors—this Committee will have the power of reporting to the patron on the acts or proposals of the Council, and the patron may refer such report to a special committee and may afterwards make such order as may be necessary. The Senate will deal with all matters of an academic nature so as to reduce to a minimum discussion on purely technical matters at meetings of the Council. The administration of the endowment properties in Bombay will be in the hands of a board of management which will be entirely independent of the Government bodies of the Institute itself. The Board will meet in Bombay and will pay the income received from the endowment properties to the Council to which body it will also render annual accounts.

With the ample resources now at their disposal the governing body of the Institute will be able to carry on their operations on a scale commensurate with the high aims which the founder of the endowment had in view. The prospects of the scheme may in fact be looked upon as assured and the occasion is a fitting one

for the Government of India to explain the policy by which their present action is dictated and the attitude which they purpose to adopt towards the future development of the Institute. While sympathizing cordially with the far-reaching ideals of its promoters, the Governor-General in Council has no desire to associate himself intimately with the actual administration of the Institute, or to claim a determinative voice in the settlement of the lines of research to be followed and the methods of instruction to be employed. He is indeed ready to assist in furthering by all legitimate means the great undertaking which owes its origin to the generous philanthropy of the late Mr. Tata and has since his death been wisely and liberally promoted by his sons, but he realizes that the results of the experiment that is now about to be tried will depend less upon the conditions of the project itself than upon the character and energy of those who may come forward to take advantage of the facilities for advanced studies which it will offer. The Government of India are anxious in no way to interfere with the free growth of whatever forms of intellectual activity and economic enterprise the Institute may encourage or create and they will therefore confine themselves strictly to exercising no more than that degree of influence and control which is justified and indeed rendered obligatory by the substantial grant-in-aid which they have determined to contribute.

MAITREYI.

A VEDIC STORY IN SIX CHAPTERS.

BY PANDIT SITANATH TATTVABHUSHAN.

Indian Mirror.—The author has recalled to life the dead bones of a very ancient and classical anecdote, and embellished it with his own imagination and philosophical disquisition. Pandit Sitanath has made the Maitreyi of the Vedic age as she should be—catholic, stout-hearted and intellectual and has through her mouth introduced and discussed many intricate, philosophical and social topics. We wish this little book every success.

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JUNE 1909.]

Indians in Natal.

The following appeal has been issued by Mr. Naidu from Durbar, Natal:—

Brethren.—At present most of the emigrants to Natal are proceeding chiefly from the Madras Presidency. As a rule, none comes here as an immigrant from the Bombay Presidency. Following this example, no one migrates to this country from Bengal also for the last one year. In Southern India depots are established at several places for collecting emigrants. Agents are appointed for canvassing emigrants and for every emigrant that is sent from Madras the Agent is paid Rs. 35. Although the sufferings which the Indians undergo in this country have been vividly described through the *Indian Patriot* the agents are mindful of their own gain and zealously continue their work as if they knew nothing about these sufferings. This shows that they are heartless and unpatriotic.

Immigrants who come to Natal for the purpose of working at the sugar, tea and coffee plantations, shall have to work hard for nearly 12 hours a day during the whole period of their agreement. Though Sunday is a holiday to them in theory, yet on no occasion is it possible for them to take rest. In some places they should work both day and night. What their white masters will is law.

Every one used to get up at 3 o'clock in the night and would finish his cooking business. Taking the food with them they would start with all their co-workers to their working place nearly 2 miles distant, where they should begin their work by 5 A.M. During piercing winter and rainy seasons or the hot season they should work without heeding any physical suffering. They must return home at 6 P.M. after work. Both males and females thus work alike with hardly any tiffin time allowed them and if at all they are allowed tiffin time, it should not exceed $\frac{1}{4}$ an hour.

Thousands of Indians may be found in a weak condition as the result of hard work. Hundreds are sent to hospitals, being helpless to protect themselves from sickness. Numberless persons are sent to prison being unable to work with vigour. Some commit suicide being unable to endure the punishment inflicted on them by their masters. Of the workers many are the persons who have lost their hands or legs owing to inexperience in working at the mills and many pass away their time by brooding over the kicks and knooks which they receive.

With all these hard sufferings, they get 10 shillings or Rs. 7 $\frac{1}{2}$ each month. Time or space will not suffice to describe the sufferings of our Indians by agreeing to become slaves for 5 years to the white masters.

If at all these persons survive their agreement after working very hard for 5 years, it is hard to describe the limitless sufferings of their sons and daughters. If any male boy above 16 years of age happens to settle in Natal he is liable to pay a tax of £3 or Rs. 45 a year to the Government. Including the poll tax of £1, he will have to pay £4 or Rs. 60 a year to Government. Girls above 13 should pay a tax of £3 or Rs. 45 a year to Government. As long as these taxes are not paid, so long will they be imprisoned and subjected to severe punishment. Even if they get work, the wages they receive are not sufficient for their living and accommodation. Girls will hardly get work. As the taxes collect into arrears owing to such hardships imposed on them, they are unable to return to India and many poor Indians are growing here for want of work. They will not be employed elsewhere so long as they do not pay the taxes. They have no salvation but to die a miserable death, and be buried in the Natal graves.

It is, therefore, the duty of all Indian brethren who read this appeal to describe to the poor illiterate coolies who desire to come to this place the state of affairs in Natal and also prevent them from coming here by providing them with some work or other in our native land.

East Indian Immigrants in British Guiana.

The following notes are taken from the report for 1907-8 of the Immigration Agent General at Georgetown.

During the year ended March 31, 1908, a total of 1,855 immigrants from Calcutta arrived in the colony. Of these, seventy-two had previously resided in British Guiana, and four in other colonies.

The total East Indian population of British Guiana is returned as 132,850. Of these, 69,149 are resident on estates, 9,784 being indentured.

Work generally has been plentiful during the period under review, and the rates of payment have been very fair. It is satisfactory to note that in view of the increasing inclination of the labourer to cultivate rice on his own account, and of the fact that the crop time for rice and for sugar-cane takes place at the same time, planters are endeavouring to obviate the difficulty by re-arranging their times of grinding, and trying to avail themselves of that part of the year now known as the 'slack season.' In this way it is hoped to make the employment of labour more even throughout the year.

The District Immigration Agent at Berbice states that in his area there has been plenty of work, and no complaints have been made to him of inability to obtain employment. The rates paid for the different kinds of work appear to have been fair throughout the district. Some of the estate managers experienced great difficulty in obtaining labour during the grinding season. This may be attributed to the fact that the harvesting and milling of the rice takes place during the same months as the cane grinding operations are in progress, and unless a change of the seasons can be brought about, the present state of affairs is almost sure to continue. The immigrants resident in the villages prefer working in the rice fields, as they allege that they can earn higher wages in this way than when employed on sugar estates.

Originally introduced to satisfy the requirements of the planting body, these immigrants and their descendants have gradually spread themselves over the country, reclaiming places formerly lying waste, and opening up new tracts of land on the creeks and rivers from the Corentyne to the North-West District. With their thrifty, industrious habits and unflinching perseverance in the face of loss by drought and flood, they form the very ideal of settlers for a tropical country such as British Guiana. In view of this, it seems a pity that the proportion of the immigrants who return to India should continue to be so large. I do not think it too much to say that with some slight encouragement, greater numbers might easily be induced to settle down in the colony. This seems the more probable, seeing that during the past twelve months, no less than 101 individuals voluntarily gave up their right to the return passage to India, which appears to indicate that they do not now value the privilege of repatriation so highly as they once did.

Indian Judicial Service.

Sir Robert Falcon read a paper at a meeting of the East India Association on "The Judicial Branch of the Indian Civil Service." The chair was taken by Sir Eile Richards.

Sir Robert said that the system under which, for some 35 years past, the Indian Civil Service has been divided into Executive and Judicial, branches had its disadvantages, but they were much outweighed by adding proficiency and knowledge on the part of the District Judges. The Judicial branch could not however remain in its present anomalous position, disowned, as it was, both by the executive side and by the legal profession. It must either be abolished or it must be improved. The abolition of the Judicial branches of the service would involve a grave political danger, having regard to the sympathy shown by many young Indian barristers with disloyal agitation. He once asked a leading Calcutta merchant what he would do if the custom of appointing Civilian Judges to the High Court were discontinued. "The merchant replied that he would close his firm and withdraw his capital from India. If the Judicial branch was to be maintained, however, it was essential that there should be a better system of training for those members of the Service selecting the Judicial side. Another essential reform was to remove, as far as possible, the disparity between the prizes open to the Executive and the Judicial sides, a disparity which made the most promising juniors of the Service avise to the latter when the choice had to be made in the twelfth year of their Indian career. It was also necessary to remove the injurious distinctions now drawn between the Civilian Judges and their Barister colleagues of the High Court Bench.

INDUSTRIAL AND COMMERCIAL SECTION.

Cotton-Seed Oil.

Mr. W. H. Michael, American Consul-General in Calcutta, in a recent report calls attention to a movement in India to manufacture edible fats from cotton-seed. The price of ghee in India has increased during the last two years more than 125 per cent. In consequence, a great many of the poorer classes who have heretofore been able to buy this article of food are now unable to do so. The value of ghee produced last year is estimated at four millions sterling. The question is, what shall be done to supply the people of India with either ghee made of cow's butter or an acceptable substitute made of cotton-seed oil? The use of lard or beef fat, or for that matter, animal fat of all kinds, rules out oleomargarine, butterine, and any form of substitute for ghee made of animal fats is out of question. But there is an opening, and a big one, for the manufacture of a substitute for ghee from cotton-seed oil, or any vegetable oil that can be used for the purpose. Ghee is largely manufactured throughout India, and until the advance in price within two years generally sold in the bazaars at 25 per cent., above the cost of butter. The best ghee in the market on the west side of India is made near the mouth of the River Indus and is distributed from Karachi. While butter is used to some extent by Indians, yet ghee is preferred by the masses of Hindus, especially in Southern India. In preparing ghee butter is boiled until all the watery particles and curds have been thrown off by repeated skimmings. When the liquid is clear oil, it is poured into a vessel to cool. When cooled it is in granulated form; and if it has been boiled and skimmed thoroughly it will keep indefinitely without becoming rancid or of bad odour. Instances are on record of the preservation of ghee for a period of

two hundred years, the ghee having been found in deserted castles. As far back as 1876-7 ghee was shipped to the sea coast of eastern and southern Asia to the extent of 500 tons annually. In 1879-80 1,236,433 pounds were exported. India imported 406,555 pounds of ghee in 1897-98 and imported to points within the British Empire 4,222,507 pounds. It would appear that a very small amount of it is sent out of the country. The enormous advance in the price suggests that the demand is greater than the supply. Native capitalists in Bombay are taking preliminary steps towards the establishment of a factory for the production of ghee from cotton-seed oil, and they are seeking for the best information on the subject of the manufacture of the article, the best kind of machinery used in its manufacture, and to obtain the services of an expert to take charge of the factory. This suggests, says the Consul-General, that ghee made in the United States from cotton-seed oil would find a ready market in India.

A New Fibre.

An Australian correspondent states that a remarkable seed grass to which the name of *Poseidonia Australis* has been given, has been discovered in vast quantities on the shores of the Commonwealth, and is now spoken of as the long expected rival to cotton. The fibre produced from this grass is declared to be a most excellent substitute for cotton when used for admixture with wool. An area found in Spencer's Gulf, covering 15 square miles of water, is already being worked by a Company. Recently about forty wool buyers and others interested in cotton substitutes witnessed a demonstration at the Alfred Woollen Mills, Williamstown, which revealed the excellence of the material which resulted from a combination of the fibre with wool. Surveys and exhaustive tests have proved the existence of sufficient grass to yield 2,140,000 tons of clean fibre, which could be marketed at a cost of 47s. a ton. The fibre is estimated to be worth 3d. a pound, or £28 a ton; but at 1d. a pound, we are told, the profits would still be fabulous. Its resilience, non-inflammability, dyeing, spinning, and weaving qualities make it a rival of Kapok,

A New Woollen Mill in Bombay.

Swadeshi has given birth to a new enterprise in Bombay. A company has been floated under the name of the Standard Woollen Mills, Ltd., with a capital of Rs. 10,00,000 divided into 10,000 shares of Rs. 100 each. The manufacture of woollen goods has been in vogue in India from very ancient times, and even at this day Indian shawls and other hand-woven woollen articles enjoy a good reputation in all markets. There is an abundant supply of raw wool in India, and the demand for cheap woollen yarn, blankets and cloth, is daily increasing. So far, little has been done locally to meet this demand; and this company has been formed with the object of converting the abundant local material into cheap fabrics, which may be expected to sell at competing prices with imported goods.

The output of the mills now at work in this country is very small compared to the large quantities of import, and although cotton and jute mills have had their good and bad times, the woollen mills are said to be steadily working at a profit. It is proposed to erect and work a mill in the vicinity of Bombay which will commence work with 2,500 spindles and necessary looms, ample provision being made for future extensions. In view of the increasing demand for cheap woollen goods and under expert European supervision which the promoters intend to engage, the company may be expected to show satisfactory results.

Messrs. Ramachandra Madhavram and Co., 5, Lutherfield Street, Bombay, have been appointed as secretaries, treasurers and agents of the Company from whom forms of application and other particulars may be obtained.—*The Indian Textile Journal*.

Sugar Manufacture in the U. P.

Siraz Khan Bahadur S. M. Hadi, M. R. A. C., M. R. A. S., Assistant Director of Land Records and Agriculture, United Provinces, read his paper on "the Revival of the Sugar Industry of the

United Provinces" before the first industrial conference at Allahabad in April 1907, "considerable interest has been shown in his process of sugar manufacture, with the result that a large number of Broadbent's Hydro extractors or centrifugal machines have been introduced into these Provinces for producing sugar direct from raw. This is a step in the right direction, and has done much to educate refiners in the use of modern and more efficient appliances. The most economical process, however, is one in which sugar is made direct from the canes, but in order to do this it is necessary for the refiner to have control of a large area of cane so as to keep his factory working constantly throughout the season. Such a factory, it is stated, will be erected at Pilibhit in time for the next cane harvest by Messrs. Rao Bahadur Sahu Lalita Heera Pershad, citizens of that place. The factory will have an output of from three to four tons of sugar per day of 12 hours, equal in quality to the best "khand." No animal charcoal or noxious drugs will be employed in the manufacture, and the produce will be even more wholesome than "khand" as made by the local process.

Industries of Bikaner.

One of the principal industries of the Bikaner State is of wool which is utilised within the State for making rugs, blankets, etc. Another is of saltpetre of which in the year 1907-08, 99,266 tons were manufactured of an estimated gross value of Rs. 45,687. The saltpetre industry is said to be capable of great expansion if it is worked systematically; the principal factories are at Hanmangarh and Bhadra, with twenty other small factories scattered about in villages. Among other industries are lacquer work, sugarcandy, leather water-bags made at Reni, and oil flasks of camel-skin made at Bikaner. With reference to alkali fibre, which grows abundantly in parts of the State, it is of interest to note that sanction has been accorded for an experiment to be made on a small scale for extracting fibre by hand-power machines so as to obtain reliable data,

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Pin-making.

One of the most useful industries to which the capitalists should turn their attention is the pin-making plant. It does not require any very elaborate or expensive machinery, provided the wire employed in pin-making is bought separately. Steel wire for pins could be purchased at the approximate cost of from Rs. 16 to Rs. 27 per cwt. according to the quality and the number of the wire. The number of pins that can be made from one kilo (21/5lbs) of such wire ranges from 8,000 to 10,000 according to size, there being very little waste. The pin-making plant consists of makers and sticking machines. In order to obtain the best results, a complement of at least six makers and two sticking machines would be required. Each maker is able to turn out from 150 to 160 finished pins, so that if six makers and two sticking machines are employed, they would represent a daily output of at least 5,40,000 pins. Sticking machines are employed for sticking the pins in the sheets in rows of 20, 30 or 40. Besides the above, line shafting, necessary pulleys, collars, floor bearings, coupling, and a one 6 H. P. engine would be required to make the plant complete. The estimated price of complete plant for pin-making is about Rs. 10,000.

Anakapalle Pencil Factory.

The Anakapalle Pencil Factory made trial runs last month. Many people were present. All were struck particularly with the beautiful copying leads rushing out of the press. Mr. Shee, of the Nagatani Pencil Factory in Japan, has been appointed Manager and was present at the runs.

Artillery Made in India.

The Indian Ordnance Department recently sent home a field gun made at Cossipore with its carriage from the Jubbulpore factory. This specimen of work done in India was critically examined and it is satisfactory to learn that it was highly approved of by English experts. The manufacture of field artillery in this country is now being proceeded with and good results are assured.

Fireproof Fabrics.

Although it is well known that many chemical substances can be used with complete success in order to render fabrics fireproof, it is surprising how often in the case of stage fires no attempts are made to render either the scenery or the hangings free from danger in the case of a sudden outburst of flame. Numberless accidents and frequent losses of life might have been avoided in the past if those responsible for fancy-dress balls and entertainments, where women in garments of light and flimsy materials are crowded together in confined spaces, would insist on the use of fabrics which have been steeped in some fire-resisting solution. In many of the Continental theatres it is now compulsory to impregnate the cloth used for the scenery in some approved fire-repelling substance, and establishments exist abroad in most of the principal cities for the fireproofing of textiles and other fabrics. The list of chemicals used for fireproofing is extensive, but probably few have been employed with more success than the soluble silicates of the alkalis commonly known as water glass. In France great faith is placed in the so-called "ignifuge" of Thiloust, which is a solution of boracic acid and ammonium sulphate in thin starch. In Berlin a solution containing 20 per cent of wolframite of soda and 10 per cent of boracic acid has been employed with success. Magnesium chloride is likewise a good protective against fire as is also calcium chloride, but this latter cannot be recommended, as it is very hygroscopic. Many of the substances in use for this purpose are secret specifics, the composition of which has not been published.

Russian Cotton Fabrics

In the production of all descriptions of cotton fabrics Russia has made very marked progress during the last twenty years. Her supply of the raw material is drawn from various foreign and home sources. The Russian cotton produced in Turkistan and Trans-Caucasia, was 2,000,000 poods in 1906, 7,000,000 poods in 1907, and 6,000,000 poods in 1908. The Russian cotton grown in Turkistan is about equal to American + up to fully good middling.

Revival of Sericulture in Bengal.

The operations for the revival of sericulture in Eastern Bengal and Assam were on a larger scale and were conducted separately from, though in co-operation with, those in Bengal proper. The Director was Mr. M. M. Chakrabarti, who had been trained in sericulture in Tokio University. The policy decided on to rescue the industry from decay followed the lines of that devised for the French industry by Pasteur. The first essential was to make available an adequate supply of seed-cocoons which could be guaranteed as practically free from disease. With this object it is hoped to erect graneries at Mirganj on the Ganges capable of producing 1,000 maunds of seed-cocoons a year.

When this has been done it is proposed to establish other graneries. Should private enterprise be forthcoming, it is probable that the Agricultural Department will be glad to hand over these graneries to any reliable firms that may desire to acquire them. Unfortunately, however, there is little sign at present of the requisite private enterprise being forthcoming. The second plan in the Department's sericultural policy was to give a sound practical training to the sons of silkworm-rearers. The training was given at the Sericultural School at Rajshahi which came under Government management from January 1, 1907. Out of twelve apprentices originally appointed, eight finally remained on the roll. In 1908, eighteen students were admitted. On passing the annual examination, the students were each given a grant of Rs. 250 to enable them to construct a silkworm rearing house on the plan of the model one at the school. So far as passing examinations went, the classes seem to have been fairly successful, but it is remarked that it has been impossible hitherto to obtain a headmaster of the stamp required with the result that the standard of training and the form of the school are badly in need of improvement. Experiments in sericulture were also continued at the Shillong fruit farm with marked success. The Khasis are taking a steadily increasing interest in the industry. The most favourable point in regard to the Shillong experiments is that they indicate that silkworms suffer no degeneration even after being reared for three successive years in the Khasi Hills, in which respect Shillong is declared to have the advantage over Kashmir.—*Civil and Military Gazette.*

A New Industry for India.

What becomes of all the offal of the animals killed for food in India? Much of it is thrown away to be devoured by birds, dogs and jackals. A few years ago, two Mahomedans of an enterprising character contracted for the blood of 200 heads of cattle killed per week at Agra to supply dried beef to the Burmans. They boiled the blood down in open pans and reduced it to powder, which they sold to sugar-growers in Mauritius as manure. This trade lasted some time, until the planters found out that the high temperature employed destroyed much of the manurial value of the powder. Steam heated pans were then used. Much of the offal of the large slaughter houses at Bandra was at one time thrown out on waste ground to rot, or to attract vermin. A time will come when no single part of any slaughtered animal will be wasted; even the contents of the stomach will be used as manure, as is already done in other countries. In the meantime, the *Indian Trade Journal* announces that there is an active demand in London for dried sheep's gut at twelve shillings per pound. At the time of this announcement Mr. Burn, I.C.S., wrote to that journal that sheep gut was selling in his district at 0.6 anna per pound, in the raw condition, probably. The gut has to be properly prepared, dried, packed and shipped, but none of the operations are complicated or difficult. The whole process of treating and packing sheep and cattle gut is fully explained in the *Indian Trade Journal* of January 14th, 1909. Reasonable care and honest work alone are required to prepare the goods, which add one more branch to the growing list of animal integuments that may be exported from India. It includes skins of the bullock, buffalo, horse, sheep, goat, crocodile, rat, snake and frog, all of which find a ready market in Europe.—*Indian Textile Journal.*

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Boot Leather.

The Government of Australia, says the *Commercial Intelligence*, is considering an application for the benefit of a bounty, which is of unusual interest. It is entered by the Federal Tannery Company, of Geelong, and is based on the company's claim to have established a promising new industry, viz., the manufacture of boot leather from rabbit skins. This has not before been attempted on a commercial scale. Hundreds of tanned rabbit skins are now being sold in Melbourne and throughout Victoria for manufacture into uppers for ladies' and infants' boots and men's light boots. In appearance, the material is very much like kid. It is a little lighter in weight than wallaby leather, and wears well. The company, besides supplying a demand in the boot making industry, is doing some good in providing an inducement to keep down the rabbit pest. As the lime used in getting off the fur renders the fur unsaleable, a machine, it is stated, is being imported from Europe for shaving off the fur in a condition to be sold at the hat mills.

A Commercial Museum in Servia.

The Servian Ministry of Agriculture and Commerce has established, according to the *Commercial Intelligence*, a Museum of Commerce at Belgrade for the promotion of foreign trade.

The principal purpose of the museum is to gather samples and information of the products of Servia for the use of foreign merchants who may be interested in Servian exports. The museum will also gather samples of the articles imported to Servia and exhibit them to the merchants of the country. The museum will especially be glad to receive models of agricultural machinery and implements for exhibit. The museum will also advise regarding the investments of foreign capital in Servia.

The museum is installed in the magnificent palace of the company "Rossia", situated in the most beautiful part of Belgrade, and its full address is "Musée Commercial du Ministère D'Agriculture et du Commerce, Belgrade, Servia."

A Swedish Exhibition.

It is proposed to hold in Stockholm this year an exhibition of Swedish industrial arts and crafts, the arrangements for which are already advanced. Swedish art and handicraft have from the earliest period developed a style peculiarly their own, especially in textile art. The exhibition will be opened on June 4 next, under the direct patronage of His Majesty King Gustavus V., and will remain open till September. A site in the midst of the lovely scenery of the capital has been secured, and the King has granted the use of a portion of the Royal Park for the exhibition.

India and the Gold Reserve.

In the Commons Mr. Smeaton asked the Under-Secretary what was the amount of the actual gold reserve at present at the disposal of the Indian Government; how much of this gold was deposited in London, and how much in India; and whether the whole of the profits on the coinage of rupees was being devoted to maintaining and increasing this gold reserve, in accordance with the recommendation of the Fowler Commission of 1898.

Mr. Hobhouse said: The gold standard reserve is now held in British and Colonial Government securities and rupees to the following amounts: Securities, nominal amount, £8,383,000, cost price, £7,946,000; Rupees 1,588 lakhs, or £10,587,000. It is hoped that a portion of the rupees may be remitted to England to be invested in sterling securities in 1909-10. It has been decided to apply half the future profits on coinage to supplement the funds available for capital expenditure on Indian Railways.

Mr. Smeaton asked whether the late Financial Adviser to the Indian Government, Sir Edward Law, did not express a very strong opinion that the gold standard reserve should remain intact, and should not be invested.

Mr. Hobhouse: I believe some such opinion as that was expressed at the time, but the Government of India have seen fit to depart from the recommendation then made.

The Revival of Indian Architecture and Fine Arts.

Mr. E. B. Havell, late Superintendent of the Calcutta School of Arts makes in the columns of the *Hindu*, the following practical suggestions for the revival of Indian Architecture and Fine Arts:

I. Let every Indian, who builds a house or palace, do honour to Indian art by employing Indian master-builders who have the knowledge of Indian architectural traditions contained in the *Silpa-Sastras*. Let him in consultation with these master-builders, adapt these traditions to present-day habits and requirements, as they have always been adapted in former times; bearing in mind that the fundamental principle of good art is that perfect fitness makes perfect beauty. Let good ornament be used, as far as means will allow, only to add to the beauty of suitable design and good construction, never for the purpose of concealing ugliness, or defects, nor for the sake of vulgar display. Good design and construction make all work artistic, even if no ornament be added.

II. Let all furniture and decoration made for Indian houses, even chairs and such-like furniture of European origin, be made distinctively Indian in design, not merely imitative of European forms; and let Indian dress be worn by Indians in Indian houses. So will you and your craftsmen develop from creative and constructive powers of thought.

III. To promote the national reverence for beauty in nature and in art, let it be considered a public duty to make the surroundings of schools and public buildings beautiful with flowers and trees and water.

IV. Let days be set apart, as in Japan, for the national enjoyment and worship of beauty—days to celebrate the flowering of the lotus, or asoka tree, and for visiting places conspicuous for natural beauty.

V. Let religious festivals and political meetings be marked as much by the planting of fruit and flowering trees for the public benefit as by prayers and vows and speech-making. If for every speech now made a tree were planted and made to grow, how much happier would India become! Will not the Industrial Section of the National Congress inaugurate an Arbor-Day for all India on the basis of one, two or three trees planted and made to grow, for every political speech delivered—the ratio to be determined by the length of the speeches?

VI. Let the great events of national history and the moral teaching of the national epics, be impressed strongly on the minds of your children by concrete images painted on the walls of School and Municipal buildings, instead of only by word impressions derived from books and oral teaching. But such pictures must always be painted by Indian artists, with Indian colours and in Indian way of artistic expression.

VII. Let the rich men of India show an intelligent interest in art, not by collecting European pictures, but by taking care of the masterpieces of Indian art, and by reviving the old *chitrashalas*, in which Indian subjects are painted on the walls by Indian artists in an Indian way.

The best way to honour Indian architects, sculptors, and painters is by giving them honourable employment; so it is very necessary to find art and bring to public notice all the traditional master-builders and sculptors who are now practising the rules of their art in the traditional Indian way, and all descendants of the painters who formerly held honoured positions at Indian Courts. There are certainly a good many of such artists still to be found, living in obscurity and wanting work, owing to the degeneration of public taste in India.

AGRICULTURAL SECTION.

Special Form of Tillage.

The raising of crops in India is largely dependent upon an adequate rainfall; failing which, resort must be had to artificial irrigation; and if there are no canals or any other sources of water-supply, there is a failure of crops, with famine, distress, and much loss of life, human and animal. How to raise crops, with a limited rainfall is a matter that should interest the Indian cultivator. As usual, says the *Englishman*, we have to turn to the United States of America to show us the way; and "Dry Farming" is the phrase that represents the adaptation of agriculture to soils where the average rainfall is not sufficient for ordinary farming. There are three courses open in this form of farming, viz, special crops, artificial irrigation, and a special form of tillage. The first and second are resorted to in India under the stress of a deficient rainfall; but the third is, as far as we are aware, unknown in this country. This consists in deep ploughing and frequent pulverising of the topsoil out of, as well as during, the growing season. It is based upon the principle that the moisture falling in the form of rain or snow may sink into the earth if the soil be loosened, so that there shall be kept above that moistened bed a close fine blanket of dust that shall prevent evaporation. It is also necessary for the furrows to be at right angles to the prevailing winds. Unfortunately for India and her wretchedly poor cultivators this means special machinery—powerful steam ploughs, press drills to plant the seed deep, and pulverising harrows. One American farmer tells us how he ploughed twelve inches deep, and had raised thirty-five bushels of wheat, fifty bushels of corn along with a profitable fruit orchard, upon a rainfall of less than fifteen inches

annually. In consequence, the land has risen in value. Land that was a drug in the market eight years ago at two dollars an acre sells for ten to twenty-five dollars. Homestead entries have run into thousands. It is perhaps too much to expect the average "rayat" to do this kind of thing; but it is within the power of rich zemindars and landholders to carry out such an experiment, and thereby to increase the yielding power of their lands.

Tree Planting in India.

In this sun-parched land the man who plants an avenue or a grove of trees is a public benefactor, says the *Pioneer*, and all Governments make it their duty to encourage arboriculture. In the Punjab during the last decade an addition of 3,000 miles to the avenues maintained by all agencies is recorded, the increase in the last three years having been accelerated partly by an annual grant of a lakh of rupees from the Imperial Government to district boards, and partly by the opening up of new railways, roads and canals. It would seem, however, that the work is not always carried out with the best judgment, and the authorities believe that more careful and systematic working would give better results. The proportion of failures in planting operations is still very high, and a good deal of public money would be saved if limited areas were properly developed, instead of the tree-planting operations being spread over an area that cannot be properly controlled. It is proposed with a view to the improvement of arboriculture that district boards and municipalities should be encouraged to make a periodical valuation of their standing timber, the idea being that until this is done these public bodies will not realise the possibilities of profit from tree-growing. A triennial valuation should prove to the boards that their timber is a valuable asset, and thus encourage the extension of tree-planting.

A Female Farming Community.

In the Stutterheim valley, in Cape Colony, is a community of women farmers. Nine out of every ten of the small farms scattered along this fertile valley are managed by women. The farms are in reality market gardens, and the women attend to all the details. They bring the produce into the market at King William Town themselves, plough the land and "hoe and spade" without any male help. These women farmers are all of German descent, and are descendants of the men who migrated to the colony shortly after the Crimean war. These men came in a body and were known as the German legion. The male members of the community follow various callings in the towns and ride or cycle in and back. The valley boasts of a chapel, a schoolhouse and a library. At one time the residents lived under a certain number of rules which they had adopted, but these rules have now fallen into disuse. To-day the community live their own lives, happy, and if not prosperous, free from care, but the number of residents in the happy valley is steadily decreasing, owing, of course, to the younger generation passing away from the settlement to the great centres of industry where they can live more exciting if not healthier lives.—D.G.R.

Growth of Plants by Electricity.

The idea of forcing the growth of plants by electricity is an old one. It only requires a comparatively weak electric current to kill a plant, hence no beneficial results are gained by sending currents through the plants themselves. Good results are obtained, however, by electrifying the soil in which plants are growing. The effect is really due to the action of the current on mineral salts in the soil, which are rendered more soluble. It is doubtful whether the increased yield would be sufficient to pay the expense of generating the current.

Hybridising of Indian Cottons.

Details of the experiments in the hybridising of Indian cottons, conducted in Madras by Mr. P. F. Fyson, Professor of Botany at the Presidency College, have been published in the series of the Memoirs of the Department of Agriculture in India (Vol. II. No. 6). The letterpress is illustrated by a number of plates, the whole forming a pamphlet of much interest to all who are concerned with the improvement of Indian cotton.

Agricultural Journal of India.

There are a number of articles of interest in the last issue of the *Agricultural Journal of India*, which is for the second quarter of this year. First to be mentioned are three articles on the management of Experiment Stations in India, by Mr. W. H. Moreland, I.C.S., C.I.E., Director of Agriculture, United Provinces, Mr. C. Benson, late Deputy Director of Agriculture, Madras, and Mr. H. C. Sampson, Deputy Director of Agriculture, Madras, respectively. Another Madras officer, Mr. J. M. Lonsdale, Court of Wards' Agricultural Expert, describes the improvements in paddy cultivation in the Court of Wards Home Farm at Sivagiri, Tinnevely District, and Mr. Sampson contributes an illustrated article on the introduction of drill-sowing and inter-cultivation on the black cotton soils of Tinnevely. There are two other well illustrated articles, on Eri, or castor, silk and the Agricultural Section of the Nagpur Exhibition, 1908, the first of which is contributed by Mr. H. Maxwell-Lefroy, Imperial Entomologist, and the second by Messrs. C.A. Gammie, Imperial Cotton Specialist, and E. Shearer, Imperial Agriculturist.

The Manchester of Bengal.

Referring to the Callyan Cotton Mill which is being erected at a place about a mile from the Serampore Station, and which is expected to be in working order from October next, the *Bengales* sanguinely anticipates thus: "What with the Banga Luxmi Mill, the Callyan Cotton Mill and other cotton mills which will soon spring up and with the Weaving School turning out efficient workers, Serampore bids fair to be the Manchester of Bengal."

Departmental Reviews and Notes.

LITERARY.

THE MONTH OF THE POETS.

April 28 is given in a literary calendar as the date of the death in 1,400 of the poet Chaucer. And it is not a little interesting to note the association by birth or death—or in some cases by both—of many of our leading poets with the first of the spring months. The late Mr. Swinburne's death adds another to the poets whose birthday and deathday both occur in April, Swinburne having been born on April 5. Wordsworth, born April 7, died April 23, which was both the death-day and birthday of Shakespeare. Heber, born April 21, died April 3. The late John Davidson was born April 11, Keble on April 25, and Rochester on April 9; whilst Goldsmith died April 4, Rossetti April 9, Edward Young April 12, Otway April 14, Matthew Arnold April 15, Byron April 19, Chaucer, as stated above, April 28, and James Montgomery April 30.

CHEMISTRY IN THE MARATHI LANGUAGE.

A Contemporary calls attention to a work on Chemistry in the Marathi language. Such efforts are to be heartily encouraged.

"Elementary Treatise on Organic Chemistry. Theoretical and Practical. Vol I, parts I and II—This is a work on Organic Chemistry in Marathi, by the late Prof. Balaji Prabhakar Modak, Rajaram College, Kolhapore. The books are published under the patronage of the Chief of Miraj. These two parts deal with Paraffin or fatty groups. The books are written in an easily intelligible style. In the present times of industrial upheaval, the value of a work like the present, cannot be overstated. In all departments of industry chemistry plays a very important part. To spread the knowledge of

chemistry among the artizan and industrial classes works like the present are a necessity of the moment. They should be within the easy reach of all."

THE DEVANAGAR.

We have pleasure in drawing the attention of our readers to this "Unique Illustrated Polyglot Monthly" containing articles in all languages of the Indian Empire. It is the only means of learning them through a common medium. Each issue has grammar, vocabulary, etc., translations of some already published articles into different languages. Distinguished writers from all parts of India, Burma, Baluchistan, Tibet, and Ceylon, are among its contributors, who receive the Journal free. Highly spoken of by all sections of the Press. Subscription for India Rs. 3-8. Apply to the Manager, Devanagar, 85, Grey Street, Calcutta, (India).

THE AGE OF TIRUONANA-SAMBANDAR.

The third number of the Tamil Antiquary (Tamilian Archaeological Society, Trichinopoly) contains a reprint of the late Professor Sundaram Pillay's well-known work on "The Age of Tiruonana-Sambandar," the well-known Tamil saint, who has been tentatively assigned to the middle of the 7th century A.D. Ravi Bahadur V. Venkayya, M.A., Epigraphist to the Government of India, writes a scholarly, though brief, introduction which throws useful light, not only on the history of Tamil literature, but also on the extent of the country in which Tamil was, as it were, the State language, and as such used for epigraphic records. Mr. K. G. Sessa Iyer, of Trevandrum, writes a short biographical sketch of the late Professor Sundaram Pillay, who was undoubtedly a man possessed of considerable powers of thought and patient research. The pamphlet which is now republished, has long been out of print, and the Tamilian Archaeological Society has done well to reissue it in a cheap and handy form.

EDUCATIONAL.

EDUCATIONAL ENDOWMENTS.

It is understood that landed property, valued at Rs. 4,00,000 in trust has been bequeathed for the establishment of a Hindu Free School in Calcutta and other charities by the late Babu Gobin Chund Dhur, of Colootollah, Calcutta.

We are glad to learn that Sardar Balwant Singh of Gujranwala, retired District Judge, has made a gift of property worth a lakh of rupees with the object of maintaining a scholarship for agricultural and scientific research in England or other foreign lands. Sardar Balwant Singh is a respected Jagirdar in the Punjab and was President of the first Sikh Educational Conference at Gujranwala.

The Maharnjah Manida Chandra Nundy, says the *Sanjibani*, has offered to endow a technical institution in Calcutta with a property yielding a lakh of rupees annually. He is now corresponding with the Government about the matter.

A local vernacular journal conducted by the Sikhs learns that Mr. Gajindra Singh Majithia has bequeathed a crore and fifty lakhs of rupees in favour of the Khalsa College, Amritsar. The deceased was the brother of the late Dyal Sirdar Singh Majithia who bequeathed some thirty lakhs for starting the Brahma College and Theistic Library here.

We are glad to note that Sir Jacob Sassoon has given a donation of two lakhs of rupees for the proposed commercial college for Bombay. With this large amount to go upon the college must soon become an accomplished fact.

EDUCATION IN THE U. P.

In the Annual Report of Education in the United Provinces by Mr. C. R. DE LA FOSSE, Director of Public Instruction, great emphasis is laid on the awakening of the population to the advantages which education affords. "Hitherto," says the Director, "funds have not seldom been required to dangle facilities before an apathetic people

rather than to meet a genuine demand. Now, in spite of plague and famine and many drawbacks, children are crowding into schools of all kinds in such numbers that neither can room be found for them nor can sufficient teachers be entertained to teach them. In the year covered by the Report, the total number of Primary Schools for boys rose from 9,545 to 9,717, and of pupils attending them from 418,480 to 460,327."

MAHOMEDAN EDUCATION.

The report on the educational condition of the Mahomedans in India, which was presented by Sahibzada Aftab Ahmed Khan, B. A., Barrister-at-Law, Honorary Joint Secretary of the All-India Mahomedan Conference, at the last session of the Educational Conference at Amritsar, has been published in the form of an attractive and neatly printed pamphlet. Facts and figures go to show a very deplorable condition among the Mahomedans who, inspite of being in the majority in some provinces, have not yet fully grasped their chances. In Eastern Bengal and Assam, for instance, where the Mahomedans form a population of 66 per cent, not more than 51.92 per cent. attend the Primary Department, while 27.51 attend the Secondary Department, 5.93 Arts College and 5.69 Professional Colleges, as compared with the Hindu percentages of 43.53, 70.52, 93.62 and 94.09 respectively. Again in the Punjab, in the year 1906-07, there were 72,211 Hindu students and 62,090 Mahomedan students. These numbers fell down to 40,994 and 21,533 in the case of Hindus and Mussalmans in the Secondary Department, and to 1,676 Hindus and 477 Mussalmans in the College Department. It is well known that in the Punjab too, like Eastern Bengal, they lag behind their rival community in education. The report supplies sufficient food for thoughtful consideration by the Indian Mahomedans and we hope it will be read with deep interest mixed with concern, especially the portion in which the Joint Secretary makes suggestions regarding the future programme for the education of the community and the establishment of a Mahomedan University.

LEGAL.

POINT OF BANKING LAW.

An interesting point of banking law came up for decision before the Subordinate Judge of Allahabad on the 24th ultimo. The parties were the Bank of Upper India, Ltd., Allahabad, as attaching decree-holders, and the Allahabad Bank, Ltd., as objectors. It appeared that the Upper India Bank in 1908, obtained a decree for Rs. 3,610 against Charles Claude Augier of the Charing Cross Dispensary, Lahore. The decree was transferred to Allahabad for execution, and the decree-holders attached ten preference shares of the Allahabad Bank belonging to Mr. Augier, which were in the safe custody of the Bank. The Allahabad Bank filed an objection to the attachment on the ground that the said shares were deposited as security with them for advances made, and that they were not liable to sale, but, if so, it would be subject to their own claim. The Allahabad Bank further stated that, as the shares were deposited with them for safe custody, they had a lien on the property.

In delivering judgment the learned Subordinate Judge said that the Allahabad Bank objected to the attachment and sale of the shares on the ground that they held the shares as security for repayment of sums due, and they had a prior charge on the property. The attaching creditors, the Upper India Bank, contended that the shares were not subject to any lien of the objectors, and the point to be determined was whether the Allahabad Bank had any lien on the shares in question. Under Article 19 of the Articles of Association of the Allahabad Bank, it was argued that the shares were mortgaged to the Bank, and, therefore, they conferred a lien. As a rule bankers had no general lien on articles deposited with them for safe custody, but in this case the shares were already under a lien to the Bank for a debt

and the mere fact of their being kept in the Bank for safe custody would not take away the lien. Moreover, on the 18th September 1908, Mr. Augier authorised the Bank to sell the shares and executed three blank transfer receipts for this purpose. The Bank, therefore, since that date were agents of Mr. Augier to sell the shares and were not holding them for safe custody. The Subordinate Judge in allowing the objection of the Allahabad Bank with costs held that there was a lien on the shares attached and ordered them to be sold subject to the claims of the objectors.

FAMINE AND LITIGATION.

Rent law litigation in the United Provinces suffered in no small measure last year by reason of famine. In Agra litigation was six per cent less than in the preceding year. The decline, however, was mainly in suits for arrears and suits for enhancement, and it was most noticeable especially in the case of suits for arrears in those districts where suspensions and remissions of land revenue were extensively given. Suits for enhancement of rent declined from 6,625 to 4,796, the lowest point touched for the past eleven years. Suits for ejectment showed a substantial increase in the three eastern divisions, balancing a decrease elsewhere in those districts which had been afflicted by famine. The most important reason assigned for the increased resort to suits for ejectment is that landlords desire to secure their share in the larger profits from land due to the continuance of high prices.—*Indian Daily Telegraph*.

THE NEW CHIEF JUSTICE OF BENGAL.

Sir Lawrence Jenkins, writes the *Advocate*, returned to his old love at the special and earnest request of Lord Morley and found the corner occupied by him before still warm and sacrosanct. He set at once to setting the house in order and has taken precious little time to re-establish in the people's hearts the pristine and ancient faith in the British sense of Justice. To the wholesome and sympathetic activities of these highest officials in Bengal must be added the reform scheme to understand how an effective cry at halt has been pronounced upon the reactionary policy of the Government that began with Lord Curzon but did not end with the close of his regime,

MEDICAL.

SEA-SICKNESS.

The hardened sailor rarely falls a prey to sea-sickness, because he has, as it were, become part and parcel with the vessel, as a horseman with his horse. His body yields and instinctively follows the most irregular motions of the ship. While there is at present no cure for sea-sickness some relief can be given by applying an abdominal bandage, which diminishes the swaying of the internal organs. Some years ago a medical authority stated that the closing of one eye (or the bandaging, we assume) would prove a remedy. It has been found successful in many cases.

TUBERCULOSIS IN INDIA.

A paper contributed by Dr. G. O. Chatterjee, the Assistant Bacteriologist to the Calcutta Medical College, to the recent discussion in the Asiatic Society of Bengal on Tuberculosis in India is republished in the *Indian Medical Record*. Dr. Chatterjee says there can be no doubt that this disease, once supposed to be rare in India, is not only common, but is increasing at a rapid rate. The comparative rarity of surgical tuberculosis in India, which several observers have noted, he attributes to the universal custom of boiling milk before drinking it, for it seems to be chiefly from bovine tuberculosis that the surgical forms of the disease are derived. Meat-eating is also less likely to spread the disease in India, as goats appear to be immune. The greatest danger, however, is the spread of the disease through the respiratory track, from man to man, and Dr. Chatterjee fears that unless strong measures are taken to prevent this, tubercular disease will rank with cholera and malaria as among the chief diseases of India. He quotes a case from his own knowledge where ten infections, three of them fatal, could be traced to a single individual. He advocates the institution of a special bacteriological laboratory on the model of the Jenner Institute for Infectious Krankhei-

ton of Germany. Another German institution he would like to see introduced is the Arbeiter-Invaliditäts Versicherung for the compulsory insurance of working-men against sickness. The proceeds of a small tax are devoted to the provision of model dwelling sanatoria, popular instruction in hygiene, etc.

BEST POSITION FOR SLEEP.

A number of eminent medical men have given their opinion to the *Matin* on what they consider the healthiest position for sleep. Dr. Delorme, Army Medical Inspector, declares that the natural position is to lie flat on one's back. Professor Debona and Dr. Daveniere of the School of Hygiene, are of the same opinion, and point out that lying on either side causes pressure of the arm which may eventually bring about paralysis.

Dr. Landouzy, of the Medical Faculty, says that the best position is the most comfortable position, and this is acquired by habit. It would be well, however, to accustom oneself to sleep on the right side. Dr. Letulle, of the Medical Academy, maintains emphatically that one should always lie on the right side, and thus avoid indigestion and heart troubles.

In startling contradiction comes a statement from the heart specialist, Dr. Huchard: "I always sleep on my left side, and I think it is quite immaterial whether you lie on your left or right side. The idea, however, that those who cannot lie on the left side suffer from heart affection is quite erroneous."

A CURE FOR RHEUMATISM.

At the Belle Vue Hospital, New York, it is said that an exceptionally severe case of rheumatism, which quite baffled the Doctors, has been cured by the revival of an old remedy. A swarm of bees was secured, and they were allowed to sting the patient severely, with the result above mentioned. The remedy is of great antiquity, having been in use in Eastern Europe 2,000 years ago. Four years ago, it is said, that a farmer, a martyr to rheumatism for many years, was attacked by his honey-bees, and since then has been perfectly free from his complaint.

SCIENCE.

SOME MARVELLOUS SPEED EFFECTS.

Centrifugal force is the active agent in some interesting phenomena, such as keeping a bicycle upright, causing a top to return to a certain position after being disturbed, and giving to a soft iron disc the rotatory tension that enables it to cut through heavy armour plate. A disc of cardboard revolved rapidly in a lathe behaves like sheet metal. A report of German experiments states that the cardboard can no longer be bent, and if struck with a hammer it emits a sound like that from bronze. Even paper acquires quite unusual properties. An 8 in. disc of good paper, perfectly circular, was placed on the shaft of an electric motor, and when rotated at the motor's highest speed, it easily sawed through cigar-box wood. Centrifugal force may give many other curious effects. For example, a small chain may be fitted as a closed ring on a rotating drum in such a way that it can be slipped off when the drum reaches its highest speed, and the chain will then roll on a table like a solid ring, and bounce up like a hoop on striking the ground.

TESTING MILK.

The *Scientific American* describes a simple method of testing the quality of milk which should prove useful. It is so simple that it can be tried by any one, and requires no costly or complicated apparatus. The sample to be tested is first thoroughly stirred so as to mix up the cream with the rest. A portion is then diluted with fifty times its volume of water. Holding an ordinary drinking glass, with a fairly broad and flat bottom over a lighted candle in a darkened room, the diluted milk is to be poured into the glass, until the candle flame is just rendered invisible. The depth of the liquid required to do this is a measure of the purity, or otherwise, of the sample. If it measures one inch it may be concluded that the milk has not been watered. Really good quality milk only gives depth of $\frac{1}{4}$ in. If the milk has been diluted with half as much volume of water a depth of $\frac{1}{2}$ in. is required to render the candle flame invisible. A depth of 2 in. indicates dilution with an equal volume of water, or that the milk has been partly skimmed.

TESTING WHEAT.

The United States Department of Agriculture is now experimenting with an inexpensive electrical device which when perfected—as it promises soon to be—will tend to prevent the sale of wheat which contains through accident or design a larger quantity of moisture than is essential for the manufacture of reasonably good flour. Hitherto in India as elsewhere the difficulty has been to determine with any degree of accuracy, combined with celerity, the amount of moisture any given sample of wheat might contain. This question of moisture is a very important one in the grain trade, for on it depends the shipping, storing and transit qualities of cereals, and particularly wheat. The present method of determining the percentage of moisture is a laborious laboratory process, and it does not appear to be adapted to such grain products as meal and flour. What is wanted is something far simpler—a method that may be used, if necessary, by the man in the street. And the American Department of Agriculture has discovered such a method. This is nothing more wonderful than the sending of an electric current of a few volts through the sample of wheat to be tested. The secret lies in the measurement of the resistance offered to the passage of the current through the grain from one electrode to another, the electrodes being placed at opposite sides of a glass jar filled with wheat. That is all. As the moisture content of the grain increases, the resistance to the passage of the electric current decreases, and vice versa, the variations being exactly measured by a simple little apparatus constructed on similar lines to that required for testing the insulation of cables, and consisting principally of a Wheatstone bridge, a galvanometer, and an electro-motive force of seventeen volts. This instrument, which costs but little, shows that the electrical resistance of wheat containing 13 per cent. of moisture is seven times that of wheat containing 14 per cent.; fifty times that containing 15 per cent. and so on, the exact percentage being easily and quickly determined in every case, the probable error not exceeding 0.3 per cent. The apparatus is, of course, a portable one, and complete tests may be made in three minutes or less. Its applicability to other grains and grain produce is now being tested.—*Pioneer.*

PERSONAL.

THE LATE COL. SURESH BISWAS.

The death is announced of Col. Suresh Biswas, the distinguished Bengali military officer in the army of the Brazilian republic. The Colonel left his country in 1886 almost penniless and naked. He first joined a circus company and after 3 years' work as lion tamer, he became a soldier. In 1895 he joined the Brazilian army and by hard work rose from the post of first Sergeant to that of Brigadier. He fought many a battle on behalf of the republic with credit to himself. The death of Suresh Biswas at the early age of 50 has caused much pain in Calcutta society. What would have been the position of Suresh Biswas had he not left India? Being a Bengali, he could only have aspired to become a Commissariat Babu, or Accountant in the Military Accounts office, but declared physically unfit to lead a detachment of his countrymen in a field of battle. In a foreign land, where he was unknown, he led foreign soldiers and acquitted himself so bravely as to force the admiration of one and all. There need be no wonder that spirited countrymen of Suresh Biswas desirous of distinguishing themselves in military service are feeling humiliated at their exclusion from Military careers, simply because they were born in Bengal and not in the Punjab.

INDIANS AT HIS MAJESTY'S LEVEES.

The following rules regarding the presentation of Indian gentlemen at His Majesty's Levees by the Political Aide-de-Camp are published. No student as such shall be considered eligible for presentation until he has been called to the Bar (if studying Law) or taken his Diploma or similar distinction, if studying for any other profession, provided that in the case of Law students, the Political Aide-de-Camp at his discretion may submit to the Lord Chamberlain for presentation the

name of a student who, having passed his Final examination, is awaiting a call to the Bar and who would return to India before another opportunity could occur for presenting himself at a Levee. In the case of Indian visitors to England, evidence must be adduced that the applicant has been received at a Levee or Durbar held by the Viceroy of India or the Governor or Lieutenant-Governor of the Province to which he belongs, or if he be the subject of a Native State that he is a Durbari in the Indian acceptance of that term. Young men visiting England to whom neither of the above rules is applicable, will be treated, if of age, as eligible for presentation at a Levee, if their fathers would be eligible under rule 3. All applications for presentation or attendance at a Levee must be submitted to the Political Aide-de-Camp at least a fortnight before the date announced for the Levee. Indian dress with patent leather shoes must invariably be worn by all Indian Gentlemen who are presented at or attend a Levee by application through the Political Aide-de-Camp.

MR. J. KEIR HARDIE.

Mr. J. Keir Hardie, who together with Mr. Macdonald, has refused to act as a leader of the I. L. P., is a Scottish pitman who worked underground from the age of seven until he was twenty-four. Then he became an editor, and ultimately an M. P. The sensation he created when he first entered the House, wearing an old tweed cap, will not readily be forgotten. It was this cap which led the Belgian police to arrest Mr. Hardie on one occasion. They thought he was an Anarchist instead of a well-known member of the British House of Commons.

THE COMMONS' FASTEST SPEAKER.

Mr. Birrell is said to be now the fastest speaker in the House of Commons. In twenty minutes he poured out about 3,200 words—a speed of 160 words per minute including stops. The actual average speed was about 200 words a minute.

JUNE 1909.]

GENERAL.

RAMAKRISHNA HOME OF SERVICE: BENARES.

The Commissioner of the Benares Division and the present District Magistrate and Collector of Benares visited the Rama Krishna Home of Service recently. The former paid a surprise visit. The following entries were made in the Visitors' Book:—"I paid a surprise visit this morning. This is a good institution and I will give a subscription of five rupees per mensem. (Sd.), E. A. Molong, I. C. S., Officiating Commissioner Benares." "I visited the Rama Krishna Home Service to-day. It is doing good, charitable work in the City, looking after the sick and destitute. (Sd) C. A. C. Streatfield, I. C. S., Magistrate and Collector of Benares District."

REVENUE FROM EXCISEABLE LIQUORS.

Sir Herbert Roberts asked the Under-Secretary of State for India, what was the total net revenue from exciseable liquors and drugs in India in the years 1874-5, 1883-4, 1894-5, 1904-5, 1905-6, 1906-7, 1907-8, and 1908-9; and what is the estimated revenue for 1909-10?

The answer to this question was as follows.—The figures of net revenue, stated in sterling at the rate of fifteen rupees to the pound, are as follows:—

| | £ |
|---------|-----------|
| 1874-75 | 1,561,000 |
| 1883-84 | 2,535,000 |
| 1894-95 | 3,629,000 |
| 1904-05 | 5,295,000 |
| 1905-06 | 5,621,000 |
| 1906-07 | 5,835,000 |
| 1907-08 | 6,163,000 |
| 1908-09 | 6,342,000 |
| 1909-10 | 6,717,000 |

For the last two years the figures are estimates.

THE HIGHER PROFESSIONS IN JAPAN.

The *Toyo Keizai* has an interesting article on what it calls the high-class professions in Japan. No absolutely accurate statistics as to the number of Civil officials, naval and military officers, people engaged in religion and education, doctors, authors, journalists, etc., are available, says the Tokyo journal, but the following figures, based on careful investigations, are believed to be as accurate as can be obtained.—

| | |
|--|---------|
| Civil officials, 1907 (paid out of the national treasury)..... | 152,159 |
| Naval and Military officers on the active list, 1907 (non-commissioned officers not included)..... | 26,668 |
| Imperial Household officials (1907) | 2,449 |
| Municipal, district, and village officials. | 225,991 |
| Engaged in education (1906) | 151,280 |
| Engaged in religion (1906) | 266,040 |
| Judges, barristers and other law officers (1906) | 14,383 |
| Doctors, pharmacists, and midwives (1906). | 66,726 |

Total 905,696

When to the above is added 70,000 non-commissioned officers, journalists, authors, artists, nurses, etc., it is probable that the number of people engaged in the higher professions will exceed one million. At the end of 1907 the total population of Japan was returned at 49 millions, of which it may be presumed that roughly two-thirds, or 32 millions, were engaged in agriculture and the remaining 17 millions distributed among trades, industries, and the higher professions. As shown above, the number of people coming within the last-named category was one million, which, supposing each family consisted of five members, means that five million people were dependent upon those professions for a livelihood. In other words, one-tenth of the total population of the country are devoting their attention and energies to public functions, or in the cause of religion, education or art.

POLITICAL.

MEREDITH'S POLITICAL CREED.

Mr. George Meredith was an ardent Liberal. The lifelong friend of Mr. John Morley, his political faith was akin to that of the Indian Secretary and to this we may ascribe his steadfastness at that time of great storm and stress, the Home Rule period. Mr. Swinburne, Radical and Republican—so he liked to style himself—forgot his principles, in the passion aroused by Mr. Gladstone's proposals. The mild, academic Liberalism of Huxley, Tyndall, and Tennyson were all lost in the battle of words; but George Meredith stood firm. Considering his long career, the novelist's consistency has been remarkable, for the faith he championed as a political writer in the sixties he championed to the last.

In his great political novel, Meredith deals evenly with both parties, though here and there we catch a glimpse of the creed of the author. In the recent "Letters of Queen Victoria" there is a footnote to a letter from Sir Robert Peel denying the truth of a paragraph in the *Times* coupling Mr. Meredith's name with the famous story of Mrs. Norton. It is not surprising that the Hon'ble Mrs. Norton's reputation should have been cleared; but, after all, that is a small point when dealing with the novelist; he obtained his inspiration from the rumour, and there interest ends. The same novel contains some splendid views of Journalism of the day when leaders were writers and writers were leaders, and political faith possessed many of the attributes of a religion. Throughout his essays—written during the seventies and eighties—there is ever present a note of consistent Liberalism which must give him a name as a politician as well as a novelist. Two years ago he restated his opinions for the benefit of a London morning paper, and the message he gave was a source of inspiration to Liberals for the election.

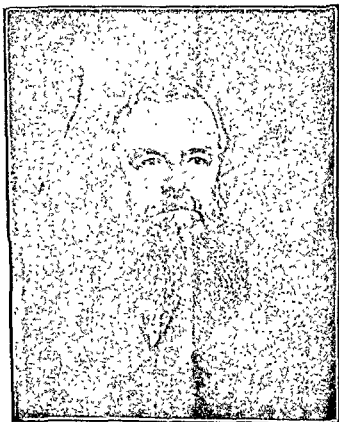
THE NEW COUNCILS.

Regulations under the Indian Councils Act, laying down general principles for the constitution of the various Legislative Councils and the methods of election, have now been drafted by the Government of India, and are likely to be sent Home by one of the first Mails next month, for the sanction of the Secretary of State. They await reception in India of the final text of the Councils Act as approved by the King-Emperor, which should arrive about next week. The Regulations will, no doubt, be revised by the Law Officer of the Crown at Home, but once they are sanctioned, the Local Governments in India will be able to proceed to settle their respective Provincial draft rules of business, and to make arrangements for holding elections. If no hitch occurs in the meantime, it should be possible to hold these Provincial elections by next November. The first act of the new Provincial Councils will be to elect representatives to the Imperial Legislative Council. Fifteen days will thereafter require to elapse to enable requisite notice to be given under the Act, but it is still hoped that it may be possible to summon the first Imperial Legislative Council to meet in Calcutta by about January next. The Local Governments, however, have so much in the way of details to arrange in the interval, and so many complicated points of procedure are involved, that no date can yet be fixed absolutely, and it is quite possible that the first meeting may not take place until considerably later.

AT M. P.'S VISIT TO INDIA.

The "Daily Mail" states that the Labour Member, Mr. Hamesy Macdonald, with his wife, will proceed in the autumn on a long holiday to India in order to increase his knowledge of the administration of the British Empire. Mr. Macdonald holds that government should be extended to the people as far as possible but says that the genius of the East is quite different from that of the West.

SUPPLEMENT TO THE "INDIAN REVIEW."



THE LATE MARQUIS OF RIPON.

THE INDIAN REVIEW.

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST.

PUBLISHED ABOUT THE THIRD WEEK OF EVERY MONTH.

EDITED BY MR. G. A. NATESAN.

Vol. X.]

JULY, 1909.

[No. 7.]

LORD RIPON'S INDIAN VICEROYALTY.

BY "D. E. W."

"Lord Ripon has written his name on the hearts of the People of India"—The late Mr. Gladstone.

LORD Ripon is no more. Full of years and honours has gently passed away he, who was for half a century and more such a conspicuous figure in the strenuous public life of England. Indians of all races and creeds and of all shades of opinion have been moved to profound sorrow by his death. All through, they have remembered with feelings of the warmest gratitude his just and beneficent viceroyalty and they have cherished his name with genuine love and admiration on account of his unaffected simplicity, his true Christian spirit, his sense of stern and unbending justice, and, above all, his sincere and active sympathy with their legitimate ambition and aspirations. A truly great Viceroy he had proved himself to be without making any meretricious efforts to have such greatness thrust upon him. His Lordship lived in the inmost hearts of the Indian people by that spirit of justice and righteousness which he so courageously infused in the entire system of British Indian administration. It is that spirit which inspired in their breast an undying love and respect for him—love and respect which made themselves palpably visible in those unique and unparalleled demonstrations which greeted him on the eve of his laying down his exalted office.

It is unnecessary to give in this place an account of Lord Ripon's public life in his own country. Suffice it to say that throughout the entire Victorian era he filled every high office, save that of a Prime Minister, with marked ability and assi-

duity. That life is indeed writ large in letters of the purest white in the annals of Great Britain. Brilliancy, of course, he never possessed. Nor was he endowed with any of those gifts of stirring oratory which have immortalised some of England's greatest statesmen, specially William Ewart Gladstone, whom he so loyally served and to whom he was so devotedly attached. But barring brilliancy and eloquence, it may be said, without fear of exaggeration, that Lord Ripon discharged every high office of State which he occupied with marked ability and success. He was the only Secretary of State for India who had also occupied later on the exalted office of Viceroy.

The most important measures which distinguished Lord Ripon's Viceroyalty (1880-84) are so well known that it is scarcely needful to recall them. Firstly, there was the Vernacular Press Act, commonly characterised as "The Black Act," which had to be repealed, repugnant as were its many drastic sections, not only to Indians but to every Britisher loving Freedom of the Press. It was a most odious piece of legislation hurriedly passed in half-an-hour by the unpopular government of Lord Lytton. Un-English in character, it was justly denounced by the independent section of the Anglo-Indian Press, the most prominent of which were the *Statesman* and the *Bombay Gazette*. It was the late Mr. James Maclean, then editor of the last named journal, who really baptised that measure as "The Black Act." On the return of the Liberal Ministry to power its very first act in reference to India was the repeal of that draconian piece of legislation and the contribution of 5 millions sterling from the British Exchequer towards the Second Afghan War of

unrighteous memory. India was gratified with both the measures which the Liberal Government carried in the interests of the people of this country, while the name of Mr. Gladstone thenceforward became a household word in the land—a name to be conjured with for Liberty and Justice.

But the first important act of domestic reform introduced by Lord Ripon was his scheme of Local Self-Government. Bitterly and vehemently opposed by the bureaucracy, and more bitterly and vehemently denounced by its organs of opinion, its operations from the very outset were not anticipated to achieve those excellent results which its noble and generous author had fondly anticipated. It was indeed long after he had departed that the sterling value of this instrument of elementary political education came to be slowly recognised. And as the opposition gradually subsided and almost wholly died away, its operations became everywhere fairly successful. Errors had occurred but they were not unforeseen. To-day, Local Self-Government is firmly rooted in the land, and it is gratifying to note that it has fallen to the lot of another robust Radical and a later colleague in Parliamentary life, no other than our present Secretary of State to amply vindicate the justice and expediency of the measure.

Passion and prejudice which so fiercely assailed the scheme in the initial stage having long since died away, and the success of it being fairly established and recognised, it may not be uninteresting on the present occasion to recall some valuable and authoritative contemporary opinion of the day. As is well known, Sir Evelyn Baring, now Lord Cromer, was the Finance Minister and right-hand man of Lord Ripon. Not only was he a distinguished member of the then government of India; he was a genuine Englishman, absolutely free from the prejudices and narrow-mindedness of the Anglo-Indian monopolists of place and

power. Replying to the farewell address which was presented to him by the citizens of Bombay, Sir Evelyn Baring observed: "There is no part of Lord Ripon's policy which commands more complete sympathy, whether in respect to its general features or the wise measures which have been introduced by His Excellency with a view to carrying out the policy initiated by Lord Mayo than that of conferring greater powers on Local Boards and Committees." Later on, Sir Evelyn contributed to the pages of the *Nineteenth Century*, for October 1883, a most valuable and argumentative article in which he successfully vindicated Lord Ripon's policy in reference both to the Ilbert Bill and the Local Self-Government Resolution of 1882. The views therein expressed are so sound and important, and throw as they do an immense light on the question that it would not be uninteresting to reproduce them—

"I now turn to the discussion of a question which is intrinsically of greater importance than any of those to which I have so far alluded. I mean the extension which has recently been given to the policy of Local Self-Government. It would be easy to show that Local Self-Government in one form or another, has existed in India from a remote period, and further, that it has always been the policy of the best Anglo-Indian statesmen to encourage the natives of India to take part in the management of their own affairs. Lord Lawrence said (31 August, 1864) that 'the people of this country are perfectly capable of administering their own local affairs. The municipal feeling is deeply rooted in them. Holding the position we do in India, every view of duty and policy should induce us to leave as much as possible of the business of the country to be done by the people, by means of funds raised by themselves, and to confine ourselves to doing those things which must be done by the Government and to influencing and directing, in a general way, all the movements of the social machine. This policy has been shown to be in accordance with that of Lord Pentland's and Lord Auckland's Government. Lord Canning's Government attempted to give practical effect to it.' Such was the policy

entertained by previous Governors-General; and yet, they absurdly and vehemently raised an unnecessary and altogether fallacious outcry against the scheme of Lord Ripon when, as a matter of fact, he was only furthering the policy of Lord Mayo in connection with his scheme of Decentralisation. That Viceroy himself observed in his Resolution of December 1870, that 'local interest, supervision, and care are necessary to success in the management of funds devoted to education, sanitation, medical charity, and local public works. The operation of this Resolution in its full meaning and integrity will afford opportunities for the development of Self-Government, for strengthening municipal institutions, and for the association of Natives and Europeans to a greater extent than heretofore in the administration of affairs.'

But it is well known that even Lord Mayo's Resolution was not popular with the bureaucracy which thought it to be the 'thin end of the wedge' in the direction of curtailing its power and authority. As Sir Evelyn Baring observed "it was only a small minority who recognised the wisdom of Lord Mayo's statesmanlike action." There was not a word in the Resolution of Sept. 30, 1881, more calculated to excite political agitation than Lord Mayo's. Yet, says, Sir Evelyn, "the manner in which the two Resolutions were received presented a marked contrast. The utterances of the Native Press and the numerous addresses which were presented to the Viceroy in the course of his autumn tour abundantly proved that the apathy of 1870 had, to a great extent, disappeared; that the substantial benefits of Lord Mayo's policy were appreciated, and that the moment had arrived for a further extension of that policy." The fact is that the decade which had elapsed since the issue of Lord Mayo's Resolution of 1870 had produced a change in the political atmosphere of India such as those whose Indian experience is of an earlier date can perhaps hardly appreciate. But it is no use further dilating on this matter. Quite a volume might be written on the subject, supported by the testimony of the most

able statesmen who have administered India in the past, that the boon of Local Self-Government conferred on Indians by Lord Ripon's Resolution was absolutely in conformity with British Liberal policy and of the most beneficent and far-reaching effects for the greater political progress of Indians on lines well thought out and defined. Sir Evelyn Baring did not hesitate to express his opinion that, "it was clear that if we really meant the Natives of India to take any substantial part in the administration of their own local affairs, it was essential to afford them a fair opportunity for learning administrative work, and that we must be content to see them make mistakes in order that they might be taught by experience the mischievous consequences of unsound principles or of slothful neglect of duty." There could not be a better and juster vindication of the scheme.

Attention may now be turned to the controversy on the ill-fated Ilbert Bill. In this measure, too, it is most instructive to bear in mind the just and independent observations of Sir Evelyn Baring which derive the highest importance from the fact of their having been indited by one within the Government itself and, therefore, able to speak with authority at first hand. But before the merits of the Bill are discussed, it may be needful to quote the preliminary observations of Sir Evelyn in order that the present generation of Indians may fairly apprehend the actual condition of Anglo-Indian Society in 1883:—

He began by saying that "it would be easy to attach an exaggerated degree of importance to the agitation. Neither Englishmen, nor Natives of India are much accustomed to political discussion. Controversies are not frequently conducted with a warmth out of all proportion to the magnitude of the interests at stake. Further, it is to be borne in mind that the Government in India labours under great disadvantages in explaining, as also does the Press in discussing, any Legislative or Executive measures which may be under consideration. The result is that when a false impression of some policy or an inaccurate description of

some fact, gets abroad, it is often impossible to arrest the progress of error. By the time a tardy contradiction or explanation comes, the error has taken too deep a hold on the public mind to be easily uprooted."

Thus in India a fallacious or misleading statement once started on its career by a body of designing men, supported by their favourite organs of public opinion, is very difficult to be contradicted and eventually laid low. Coupled with this fact is another, to which Sir Evelyn Baring referred. "It is impossible to deny that a section of the English community in India is *opposed to the policy* which has been pursued in India by a succession of Viceroys and Secretaries of State, whether Liberal or Conservative, and which has always been supported by the leading members of the Anglo-Indian Service." The truth of the statement has been vastly emphasised recently in connection with the Reforms which the Liberal statesmanship of Lord Morley has courageously introduced into the country. Thus the mood and temper of mind of the Anglo-Indian bureaucracy, both "beneficed" and "unbeneficed," at the time of introduction into the Viceregal Legislative Council of the Ilbert Bill, has to be firmly borne in mind as well as the traditional opposition to all liberal measures of the Government.

Thus the most permanent cause of discontent among the non-official and official Anglo Indians of 1883 was the introduction into the Viceregal Legislative Council of a just but harmless measure known as the Ilbert Bill. It was so named by reason of Mr. (now Sir Peregrine Courtenay) Ilbert having stood sponsor to it in his capacity as the Law Member of the Government. Its object was of the simplest, namely, to allow European British subjects throughout India to be tried for criminal offences by Indian Magistrates and Judges possessed of certain qualifications. This legislation had become *invariable* by reason of the growing number of Indians

into the Magisterial and Judicial branches. These were both the uncovenanted and the covenanted. The Assam planters, who were notorious for their cruel and inhuman treatment of the coolies on their plantations, were greatly alarmed. At the same time, as already observed, there had been a strong opposition to the policy of Local Self-Government and to the Ripon administration generally. "The outcry against the Bill must be regarded", so observed Sir Evelyn Baring, "*as the explosion at last of long pent up discontent*. The Criminal Jurisdiction Bill was the spark which fired the mine. Local Self Government and some other acts of Lord Ripon's administration precipitated the explosion, as also did the fact that the Liberal Government was in power in England".

It is needless to say that the whole horizon of Anglo-Indian Society, official and non-official, was charged with electricity. This discharged itself at high pressure. All Bengal and Madras lost its head. The Anglo-Indians in those Presidencies forgot themselves, that they were sober Englishmen. Indeed their sobriety for the time abandoned them and they behaved more like inmates of Bedlam let loose than aught else. In Bombay alone they were fairly cool-headed. But elsewhere there was no limit to the rancorous and abusive language in which they indulged. The opponents of the Bill invited the Government, according to Sir Evelyn, "to abandon the first principles and to discard logical reasoning". The Government hastily sought to remove one of the smallest administrative anomalies in the country which they knew to be full of the most glaring and mischievous anomalies. But the Opposition alleged that it was the thin end of the wedge, that if once the anomalies from the body politic were removed the British Indian Empire would be lost! They ignored all history. They ignored the fact that of all the beneficent measures passed during the Nineteenth Century the most beneficent were those which removed anomalies. Of this cha-

acter was the Charter Act of 1833 which declared in the most solemn and unambiguous language possible that in the government of this great country there should be no distinction of race or creed, and no "governing caste." All should be equal. Indeed, equality before the Law, was insisted upon as the very foundation of the Government. The Queen's Proclamation solemnly affirmed the same great principle and enjoined equal justice and equal laws. Said Sir Evelyn :—

"If I thought, as a great many Englishmen in India honestly think, that any injustice would be done to European British subjects by passing the Bill, I should be the first to defend the existing law in spite of its anomalous character. But as I think in common with a minority numerically weak but strong of authority that adequate safeguards can be provided against the perpetration of an injustice, I am in favour of the Bill. In a few years a law of this sort will become unnecessary, and it is no disadvantage, that it should remove one of the many anomalies of the administrative system of India."

So far as to the opinion of an impartial and independent officer of the State. But it may be mentioned in passing that in no other city did the Indians themselves prove the utter hollowness of the agitation than in Bombay. The statesman-like utterances on the Bill by the late Messrs. K. T. Telang and B. Tyabji and by the Hon'ble Sir Pherozeshah M. Mehta at the Public Meeting held in the Town Hall on 28th April, 1883, may be carefully commended even now to the attention of every Indian. No three Indians have put the whole case before the public in a clearer and more forcible light than these. But the peroration of Sir Pherozeshah on that occasion may be reproduced :—

"All men have their nobler and baser instincts struggling within them, and you will find that even in the most well-disciplined organisations, in the most well-balanced minds, after the nobler instincts have well established their sway, a moment comes when the smallest rift upsets the work of years, casts everything into confusion, and generates a whirlwind at which those who knew the

men before as good and worthy stand aghast. So it seems it has been the case with Europeans in India. But this abnormal ebullition lasts only for a short time and I am sure, gentlemen, that soon after this Bill is passed, Englishmen will themselves smile at the wonderful things they have said and done about this Bill. At present dire prophecies are proclaimed as to the ill-feeling which has been created between natives and Europeans by the introduction of this Bill which is to leave effects for ever so long. I will indulge in a truer vein of prophecy. This Bill which Lord Ripon has introduced in the honest and well-considered prosecution of his far-sighted and righteous administration holds forth hopeful promises of improved relations between the Natives and Europeans in this country."

Coming to the minor domestic reforms, those relating to the amelioration of the impecunious and indigent peasantry of the land demand a passing notice. These were in reference to the occupancy ryots of Bengal. It was a most beneficent measure which, however, passed only under the administration of Lord Ripon's successor. Then there were the measures touching taxation of sub-soil water and takkavi advances. The Survey Settlement organisation, which was a source of the greatest hardship on the ryots by reason of its enhanced assessments, without rhyme or reason, was directed to be abolished. Next, the Famine Fund was fully restored while fresh steps were taken to revise the famine code. Irrigation schemes were stimulated. There was also the first Swadeshi Resolution ordering all Provincial Administrations to stimulate indigenous industries and manufactures by buying stores locally as far as possible—Swadeshim the extension of which Lord Minto's Government has just taken on hand to the country's great gratification. It would be superfluous to refer to Lord Ripon's institution of the Education Commission which was so ably presided over by the late Sir William Hunter and of which the distinguished and talented Mr. Telang was the most conspicuous Indian Member. The first extensive and solid found-

dation of Elementary Education was laid as the result of the recommendations of that Commission. Technical education also was first commended to the notice of the Government and Lord Ripon had the satisfaction to learn on the eve of his departure at Bombay that the citizens of that Western capital had collected over two lakhs of Rupees as a permanent memorial of his, devoted to Technical instruction. That Fund alone enabled Lord Reay to found the Victoria Jubilee Technical Institute. The Ripon Textile School is the most prominent branch thereof. Lord Ripon also was the author of that Resolution on "publicity in legislation" whereby a full and fair opportunity was sought to be allowed to the public to discuss important measures of the Government on the Legislative anvil. It was also Lord Ripon's Government which rendered India in reality for the first time a free-trading country the beneficent results of which are to be noticed in the enormous growth of India's import and export trade and of the expansion of the industries of cotton, jute and coal. Three crores of taxation, including a reduction of 8 As. per maund in the Duty on salt, were remitted, without in any way disturbing the equilibrium between revenue and expenditure. Any country would be proud of the domestic reforms referred to above.

Under the circumstances it was not strange that Indians of all classes and communities were enthusiastic in expressing their feelings of heartfelt gratitude on laying down his exalted office. Never in the annals of British administration has it been known that a Viceroy and Governor-General had received such unique and unparalleled demonstrations as those which took place on Lord Ripon's departure. It is superfluous now to give an account of them. Suffice it to say that these demonstrations reached their climax in Bombay where had assembled in the Town Hall on 18th March, 1884, a hundred and more deputations from various parts of the country to present

their respective addresses and bid him a cordial farewell.

So unprecedented was the character of the demonstrations that there soon after appeared a remarkable letter in the columns of the *Pioneer* at Allahabad on 17th December 1884, headed "If it be real what does it mean." The writer, who was identified as Sir Auckland Colvin, who was a member of Lord Ripon's Government, observed :—

"Is it genuine or fictitious? Is its object rather to do honour to Lord Ripon or despite to the English community? Is the feeling, supposing it to be genuine, universal? or is it limited to certain sections of the country, or to certain classes of the community? Finally, what has evoked it? Is it more than a passing current; or does there lie beneath it a deeper significance, which those who are resident in India for private ends, no less than those who are responsible for the administration of India, will do well to attempt to understand?"

To these queries the writer gave the following significant answer :—

"It is real, and it means that while the English mind in India has been tempted to stand still, arrested by the contemplation of the fruits of its efforts in former times, and by the symmetry of the shrine, the pride of its own creation, in which it lingers to offer incense to its past successful labours, the Indian mind has been marching on, eager and anxious to expand its own sphere of action, and to do what it, for its own part, has to do. Rapidly maturing under the influence of great facilities of communication; stimulated by more frequent contact with England; and encouraged by the opportunities afforded during successive years of profound peace, it has succeeded at length in awakening to the consciousness of its powers, and the assurance of its own success. The breath has come into the bones, and they are about to live and stand up upon their feet, an exceeding great army. It means that while the native mind, is still in this mood, half day-dawn, half chaos, has occurred the catastrophe of March 1883. The sudden declaration of the English in India that they would recognise in the Indian nothing but simply a subject race, has brought the issue clearly and without possibility of self-deception before all classes and all races of the country. The

dry bones of the children of captivity, their opponents have urged, shall not live nor again stand up upon their feet. There shall be subordination, there shall be no citizenship. Nevertheless the prophecy had said that the bones should live, that the spirit of their Maker should be in them, that He would place them in their own land; and that then they should know that He had spoken it and performed it. Hence the question on the one hand was—are we to go on in our hitherto progress, or are we to desist? As on the other side the question must now be—are we to maintain the stern traditions which have in past circumstances characterised our rule, or are we to recognise that those circumstances are in truth passing, and to cast about for the methods which, in the new order of affairs, may be successful, in our hands, for the furtherance of our rule in the country, as were the former methods in the former order of affairs in the hands of those predecessors of whom we are so proud? The native mind will expand, native society will become more and more enlightened, and with enlightenment and expansion its demands will become more and more reasonable, and more and more irresistible. Mrs. N. Partington will mop back the Atlantic? We have in a word to ask our selves whether it is only the natives of India who have to be educated, or whether we ourselves have not much to forget and much to learn."

It is needless to say that after full 25 years the questions have been fairly answered by two great statesmen, Lord Morley and Minto. Their joint Reform Scheme has partially realised the Indian aspirations. Prophetically had Sir Auckland Colvin observed: "the problem has been unmistakably formulated in Lord Ripon's time, the solving of it, we now know, cannot be deferred, but must needs be worked out by his successors. It is as clear as the noon-day sun that no one now can set back the hand upon the dial."

Lastly, it is essential for the present generation of Indians and Anglo-Indians to learn how altruistic and noble were the ideals which Lord Ripon had steadfastly borne in mind in the government of this country. They were in reality the ideals of the Liberal British statesmen for over half a century before, those very statesmen who had been actively instrumental in passing the

Charter Act of 1833 which is indeed the Magna Charta of the Indians. Replying to the hundred deputations who had assembled in the Town Hall of Bombay to do honour to him and bid him a cordial adieu, Lord Ripon said:—

"According to my judgment the aim of England ought to be nobler and higher still. It is true that she is bound in India to maintain unbroken peace, to succour the oppressed, and to restrain the proud, but she ought not to be satisfied, although undisturbed tranquility reigns from Peshawar to Ceylon, and though her equal justice be enthroned throughout the land. If she is to fulfil the mighty task which God has laid upon her, and to interpret rightly the wondrous story of her Indian Empire, she must bind her untiring energies, and her iron will to raise in the souls of nations the people entrusted to her care, and to impart to them gradually more and more the richest gifts which she herself enjoys, and rule them not for her own aggrandisement, nor yet for the mere profit of her own people, but with a constant and unwearied endeavouring to promote their highest good. She is bound to labour, she must labour for their material advantage but not for that alone; she must devote herself yet more to their intellectual development, to their political training, and to their moral elevation. It is thus that I have understood the mission of England in India and it is in this spirit that I have endeavoured to discharge the arduous task which four years ago was entrusted to me."


That Lord Ripon nobly fulfilled the high mission of England as her Viceroy goes without saying. It was the honourable and righteous discharge of that mission which so vastly endeared him to the Indian people. As such he was indeed a great statesman. More. He was also like William Ewart Gladstone a great Englishman and Christian. It is as such that India honours him. And it is as such that generations of Indians yet unborn will cherish his memory. India devoutly prays that England will only send Viceroys of his high ideal to govern this great country for her own permanent good and that of the Indians.

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"God has blessed England and India in giving the Viceroyalty to Lord Ripon"—The late General Gordon,

ALGERNON CHARLES SWINBURNE.

BY PROF. K. B. RAMANATHAN, M. A.

 ABSENCE makes the heart grow fonder and death making it final and irreversible adds poignancy to the feelings of love we bear for the departed. There is therefore no undue demand on human charity that we should act in the spirit of the saying *de mortuis nil nisi bonum*.

To lovers of Swinburne, the loss they mourn will remind them of the precious gifts the poet had to delight them, gifts no more to be employed for their behoof. What are the characteristics of Swinburne that mark him off as one apart from his peers? There is first the gift of the tongue. Extraordinary powers of language, acquisitions of the Mezzofantian kind, strike us with wonder but what are these powers to the gift that Swinburne had of wielding Latin, Greek, ancient and modern and French old and modern for poetic purposes? Mastery of the language for reading and philological purposes is but getting the husk and shell of it but its mastery as a poet means that it has yielded to the maker its soul and spirit, its harmonies and rhythms, its subtleties of suggestions, the secondary and tertiary values of the words not appreciated by outer ears of no tone.

As a student of his supreme gods of song, Coleridge and Shelley and Victor Hugo and Baudelaire he has been able to evoke, out of English, music of a range and compass undreamt of before him as possible in the language which could boast of poets like Marlowe and Shakespeare and Milton and Collins and Coleridge and Keats and Shelley. The most captious critic cannot deny the supreme lyric gifts of Swinburne as exhibited in the 'Etude Réaliste', a 'Match', 'The Garden of Proserpine', the *Atalanta* Choruses and *Attaques* *à l'air*, to mention a few out of a host.

His dramatic gift is undeniable. The creator of Mary Stuart has vindicated his right as a dramatic author. *Bohucell* may not be an

acting play no more than Philip Van Artevelde, but the constructive power which can conceive and develop striking characters and situations cannot be denied the author. Mary Stuart in *Dichtung und Wahrheit* would be a good theme for a student of letters as she has succeeded in casting her spell on poets and historians as she did in life over her courtiers. How exactly *Atalanta* reproduces the spirit of old Greek world it is for students of Greek to say but we expect that the verdict would be somewhat more favourable than that of Lowell who would concede to it nothing more than the mechanic reproduction of the form of the Greek drama.

As a lover of the sea, as a poet of freedom, as the denouncer of the tyrant and oppressor of humanity, as a patriotic poet, he holds a pre-eminent position. That such an out-spoken democrat and red radical should not be made the laureate to succeed the welcomer of Alexandra and the Jubilee poem was but in the nature of things and none but ardent Kiplingites demur to the arrangement about the laureateship.

A favoured son of the opulent and cultured class of England he, worked at the self-elected profession with an ardour and perseverance worthy of the man of letters of strictly Johnsonian views about writing for the Press.

As a critic he exhibited strong likes and dislikes, sympathies and antipathies easily explainable by his birth and bringing up and character. That he should not care for Gray so much as for Collins, for George Elliot as for Charlotte Brontë, for Tennyson as for Browning, for Byron as for Shelley could not surprise any student of his writings. His lack of measure and restraint, and of humour and the strain of Bohemianism in his early life can account for his pet aversions as his sympathies can be accounted for by his admiration for lyrical gifts, and powerful portraiture of the passions and dramatic characterisation albeit of a restricted kind. Much of what looks like measureless contempt or undue adoration may be due to the opulence of Swinburne's language. The largeness of a silver river that will feed the county pastures is often lavished to water a garden.

Supplement to the "Indian Review."



THE LATE MR. ALGERNON CHARLES SWINBURNE.

ISLAM AND THE EQUALITY OF SEXES.

BY

MR. A. HAMEED HASAN, B.A., LL.B., (Alig.)

IN this article I am concerned to prove that Islam declared the equality of sexes 14 centuries ago and in the first three centuries of the Islamic era woman was recognized equal to man in intellect, mental capacity, ingenuity, physical power and endurance. That period may be truly called the Golden Age in the history of womankind. It is a stern irony of fate that the religion which gave to the fair sex an equal position in society, an influence to wield for the good of humanity and declared her equal to man, is now sharing the calumny of having denied her the legitimate aspirations even. Ignorant writers, Christian and Mussalman alike, who have not studied the subject from the original sources, are of opinion that Islam declared woman as a being inferior to man. These pitiable writers should not receive absolute condemnation and abhorrence at our hands for they have seemed to base their arguments upon the writings of the prejudiced writers of Islam.

EARLY POSITION OF WOMAN.

In the days long before the advent of Islam into the world, woman had no position in the European Society and similar was her lot in Asia and Africa also. The history of the world bears testimony to the fact that her lot was most degraded. It will be shown how Islam gave her a position in society and equal privileges and rights along with man and how it improved the then state of society. Some prejudiced and blindly over-zealous European writers have gone so far as to blame our Holy Prophet for not "having swept away the traditions of yore, unreiled the woman, intermingled the sexes and punished by the most severe measures any license man may take." They forget that it was the

Sixth Century of the Christian Era and not the Nineteenth or Twentieth Century when Islam made its advent into this world.

I am making no unfounded or exaggerated claim when I say that the position of woman in Society under different religions before the advent of Islam was one of declared inferiority to man. The Laws of Manu, the old Greek Laws and the old Testament certainly did not assign to woman a position which the civilized Society now wishes to confer on her.

Till recently even Christian woman did not have the rights of possessing property. Compare the status of woman under Islam which secured to them the rights of ownership fourteen hundred years ago—mind they were given by a just legislator and not by the act of any Parliament in the Nineteenth or Twentieth Century. Let us plunge ourselves into the History of the Middle Ages of Europe, and specially during the period between the subversion of the Roman Empire and the Crusades. Man then grossly abused his superiority and in points of civil rights and even in the inheritance of property, she was considered a very inferior being. The Salic Law in France prohibited the females from inheriting the landed estates and in England as far back as 1882, before the passing of the Married Woman's Property Act the wife's property was merged into the husband's. Among the Teutonic tribes, according to the German customs, women, though treated with much respect and delicacy were not endowed at their marriage.

WOMAN IN PRE-ISLAMIC ARABIA.

European writers have drawn a rather gloomy picture of the condition of women in Arabia in the Pre-Islamic times. May an old Arabic proverb and poem of the "Days of Ignorance" (Ajam-e-Jahalat) indicate the contempt in which her judgment and character were held by the Arabs. It has been hence inferred that they were the objects of contempt rather than of res-

pect among the ancient Arabs. In Pre-Islamic times, adultery, fornication and incest were unblushingly practised. The marital tie was very loose. They were used as playthings, toys, drudges existing for men's pleasures. To an Arab she was dear as long as she had beauty to be enjoyed or strength to labour or endure. Her object in the world was to satisfy man's animal pleasures and no sooner was his appetite glutted than she was separated and removed from his house to the dreary plain which did not protect her in chastity or decency.

ISLAM.

Such was the position of woman under different religions and in various climes. It was Islam which taught what should be the relation of the sexes upon which the whole character of a nation's life depends. Islam inculcated man to hold her in reverence, to protect her from wrong and from being subjected to dishonour. Islam reformed the then society by bettering the condition of woman, by limiting the number of wives to four under certain conditions to be fully observed, by denouncing with the utmost severity the incestuous marriages that prevailed in the country, by ordering mankind to treat woman gently and gallantly, lastly but not the least, by declaring the equality of sexes.

I may at once dispel the belief that is prevalent among the Indian Mohamedans about the inferiority of woman that the mental capacities of the sexes are not equal and that man, on the average, is superior to woman, is not based on the teachings of Islam. If the inferiority of woman be wrongly imputed to Islam because of the custom of seclusion of woman prevailing among the Mahomedans, it is nothing more than a silly argument. The *Purdah* System as it is understood now prevailed at that time in Europe, Greece and even in Hindu India also. It was on account of the imitation of the Byzantine and Persian Court life at the Saracenic Court,

woman was ordered to lead a secluded life. Till the reign of Khalifa Kadir Billah the Muslim Arab woman "continued to occupy a high pedestal in the society." The pages of Islamic history bear testimony to the fact that almost to the end of the Twelfth Century woman and man intermixed with each other, woman moving with dignity and self-respect and man displaying a chivalrous veneration towards her. In the Re unions and concerts she was a leading figure and performed her part admirably. She received visitors even in the absence of the male members of the family for "the chastity of the woman of the clan was reckoned only next to the valour and generosity of man." She was free to choose her husband and to bind him to have no other wife than herself. *Talaq be Tafsir* (by delegation) is an example of this privilege. It was woman who inspired the Muslim heroes to deeds of glory. In Mohamedan Spain we find her moving in the athletic tournaments and gracing men's society while her Christian sister in the benighted Europe led the life of a domestic slave. I have scanned thousands of pages of European history but have not come across a reliable narration of European woman's attendance at such tournaments in the contemporaneous time. The Christian countries seeing how Saracen women's presence in society refined the manners of men and enlivened the fetes brought her out of seclusion and thus gave rise to a dignified association of sexes. It was from the Islamic ideal that the Christian philosophers took up the cue that "Christian family is founded on woman and not man." Till the reign of Kaliph Kadir Billah the Muslim women were described as free, courageous, independent, self-respecting and therefore respected Arab matrons and maidens and immediately after that there appeared in the Muslim society secluded ladies who copied in their lives and manners the luxury and want of dignity of the inmates of the Byzantine or Persian palaces. The Mussalman are therefore the most unfortu-

nate people on the surface of the earth, and to me it seems an irony of fate that they should give to the world an example of the conquerors having adopted the custom and manners of the conquered. The trend of history is otherwise.

But what about the equality of sexes under Islam? It is Islam which secured to woman an equality with man in the exercise and the enjoyment of their civil rights. Among all the religions of the world, it is Islam which clearly defined the rules of inheritance among the females and males as well. The veneration of woman as inculcated by the Koran and the chivalrous treatment the wives of the Prophet received at his hands impress upon mankind. At a time when prejudice and fanaticism had led men to declaim against the opposite sex and cynicism had gone so far as to declare that "it is woman who stands at the gate of life and poisons with her cup the existence of man" Islam declared what a true saying: "At the feet of the mother lies the Paradise." Take any world-religion and you will find that at the fountain-head stands a woman to bless the work of infusing new life and new hope into the teeming humanity. Certainly but for a woman Islam would never have become a vital force. "If ye hate woman" says a passage of the Koran, (K. lv. 23) "it may happen that ye may hate a thing wherein God placed much good." In another passage it says, "respect women who have borne you" (K. lv. 1). As regards the treatment of wives the Koran draws the attention of men to the following warning. "It is one of the signs of God's power to have given you wives to live with; he has established love and kindness between you. Verily herein are signs unto people who reflect." (K. xxx. 20). "They are garments unto you and you are garments unto them." Koran.

In speaking of the rights of Mussalman women I may state that they can manage and use in whatever way they like the money and property which belong to them without requiring the con-

sent of "their lords and masters." She has a voice in her marriage and divorce. On her marriage she has the right of demanding two separate settlements, one sum of money to be paid by the bridegroom immediately after the conclusion of the marriage contract and another on the event of her husband seeking separation or in case of his death. In matters of divorce Islam did not deny to woman the right of divorce, but there is no doubt it put men in a more advantageous position in this respect. The following will show how Islam treats the question of divorce:—

"The thing which is justifiable but disliked by God is divorce" (A tradition.) "When ye divorce your wives either retain them with generosity or put them away with generosity. But retain them not by constraints, so as to be unjust towards them." Koran.

"When ye divorce your wives and they have waited the prescribed time, hinder them not from marrying husbands whom they have agreed among themselves in an honourable way." Koran.

"Divorce in itself is an abominable and dangerous act, as it dissolves marriage, an institution which involves many circumstances of a temporal and spiritual nature." Tradition.

It is now time that I weighed and refuted the arguments that are usually brought forward against the equality of sexes so far as the religion of Islam is concerned.

ARGUMENTS AGAINST THE EQUALITY OF SEXES.

Such a noble religion which declared the equality of sexes, becoming Mulla-clogged, has now come to be believed, alas! by the majority of ignorant Mahomedans that it relegates woman to an inferior position. Those who have preached the doctrine of the inferiority of women have done the greatest possible harm to Islam that can be imagined. They have plunged one half of Mahomedan population into darkness and seclusion from society. Thus women have not been able in recent times to exercise greater and more

wholesome influence on our societies, on the progress of our people and on the growth of our children. Let me now refute some of the notorious arguments that have been advanced from time to time against the liberty of womankind:—

That men have been endowed by Providence with greater physical power than women, therefore man has every right to dominate over the weaker sex and to govern the world. It is a very weak argument. Bare physical strength is not the criterion of superiority.⁽¹⁾ It is a mere accident that decided the spheres of man's and woman's work respectively. Are lower animals, huge in size and giant in strength, superior to men for mere strength? Certainly not. As there was death of woman in the earliest tribal communities, she was given to fill the domestic sphere while man did the manual labour and defended the hearth by his arms. In Islamic history we find many instances of women participating in the manly work, tilling the land, sowing the fields, sawing the wood and even going to the battlefields clad in man's armour and wardrobe. The seclusion of Muslim women may partly be accounted for by the chivalrous veneration displayed by men towards womanhood and consequently man took upon himself the heavier work and gave her lighter work. This is to account for the delicate and feeble constitution of women. It is the law of nature that whichever limbs are not properly used become feeble and weak. So women gradually lost their physical strength. I do not believe for a moment that Nature has made man stronger than woman. It is the external circumstances that have made him stronger. Look at the female acrobats. They are as strong as male acrobats. I have seen with my own eyes that Hill women of the Himalayas and Afridi women are as strong as their men and certainly stronger than our Indian males. In the Independent Territories beyond Peshawar, where the British hold no sway, I saw women doing the

outdoor work, ploughing the fields, grazing their herds of cattle and moving freely among men without any fear of molestation, insult or license from her opposite sex. The Afidis, Mohmands, Swatis and other Frontier Tribes do not keep their women in seclusion as we do. The example I have thus given proves that nature endowed man and woman with equal physical strength and on account of the tyranny and selfishness of man woman was relegated to an inferior position in man's society and their occupying a lower position for centuries tended to weaken her and for that reason man was called the stronger sex and woman weaker sex.

The mental capacities of the sexes are not equal and that the man's intellect is on the average superior to woman's. This argument too cannot stand the test. It also falls to the ground. The modern anatomist finds very little difference in the structure of man's and woman's brains. The testimony of reliable and trustworthy scientists and surgeons is to the effect that the mental capacities of the sexes are equal and that man's intellect is not superior to woman's. It is also contended by the antagonists of womankind that woman's brain is smaller than man's and thus she is mentally inferior to man. I may say at once that the smallness of brain does not prove the inferiority of intellect. We have the testimony of eminent doctors that mere size of brain proves nothing, for, dissected brains are often the largest. If there be differences between capacities of the sexes, I do not believe for a moment that they are natural and inborn. Why is it that the African savage is inferior to a European average man? Mere want of education. So with woman. Experience has shown that when boys and girls have had the same advantages in education the female has not only equalled him but surpassed him in intellectual feats. Even in such a stiff examination as the Mathematical Tripos, women have frequently stood first in order of merit.

That there was not a single female prophet. All prophets were men. I shall dismiss this argument in two or three sentences. Taking the veracity of the Koran into consideration there were 124,000 prophets sent into the world who preached the word of God. We know the names of hardly one hundred. Who knows there must have been thousands of prophetesses? As it has been mentioned before, at the fountain of every faith there stands a woman. Is her noble work inferior in any way to the work of the great founders of the various faiths? Certainly not.

That man's superiority is apparent from the fact that Adam was created first and after him Eve was born for his comfort and pleasure from "the ribs and refuse of man" as Dryden sarcastically mentions it. This is a story told by the Christian "Scriptures" which Islam rejects at once. Koran is silent about it. I may better add here that the Christian Scriptures continually enjoin her to obey man. The female suffragist discards this silly argument by declaring that the most important creatures seem to have been born last and therefore Eve is superior to man.

The antagonists of women's liberty lay much stress on the point that the Koran declares two women's evidence equal to one man's. The verse of the Koran relates to "Tamassuk" (bond) acknowledging the debt. I am afraid that the Holy Prophet was induced to issue this Commandment on considering the low status of women in the then society and the secluded life they were leading. The following verse qualifies the one under discussion. It requires two women's evidence for the reason that one woman may forget it and the other may remind her thereof. In making this distinction it was never intended to show the inferiority of women. This injunction is not compulsory but optional. As a similar disability has not been laid on her in matters of matrimony, divorce and inheritance, in fact nowhere else, it shows that on account of the manner of life

women were living then, they were apt to forget the intricate monetary transactions and complicated dealings. In the Sahih Bukhari Aqba bin Hnais narrates a story that on the deposition of one woman his marriage with a certain girl was declared null and void.

As regards the ratio of distribution, 2 to a male and 1 to a female, it may be said that man has to maintain his entire family consisting of a dozen souls while a woman has her own property given to her by her father or mother and is in addition to her share entitled to her dower also. If one works out the various shares she gets, her aggregate share is no whit smaller than man's.

The permission given to man to have four wives at a time does not show his superiority over her. This passage has been curiously construed. Man is indeed permitted to have four wives but under certain conditions only and the foremost condition is to act justly to all, and if you cannot do so, marry one. In another passage it is explicitly said that man cannot show equal justice to his two or more wives. There is another restriction laid on him in the matter of his taking a second wife to the effect that he must get his first wife's consent to his second marriage. *Sahih Bukhari* relates a reliable tradition that Huzrat Ali who had married Fatima, daughter of the Prophet, intended to marry one of the handsome daughters of Abu Jahl and when his relatives came to the Prophet to ask his necessary consent he flew in rage and remarked:—"These men ask me to give consent to the second marriage of Ali when my daughter is alive. *I do not permit it. I shall not permit it.* If Ali is bent upon taking second wife to him let him divorce my daughter first." It is thus clear that the consent of the wife's relatives is essential if her husband desires to marry again.

Our learned divines, according to the teachings of Koran, have given a formidable privilege,

to woman that at the time of her marriage she can bind her husband not to take a second wife; and if he does so, the marital tie is dissolved. It is called *Talaqus be tafviz* (woman being delegated with the power of divorcing her on the happening of certain contingency). It also proves that her consent must be obtained prior to his taking a second wife.

There was no limitation as to the number of wives in the old scriptures and religions. The Pre-Islamite Arabs use to take any number of orphan girls in their marriage for their beauty or riches without any regard to their claims or rights and preferred them for their being quite helpless. Hence the Holy Koran gave the above injunction limiting the number with reasonable restrictions.

Men sometimes boast arrogantly that they can divorce their wives whenever they like, while women possess no similar privilege. It is true that man can divorce his wife at any time for cause or no cause without the judicial decree but it is a direct lie that woman possesses no similar privilege. For want of education women do not know their own rights and privileges. At the time of their marriages they can bind their husbands not to take a second wife. If a wife possesses this power delegated to her she can divorce herself and in cases of impotency of her husband, cruel treatment and for like causes she can ask the judge to untie the marital bond with permission to re-marry.

CONCLUSION.

I could not cut short the thread of discussion on the above subject as brevity would have made

it worse. The readers can judge for themselves how far Islam has gone to recognize her as equal to man. I conclude this article with a saying of the Holy Prophet which should be written in letters of gold :—

The rights of women are sacred. See that women are maintained in the rights attributed to them.

CONVENTION OF RELIGIONS IN INDIA.

BY

BABU BASANTA KUMAR MITRA, B.A.

FOR three days beginning with Easter Friday and ending with Easter Sunday, Ninth to Eleventh April, 1909, Calcutta, the metropolis of British India, witnessed the celebration of a unique ceremony—a convention of Religions in which the representatives of the different religious communities in India met on a common platform of peace and love, to expound in friendly spirit the principles of their respective faiths and to show their unity in essence notwithstanding apparent differences in forms and unessential matters. The sight of the prominent figures on the platform of the nicely decorated spacious hall of the first floor of the Calcutta Town Hall was unprecedented. There was the representative of a long line of Hindu *Rajas*, the richest Zamindar of the Bengal Provinces and the President of the Bharat-Dharma-Maha-Mandal, Maharaja Sir Rameswar Singh Bahadur, K.C.I.E., taking lead as President. On his left side was the enlightened and educated Hindu, Raja Peary Mohun Mukerjee, M.A., B.L., C.S.I., who represented the old Hindu ideals softened and modified by the light of modern thought and civilization. On the right hand of the President sat Mr. Sarada Charan Mitra, M.A., B.L., also a Hindu who had just retired from high office as one of His Majesty's Judges of the High Court of Judicature of Bengal, on which he shed considerable lustre in a very short time by his learning, independence and keen sense of justice. On either side and on the back of these gentlemen were seated the delegates of almost all the great religious communities, Jews, Parsis, Christians, Mussalmans and Hindus including Buddhists, Sikhs, Brahmins and Arya Samajists. Almost all the important sub-sects of Hindus were also represented on the platform. Men of

light and leading of Calcutta and its suburbs graced the platform with their presence and showed their earnestness in the great work, notwithstanding the intense heat of the season and the exodus due to the Easter holidays. In a separate but prominent corner of the dais, sat a few ladies of whom the most prominent figure was that of Mataji Yogmaya, the lady Superintendent of the Mahakali Pathshala. The immense hall was closely packed by the audience consisting of men of all nationalities and religions. It struck every observer of the grand ceremony that for at least three days men forgot differences in religion and the civilized world had reached the grand ideal of one religion for the whole of the civilized world.

The credit of giving tangible shape to the idea of a Convention of Religions in India is due to Mr. Mitra who was the Chairman of the Convention Committee and who in his eloquent opening address preached in the most feeling terms the desirability of friendliness and love between the followers of different religions in India and showed that the love of God and Man was the essence of all civilized religions, however discordant they might appear to casual observers.

The following striking extracts from Mr. Mitra's welcome address will indicate clearly the main objects of the Convention.

Asia is the birth-place of all the great religions of the civilized world and India is deservedly proud of being the birth place of the religions of the largest number of human beings. The religions now professed in India embrace a very large variety, although if mere statistics were the test, India must be held to be Brahminical in religion. Islamism, Christianity, Buddhism, Jainism, Judaism, Zoroastrianism with their sects and sub-sects embrace an extensive variety, but with unessential differences in dress and form. The cardinal points in all religions are worship and love. Each of the Indian or Hindu Religions—Brahminism, Buddhism, Jainism, Sikhism may be sub-divided into broad classes. The followers of Brahminism—a faith based on the divine revelations of the Vedas with the growth it has received from the Puranas may be sub-divided according to tutelary deities—Vishnu, Sakthi, Siva, Surya and Ganapati. There is, however, no real conflict amongst these great divisions except in the minds of fanatics. To

enumerate the subjects will be tedious because they are numerous. Islamism has its Shia, Sunni, Sufi followers with a new sect Ahmedia; Christianity has its well-known classes. Buddhism has its northern (*Mahayana*) and southern (*Hinayana*) divisions and Jainism has Svetambhari, Digambari and Terapanthi followers. With a numerous variety of unessential forms, one might feel that there are elements of perpetual discord in India, but in substance they are all different phases of the same essence.

Religious faiths are generally most seriously misconstrued and misjudged by the followers of each other. Not unfrequently the interpretation of words and ideas though they are substantially the same in all religions, leads to discord. Disregard of distinctions between appearances and facts, between signs and symbols and the things signified and represented, results in undesirable conclusions. Not unfrequently, again, many of the followers of a religion do not understand its own principles and doctrines. We hope such errors will be dispersed by the Convention and we shall gradually know ourselves and each other. Our motto is "Know thyself and know thy neighbours before thou judgest each other."

Avataras, incarnations, saints or heroes have appeared from time to time in different countries for the regeneration and development of man. Moses was a sublime giver of sacerdotal laws. Gautama Buddha appeared in India to teach that knowledge and universal love were the only means to nirvana. Jesus of Nazareth was the great Emblem of love and self-sacrifice for the salvation of man.

Mahomet preached the equality and brother-hood of man and the worship of the one and only God. Sri Krishna was the symbol of knowledge (*Jnana*), duty (*Dharma*), and love (*Bhakti*). Sublime were the doctrines and teachings of each of the great masters and they have appeared in all ages and countries down to the present day. They had all the same motive, the well-being and regeneration of man.

We all meet on a common platform of love in this Convention, each earnest in the removal of causes of discord and animosity. Universal Humanity is our watch-word. Let us fraternally embrace each other.

The address of the President, Maharaja Sir Rameswar Singh Bahadur, K.C.I.E., of Darbhanga was masterly in facts, ideas and logic and the success of the Convention was due mainly to his personality, dignified tone and conduct throughout the proceedings. The address of Rai Narendra Nath Sen Bahadur, the Editor of the well known Bengal Daily newspaper the Indian Mirror, delivered on the second day of the proceedings added considerable usefulness to the whole ceremony.

The Managing Committee had worked hard and assiduously for more than three months under

PROBLEMS OF THE MIDDLE EAST.*

A REVIEW

BY "AN INDIAN PUBLICIST."

III. Mr. Angus Hamilton, the author of "Problems of the Middle East" is, as is well known, a much-travelled personage. He gave some very vivid descriptions of his travels in parts of Western Asia, specially, Persia, some three years since in the columns of the *Times of India*, then the chief organ of the grandiloquent Lord Curzon to trumpet his many utterances and deeds as Viceroy of India, notably in reference to foreign affairs. The book under review purports to concentrate the attention of the British nation on the problems of the day in European Turkey, Persia, Afghanistan, Thibet and Korea. It has also a Chapter on the Bagdad Railway, now under construction by the Germans, and another on the Railway in Hedjaz. Mr. Hamilton has with considerable assiduity compiled a narrative of facts for each country up-to-date. So far as this narrative goes its principal feature seems to be to give in a compressed form the striking events of the several Asiatic countries in relation to the European Powers most interested in them. Of course, those principally are Great Britain and Russia, and Germany in a minor degree. The value of each chapter lies in bringing together the respective historical facts that have taken place in each country during the last fifty years within a reasonable compass, including official correspondence and treaties. So far it may be said that Mr. Angus Hamilton has rendered a useful service to the average student of Eastern politics. Specially useful are the appendices which give a full text of:—

1. The Turkish Constitution of 1876.
2. The Persian Constitution.
- (a) The Electoral Law of September 1906.

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3. The Persian Articles of the Anglo-Russian Convention of 1907.

4. The Bagdad Railway Convention.

It is, however, altogether problematical whether the book, so far as the principal object aimed at by its author is concerned, will prove of any value, seeing that all that is said therein about Afghanistan, Thibet and Korea is now ancient history. The principal facts are well known to politicians, be they British or Indian. The story of the Hedjaz Railway can have now only an academic interest, albeit that it is interwoven with politics. Moreover, the old Hamidian regime has come to an end. Much water has flowed under the Bosphorus since that Railway was built. Of course, the Bagdad Railway has some connection, but not of any great importance, with the coming politics of the Middle East by reason of the German element which is no doubt one to be counted with.

If, therefore, the work has any present interest, it is more or less in relation to the story of the Young Turks Party. But even here almost all that is worth knowing has been said by hundreds of British newspapers and periodicals. Thus, when all that can be possibly said about the book, there remains very little else to comment upon. So that while the book comprises 484 pages, including index, there is not much pabulum on which to hang any fresh criticism as to the future of the Middle East. The problems are there. The average student of politics is not unfamiliar with them. In short, despite the fat character of the volume—padding as it would be called in the language of the publisher—it is very thin on the Eastern problems. It does not claim to solve them. The problems are represented to the reader more as a retrospect than as reflections on the probability of events in the near future which may ensue in the Middle East. What has to be said about the

* By Angus Hamilton. G. Bell & Sons, Ltd.

Mr. Mitra's guidance and the Secretaries, Mr. Bhupendra Kumar Bose, M.A., B.L., and Mr. Kumud Bandhu Sen were zealous in their work. The result was unparalleled success. Such was the sensation created by the imposing ceremony that even the Sinkaracharya of "Gobandhan Math," the representative of the great Sinkaracharya in Bengal and Orissa wired to Mr. Mitra on the third day his sympathy and many other gentlemen from different parts of India regretted their inability to attend the Convention.

We cannot afford space for even an abstract of the theses on the different religions, religious sects and religious philosophies read during the three days of the Convention. They were all of them extremely interesting and to a student of comparative religions, they would afford the greatest assistance. We may simply notice the papers read and taken as read.

| | |
|-----------------------------------|---------------------|
| Judaism | Manava Dharma |
| Zoroastrianism | Bea Sairaism |
| Buddhism | Saiva Siddhanta |
| Jainism | Ballavacharya |
| Brahmoism | Vishishtadvaita |
| Christianity | Ramanuj Vaishnavism |
| Islamism | Vaishnavism |
| Sikhism | Arya Samaj |
| Theosophy | Soura Upanana |
| Deva Dharma | Shaktism |
| Aunbhavadwaita | Saontan Dharma |
| Vedanta | Vedanta Philosophy |
| Sadharan Dharma | Aryan Philosophy |
| The standpoint of Vaidic Religion | |
| Unity of Religion. | |

The enthusiasm was great and the number of theses were many. There was no time to read many of them. Many therefore had to be taken as read.

It was a happy news conveyed by the Chairman of the Convention Committee on the last day of the Convention that it had been resolved that such meetings would be held at least once every year in some part of India. India is either fortunate or unfortunate in having domiciled

inhabitants professing all the different religions of the world. It has even a very large number of animists. It is the cradle of the Vedic religion which is professed by nearly two-thirds of its people. Notwithstanding the expulsion of Buddhism, British India proper has nearly a hundred thousand Buddhists excluding Burma and Ceylon which are really its integral parts. The Mussalmans conquered India and the Christian conquest followed the Mussalman conquest. Thus India is not either a Hindu, a Mussalman or a Christian country. It is a country of all religions. It is the true place for Conventions of Religions and it does not require importation from foreign countries, civilized Europe or America—of men learned in the different systems of theology to represent the great religions of the world in a Congress.

The aim and object of the Convention have been very well expressed in the words of Mr. Mitra, "Universal Humanity is our watchword. Let us fraternally embrace each other." It is a noble idea. The noblest and sublimest idea at the present day undoubtedly is,—one religion for the whole world. That day is however at a distance if it is not at an infinite distance,—when people from the east, west, north and south of both the hemispheres will have one religion—a fusion in a harmonious entity of the apparently discordant elements of the different religions now recognized in the different parts of the world. The wished-for unity of religions may be at a great distance but causes of discord and animosity may be easily removed by Conventions such as we had in April last.

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If, therefore, the work has any present interest, it is more or less in relation to the story of the Young Turks Party. But even here almost all that is worth knowing has been said by hundreds of British newspapers and periodicals. Thus, when all that can be possibly said about the book, there remains very little else to comment upon. So that while the book comprises 484 pages, including index, there is not much pabulum on which to hang any fresh criticism as to the future of the Middle East. The problems are there. The average student of politics is not unfamiliar with them. In short, despite the fat character of the volume—padding as it would be called in the language of the publisher—it is very thin on the Eastern problems. It does not claim to solve them. The problems are represented to the reader more as a retrospect than as reflections on the probability of events in the near future which may ensue in the Middle East. What has to be said, about the

latter may be gleaned from the Introduction which alone, therefore, is the most important part of the book on which criticism could be hung.

In the Introduction then we come to the root idea oppressing Mr. Hamilton's mind. Here we give it in his own words: "If the closing pages of many of the problems foreshadow the passing of the political supremacy of Great Britain in the areas in question, a loss of British prestige or a decline in British interests, the author would beg the reader not to attribute so gloomy a conclusion to the writer's pessimism." There need be no surprise at the writer's pessimism, seeing that all along he has belonged to the school of Curzonian Imperialism. That "strenuous" personage, who made such a ridiculous parade of himself in the Persian Gulf, reminding one of the theatrical antics of Louis Napoleon Bonaparte, and dragged poor India into an unrighteous war with unoffending and religious Thibet, and who had his own peculiar views about China and Korea which had so greatly alarmed the late Lord Salisbury—this personage had himself deputed Mr. Hamilton, if the report which was rife at the time be true, to go about as his emissary in the guise of a traveller and under the cover of the "Special Correspondent" of the *Times of India*. But it matters little whether for purposes of this review of Mr. Angus's *Eastern Problems* we place credence or no credence in that report. There is ample internal evidence in the Chapter on Persia, Afghanistan, Thibet and Korea to inform the reader that he belongs to the Curzonian School of Imperialism. Mr. Hamilton is not sure whether the Anglo-Russian agreement is more in favour of furthering Russian than British interests and designs in Persia, not only in the sphere assigned by Lord Salisbury but in the sphere which is "no man's land." Reading between the lines of his comment on that agreement one can perceive that Mr. Angus Hamilton would have preferred to see British interests predominant in Persia. That was the burning desire of Lord Curzon as Viceroy

which was, of course, vociferously echoed in the columns of the *Times of India* under the editorship of an equally ardent Curzonian Imperialist.

Similarly, the scuttling of the British out of Thibet since the Liberals came to power is, in Mr. Hamilton's opinion, not an act of political sagacity. Here, too, there is ample evidence of an agreement with the views propounded by the Curzonese organs. We have the old-thrashed-out story of the Russian tampering with the Dalai Lama, of Dorjeff and so on, and of the alleged great error Lord Minto's or Lord Morley's Government has made in evacuating Thibet big and baggage. Then, again, there is the Korean parable which reflects the identical family likeness. We may, therefore, assure Mr. Angus Hamilton that we are in no way surprised at his "pessimism." We should call every person inoculated with the Curzonian serum of Eastern politics a pessimist.

Lord Curzon has vehemently opposed the homeopathic instalment of rudimentary Self-Government granted to the Indians. He will not allow any Oriental race any kind of representative, let alone parliamentary, institutions. He would be the last man to see in Persia the kind of parliamentary institution originally established by the late Shah Muzzafardin. Is it a wonder if his disciple, Mr. Angus Hamilton, delivers himself in the following strain in his Introduction:—"As a general policy in Persia, the Imperial Government is opposing the Shah in his resistance to the National Movement which means in great measure that the British policy in Persia is impairing Anglo-Persian relations. The solution of the Persian Question will not be found on such lines." Are we to understand that the solution will be found when the Shah is allowed to govern in the way Russia is governed, or even worse? We make bold to say that with a Nationalist Government firmly established in Persia, by the strong moral support of the free British nation, there is greater pro-

bability of the solution. The results of the present abominable autocratic regime will only end in the disruption of Persia, conflict for spheres of influence and interests between Russia and England; and final dismemberment or partition, the strongest obtaining the whole or the lion's share. Moreover, Mr. Hamilton seems to ignore the patent fact that all over Asia, since the discomfiture of Russia in the Russo-Japanese War, there is a growing feeling to shake off the iron yoke of European domination. No two Asiatic nations are more keen on such emancipation from the shameless policy of grabbing land by Europe than Persia and China. Both, being governed by their own indigenous sovereigns, however despotic, are firmly intent on changing the form of government from autocracy and despotism to Constitutionalism with a Free Press. At present they are somewhat obsessed and so long as this obsession lasts they know that there could not be that complete Constitutionalism they yearn for. Mr. Hamilton says that the fundamental reform in Persia should be financial. Very true. We fully agree with him there. But is it at all essential for achieving such a reform that the present most despicable and unprincipled autocracy should be allowed to prevail, and that with the secret support of Russia? What guarantee is there when Persia is freed from its indebtedness and when its finances are placed on a sound footing that the Shah may not again be steeped in bankruptcy, with anarchy in its train? Does not commonsense tell us that a financially reformed Persia with a popular Government under a constitution, with proper safeguards, is infinitely better than one with the Shah still as the unmitigated and unscrupulous tyrant? Mr. Hamilton would only modify the Shah's autocracy! Is that enough? Will it last long? He refers to the "wonderful rejuvenation" of Egypt under Lord Cromer. Nobody denies the great economic reforms which that Plenipotentiary achieved during the quarter of a century that he ad-

ministered the affairs of Egypt. But is not Mr. Hamilton aware of the fact which led to Lord Cromer's resignation? Was it not because of his autocracy in reference to Egyptian politics? Lord Cromer has been only saved from execration by the adroitness displayed by Sir Edward Grey in recalling him under the guise of resignation. And what is Sir Eldon Gorst doing? Are we not all aware that his administration cannot last long? The Egyptians are determined to have their Constitution restored. Nothing short of restoration will suffice, however the short-sighted Sir Edward Grey may delay it. Egypt is bound to have either a bloody or peaceful revolution. There is no escape from it. It is inevitable. But, of course, the bastard Imperialists, who are nothing but daylight buccanniers, want to have the whole world at their feet. Presumptuous mortals as if the world was only made for them! Has not History taught the lesson that they who create the spirit of Imperialism, that is the policy of looting and plundering the vineyards of weak and helpless people, and dominating them, aye, reducing them to the condition of serfdom, are the same who destroy it? Look at the fate of Imperial Rome, by far the greatest empire ever known in History, save that of the British. It is to be devoutly hoped that British Imperialism of the character propagated by Lord Curzon and his school will not share the same fate. But we already see grave portents of it already. Heaven save the British Empire from the Curzons, the Cromers et hoc genus of the hour!

NATION BUILDING.

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NATIONAL UNIVERSITIES FOR INDIA.

By Mrs. ANNIE BESANT.

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Mystery.

BY

MR. K. S. RAMASWAMI SASTRY, B. A., B. L.

EVERY one who reflects deeply about himself and his surroundings and tries to ascertain the meaning of things is overpowered by a sense of mystery, which leaves him in a state of reverent silence. The infinite heights above, the splendours of the firmament, stupendous mountains, silent reposeful expanses of water—all these appeal to our imagination, because their mystery has something in it kindred to the inward mystery—the mystery of our existence, our faculties, our destiny. To the calm thinker the feeling of the mystery of things is at times so great that he feels grieved 'by the weary weight of this unintelligible world.' But such a sense of mystery has its own solaces and gentle ministrations to the soul, for there is ineffable joy in feeling that one is near to the heart of the world. The contemplation of the beauty and majesty and mystery of the universe is the source of the deepest and purest happiness.

It is common talk that the revelations of science have put an end to all mystery; that man, who till now walked in vague dread of the stars above, the tall trees around him, the surging of the sea, and 'the tingling silentness' of the midnight forest, has suddenly become alive to his real kingliness, and that nothing can disturb his reign as the sovereign of the universe. The old-world divinities have been exposed and shamed by the touch of his Ithuriel's spear, Reason. The human soul, which hitherto Cinderella-like went about clad in rags unsuited to her princely origin and nature, has taken her real place in the order of things. There are no realities other than the seen universe, and man is the lord of creation. People who say this do not comprehend the real meaning of things, and are dazzled by the glitter-

ing superficialities of modern life. The pursuit of the fleeting vanities of the world engrosses all our attention, and by thinking of them incessantly, our sense of proportion gets dulled. Our mental perspective requires readjustment. We have been lingering too long in the artificial theatre of modern life, and have come to regard the foot-lights as the brightest lights in the universe. There are moments when these superstitions of sense fall off from us, when we, the pampered children of civilisation find, the pursuit of the attractive trivialities of life unsatisfying, and cry out :

'The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself
Yea, all which it inherits, shall dissolve
And like the insubstantial pageant faded
Leave not a rack behind. We are such stuff
As dreams are made of, and our little life
Is rounded with a sleep.'

To tie man that does not mingle with the throng of unthinking, hurrying men whose mental horizon is limited and who have bartered their souls for the so-called comforts of life, the revelations of modern science have a new meaning. Science has not dislodged the mysteries, but has enlarged the realm of mystery. The blue vault above, which man once thought to be studded with lights innumerable for his benefit and to revolve round him to bring him a succession of days and nights, has now been transformed by the magic touch of science into an empty, visioned background for millions and millions of luminaries, each millions of times bigger than the Earth, and around one of the smallest of which, the Sun, it revolves. Man who was once regarded as the first created being, made in the image of God, and for whom were created the animal and the vegetable worlds, has now been proved by science to be the last creature to come into existence, and a mere protoplasmic development from the lower forms of life, which he once despised with lordly contempt. If Science has driven the Naiad from the river and the Dryad from the tree, and disturbed the

innocent festivities of Pan and Apollo, if we cannot

'Have sight of Proteus rising from the sea,
Or hear old Triton blow his wreathed horn.'

we have compensations innumerable in our widened conceptions of the universe, in our more intimate knowledge of the secrets of Nature, in our consciousness that we are being led up to a realisation of Truth.

In fact, the constitution of the human mind is such that the finite and the visible can never be regarded by it as the ultimate reality. The human soul feels amid all the distractions of sense its oneness with the Divine.

'Our birth is but a sleep and a forgetting,
The soul that rises with us, our life's star,
Hath had elsewhere its setting
And cometh from afar;
Not in entire forgetfulness
And not in utter nakedness
But trailing clouds of glory do we come
From God, who is our home.'

Being infinite in essence, the sense of the Infinite mystery of existence has an irresistible fascination for the human soul. Even in the world of sense, the vanishing hues of sunset, low, tender, melancholy harmonies, delicate touches of colour, the weird sleeping of the moonlight on the sea, 'the luminous mystery of the blue,' the solemn, haunting stillness of the midnight, are unutterably attractive, because there is about them a sense of the infinite, which harmonises with our essential nature. On such occasions we have an illumination in our hearts which makes us feel the littleness of the trifles the pursuit of which is our serious business in life.

It may be asked, indeed, why a man should trouble himself about fathoming the mystery of the universe. Why should not a man do the duty that is at hand, without investigating the secrets of life? And some may ask, why should a man vex his soul by pursuing unsubstantial things, when he can make life a succession of pleasures, a 'perpetual feast of nectared sweets'?

'Were it not better done, as others use
To sport with Amaryllis in the shade
Or with the tangles of Neaera's hair'?

But indulging in such thoughts argues a want of spiritual perception. It is not a matter of choice with a man whether he will seek to investigate the mystery of things or not. On every side of our nature we lie open to the Infinite. Subtle vibrations of the spirit are momentarily felt by our souls. There is no man but has felt, at some time or other, that

'The one spirit's plastic stress
Sweeps through the dull dense world, compelling there
All new successions to the forms they wear,
Torturing the unwilling dross that checks its flight
To its own likeness as each mass they bear;
And bursting in its beauty and its might
From trees and beasts and men into the Heaven's light.'

Also, life acquires a meaning and a grandeur when we consider its relation to the unknown which it cannot have otherwise, as a diamond coruscates when taken into the sunlight. The consciousness that our life is 'embosomed in Beauty,' that we are not mere flotsam and jetsam on the ocean of life, but are one with the spirit of universal love, gives our souls a sense of exaltation. In each heart is implanted the desire of knowing the scheme of things, and no one has any right to stifle such immortal longings. The murder of the soul is even more culpable than the murder of the body.

But it may be said by some, have not men of genius told us that the investigation of the mystery of things brings acute misery? Prometheus, Faust, Frankenstein—an unhappy trinity of presumptuous aspirants for omniscience—do they not warn us not to attempt to learn the secrets of life? No, a thousand times no; that would be a misreading of their fates. A presumptuous, irreverent desire to rival the creative energy works harm. But a humble, reverent desire to understand its workings aright brings us peace and joy inexpressible. The great seer, Emerson, says:—
'Place yourself in the middle of the stream of power and wisdom which animates all whom it

floats, and you are without effort impelled to truth, to right, and a perfect contentment.' If we place ourselves in an attitude of wise recipience, we can hear the music of the spheres, and 'see the vision of the world and all the wonder that would be.'

Indeed, not only does an investigation of the truth of things work no harm, but also it is 'a royal road to particular knowledges and powers.' The chosen ones of mankind, who think deeply about the eternal constitution of things, survey the world as from an eminence, and nothing escapes their perfect vision. 'They speak and behold, their speech is lyrical and sweet and universal as the rising of the wind.' They live so much in the company of noble thoughts, that their ways have a sweet persuasiveness which is never met with in the case of others. They exhibit a perfection of knowledge which shames the pompous sophistries of the schoolmen. Shams see their presence, and their words go straight to the heart, and every one is freed from the fetters of ignorance. As Emerson says:—'Those who are capable of humility, of justice, of love, of aspiration, stand already on a platform that commands the sciences, and art, speech and poetry, action and grace. For whoso dwells in this moral beatitude already anticipates those special powers which men prize so highly.'

It is only when the conditions of life, individual, social, and political are pure and noble that this sense of mystery, this inwardness exists in its fullness. Otherwise, gleams of the inner life may flash occasionally before our eyes, just as the Holy Grail flashed a rosy haze before the awed eyes of the sinning knights. But only when the heart is pure, and the eyes are set heavenward, and the nation knows that 'Love is creation's final law' and works towards that end, does the mystery of the universe become simple as a solved riddle, and the soul is full of a joy 'that passeth understanding.' It is the non-recognition of this

truth that leads to disasters in the social, political and moral spheres, that retards the advent of the time when there shall be 'Glory to the Highest and peace and good-will amongst men.' Pessimism also comes into existence owing to the non-realisation of this fact. Pessimism is the despairing cry of the aspiring soul at the sight of the utter want of harmony between the yearnings of the spirit and the conditions of actual life. It is the solemn and sacred duty of every man to hasten the coming of the time when Love shall reign supreme.

There are some minds which instinctively shrink from mystery. It is not given to all to 'breathe the pure serens' of noble thought. Most men are sticklers for common sense, which is very often only uncommon foolishness. They seek those faiths which give them clear, definite notions about the topography of Heaven and Hell. They go through life firmly convinced that if only they 'live, marry and multiply' and keep the commandments, they will have grand palaces in Heaven, where they would wear golden crowns and be idle all day long. They cling with pathetic firmness to the belief in the existence of a power, which rewards good actions with children, cattle, and riches, in this world, and with all kinds of superfine sense-enjoyments in the next, and punishes evil acts with ill-luck and disease here and eternal roasting in Hell. Such beliefs are found everywhere among the masses in the early stages of spiritual progress. The African savage killing slaves, women, and cattle to accompany his sovereign after his death; the Chinaman burning paper-figures of men, horses, etc., to minister to the comforts of some departed soul; the believer in the existence of a Judge weighing right and wrong in his scales of Justice according to some celestial system of weights and measures;—all these betray a lamentable want of spiritual perception. Such men only wrong their essential nature; they have not as yet pondered over the

problem of existence with clear and eager minds. But, fortunately for the spiritual welfare of mankind, at all times ever since man began to exercise his glorious prerogative of Reason, we find some exceptional minds who are full of

‘Obstinate questionings
Of sense and outward things,’

to whom the world is a bodying forth of the Eternal Mind. To them life and death are full of mystery. They perceive hints of Divine Life where the common people see nothing. To them God is not a mere ‘magnified, non-natural man,’ but ‘the stream of tendency by which everything fulfils the law of its being.’ They perceive ‘the splendour in the grass, the glory in the flower.’ Before their eager, passionate gaze, time and space melt away, and they see the working of the Divine Energy. They

‘have felt

*A presence that disturbs them with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought
And rolls through all things!’*

To their spiritual vision, everything seems transfigured into something divine. They ask :

‘The sun, the moon, the stars, the seas, the hills
and the plains

Are not these, O Soul, the vision of Him who reigns!

They feel that the universe is but the manifestation of the Eternal Love.

It is a fact well known to all that from the earliest times when history was unknown and the memory of which is preserved only by tradition and fable, there existed side by side with the religion of the masses, a philosophical religion. In Greece, the populace worshipped the Olympian Gods, and imagined that they were endowed with the same passions and affections as themselves, but were stronger and could reward them if they sacrificed to them and obeyed their commands by taking them to Heaven where they could eat

ambrosia and be happy, or punish them by sending them to Hades, the mournful region of perpetual gloom. But the cultured few could not bow their heads to such divinities and they inaugurated a new cult and a new worship. The Eleusinian mysteries are so well known that much need not be said about them. They were the result of the protest of the soul against the tyranny of sense in matters of religion. In India also, side by side with the innumerable gods, local, tribal, and national, we find the philosophy of the Vedanta embodying magnificent conceptions about the true nature of the universe arrived at by intense introspection. Neoplatonism, Sufism, and various other movements are instances of this revolt of the soul against anthropomorphism.

Not only has there been from the earliest times this reverent fathoming of the mystery of the universe but also this study of the truth of things has been subject to the law of Evolution. In the realm of the mind and the spirit, as in the kingdom of matter, the laws of evolution have had resistless sway. No doubt some minds shrink in awe from questioning and investigating the correctness of the conclusions of the seers of antiquity. They are afraid that if we handle our beliefs roughly they are likely to crumble away, and leave our life barren and meaningless, ‘a tale of sound and fury, signifying nothing.’ Their hesitation is due as much to the contemplation of the blank future they might have if close examination of their beliefs proved them to be baseless, as to their sense of the sacredness of such beliefs. Hence it is that some of the finest minds of the world insist upon our obedience to authority in matters of religion, and point out that Revelation takes the soul up to the serene heights of Eternal Truth whither Reason can never soar. They deprecate our sitting in judgment over the conclusions of the favoured children of God, whose minds have been illuminated by God himself. They fear that anarchism in matters of religion is

a greater curse than anarchy in the political world. It must be confessed that there is a great deal of truth and justice in what they say. But the spirit of free inquiry is abroad, and it will not be gainsaid. The tide of Rationalism is rolling on, and 'no hand can stay its majestic course.' Some thinkers had predicted when the Divine right of Kings was questioned that Society would go to pieces. Fortunately for the welfare of mankind, the doctrine was proved to be false, and no evil results have followed. The spirit of Democracy is triumphant, and is making for harmony and happiness. It may be safely said that in the realm of Religion also, a reverent inquiry into the correctness of the conclusions of the ancient seers will work no harm. It is irreverence and ignorance that lead to catastrophes in the religious, as in the social, world. Revelation is not confined to any fixed period of the world's history.

'God fulfils himself in many ways.'

The spirit of the universe moves on from perfection to fresh perfection, fashioning matter and informing it with power and beauty. The people, who prophesy dissolution if our sacred beliefs are investigated, do not take note of this fact that the laws of evolution have been in operation in the realm of the spirit also. What a glorious march from the belief in the various gods sending blessings and curses capriciously to the consciousness of the Eternal Love! How great has been the change in the conception of the nature of man—from being the plaything of capricious forces to being one with the spirit of the universe? Man who stood in blank awe at lightning and thunder, fever and plague, the slave of puerile fears, has found at last that he is spirit, that he is the sovereign of matter, and has begun to understand his essential divinity. The frail creature, who deified everything he could not explain, has by deep contemplation attained the rapturous recognition of his spiritual identity with

'That light whose smile kindles the universe
That Beauty in which all things work and move
That Benediction which the eclipsing Curse
Of birth can quench not, that sustaining love
Which through the web of being blindly wove
By man and beast and earth and air and sea
Burns bright or dim, as each are mirrors of
The fire for which all thirst.'

and begun to comprehend

'The one far-off divine event
To which the whole creation moves.'

Some persons may, indeed, belittle the advances made by thinkers in the realm of the Spirit. It may be said that what was once called "the gods" is now called "the Universal Soul." Nature which was once regarded as being the battleground of benignant and malignant deities, who were moved and animated by the same passions and affections as men, is now regarded as a manifestation of Eternal Love, and as being in a state of change, moving towards a nobler harmony and beauty. It may be asked by some, is life any the less inexplicable now than it was? Is not death still an awful, mysterious phenomenon? What guarantee is there that the assertions now made in regard to the essential nature of man are truer than the previous assertions? No doubt, it is a matter for sorrow that no one can confidently say and prove that he has pierced the veil of Nature, and perceived

'That fair Beauty which no eye can see
And that sweet music which no ear can measure.'

But one may confidently appeal to the inner consciousness to prove the correctness of these and conclusions regarding the truth of things. The final tribunal in the matters of the spirit is the soul itself. The soul scorns dissimulation, it refuses to be cheated by mere words. "With each divine impulse the mind rends the thin rinds of the visible and the finite, and comes out into its unity, and inspires and expires its air." Being Truth itself, the soul knows what the Eternal truths are, and arrives at a recognition of them by processes of its own.

It is undoubtedly the duty, the supreme duty, of every man to comprehend the scheme of the

universe. He must seek to understand the true mysteries. As Maurice Maeterlinck says: 'Honest human thought will seek above all to determine what are the veritable irreducible mysteries. It will endeavour to strip them of all that does not belong to them, that is not truly theirs, of the additions made by our errors, our fears, and our falsehoods. And as the artificial mysteries vanish, so will the ocean of veritable mystery stretch out further and further; the mystery of life, its aim, and its origin; the mystery of thought; the mystery that has been called 'the primitive accident' or the 'perhaps unknowable essence of reality'. The study of mystery is the noblest to which the mind of man can devote itself, and is the solemn and sovereign duty of every human soul.

In conclusion, one cannot but point out with sorrow the decline of inwardness every where, and pray for the dawn of a newer and nobler spirituality than has ever been. It is a matter for lamentation that people in many quarters do not regard life as a preparation for a nobler and more harmonious life hereafter, as a sacred thing which ought not to be put to ignoble uses. They regard it as a season for all kinds of sense-delights to be procured at any cost, even at the risk of causing universal misery and of their own utter degradation of soul. They betray a callousness to evil and an indifference to noble ideals, that are appalling.

"The world is too much with us; late and soon
Getting and spending we lay waste our powers:
Little do we see in nature that is ours;
We have given our hearts away: a sordid boon."

'Glory and loveliness have passed away.' But we hope that the present aspect of things in the spiritual world will change. 'There is a budding morrow in midnight.' Indeed, there are already signs that the time of spiritual apathy is gone, and that the world is sweeping into the sunshine of a newer and brighter day. Meanwhile we shall pray for the advent of the time when the forces that make for harmony and happiness shall have triumphed finally and for ever.

LORD MORLEY: A STUDY

HIS POLITICAL CREED.

BY MR. P. N. RAMAN PILLAI,
Editor, Madras Standard.

DURING the closing years of the late Mr. Gladstone's political career Lord Morley was his right-hand man. No one outside his family circle enjoyed his confidence and shared his counsel in equal measure with Lord Morley. In his *Life of Gladstone*, Lord Morley alludes to this with becoming modesty. He says:—"One poor biographical item perhaps the tolerant reader will not grudge me leave to copy from Mr. Gladstone's diary:—"October 6, 1892. Saw J. Morley and made him envoy to—. He is on the whole... about the best stay I have." Earlier still, in the seventies of the last century, in an entry in his diary about a visit he paid to Charles Darwin in company with Huxley, Playfair, Sir John Lubbock and John Morley, of whom John Morley alone was then a stranger to him, Mr. Gladstone recorded that 'he found a notable party, and made interesting conversation and that he could not help liking one of the company, then a stranger to him.' Lord Morley thus impressed Mr. Gladstone on the very first occasion of their meeting and made his way straight to that friendship and comradeship which was perpetuated for all time in his *Life of Gladstone*. Between the two, however, a wide gulf was fixed, of which Lord Morley himself does not omit to make mention in his *Life*. In one of his letters to Mary Gladstone, Lord Acton wrote as follows:—

He (then John Morley) is a sceptic; his studies are all French, eighteenth century; in Political Economy he is a bald Cobdenite, and will do scant justice to the political aspects of the French Treaty. He has the obstinacy of a very honest mind.

Obstinacy is, perhaps, not the right word. Lord Morley has been a man of strong convictions for which he has seldom failed to do battle. On

the eve of one of his election struggles, though he knew that his success depended upon his making a notable concession to the demands of the miners, whose vote would turn the scale, with unflinching courage and determined front he declared that while political contests would vary with the shifting sands of time, principles were eternal and that he would stand by his principles.

Amidst the dust and heat and excitement of party polemics, with an eye to the main chance, the busy politician is apt to lose sight of his principles, of even the difference between right and wrong and belie his past as a thinker and observer. He has to trim his sails to every passing wind of political expediency; he has to act in concert with his colleagues possibly of a different mould; and not infrequently he has to defend views, which he does not share, with all the simulated fervour of conviction. Like Cobden and Bright before him who knew no compromise with the root principles of justice and righteousness, Lord Morley has stood firmly up for his convictions; and his countrymen have conferred on him the title of 'Honest John'.

It would be easy to enumerate the instances of what Lord Acton calls Lord Morley's obstinacy. The latest and by far the most shining example has been Lord Morley's attitude in regard to the war in South Africa. We prefer to recall this one case chiefly because there are among us politicians who, in their apparent guilelessness, want to sacrifice everything one ought to hold dear and sacred at the altar of what they call union without any identity of aims or similarity of methods. On the eve and after the outbreak of the Boer War, Lord Morley found himself in direct opposition not only to the sentiments and feelings of the British democracy, the same democracy in defence of which he had to cross swords among others with so well-equipped an antagonist as Sir Henry Maine, but to the bulk of

the most influential section of his own party. It is a singular and yet significant fact that with the exception of two or three of his colleagues in the present Cabinet, every member of Mr. Asquith's Government, including Mr. Asquith, vigorously assailed the position taken up by Lord Morley; and at one time the quarrel threatened permanently to break up the Liberal party. Cross-currents in the turgid stream of opinion Lord Morley was not afraid of. He wanted to purify the atmosphere of noxious exhalations. He strove hard, with steadfast aim and wise counsel, to evolve out of the political tumult of the day clearer and saner ideas of England's duty and England's mission. The stand he then made reminds one of the courage with which Cobden and Bright faced the unpopularity of opposing the Crimean War.

Though in conjunction with Mr. Joseph Chamberlain in that statesman's Radical days, Lord Morley did much to educate the British public on Radical principles and doctrines, he was never a popular leader in the sense in which Cobden and Bright were. He combines in himself the philosophical calmness and detachment of his master John Stuart Mill with many of the great qualities of the practical politician.

On the return of the Prince and Princess of Wales after their tour through the British Self-Governing Colonies, he described, in the course of a speech at Forfar, the gorgeous spectacle of their homecoming and quoted the sublime lines of Milton depicting the pageantry of the streets and ways of ancient Rome. But, continued he, the sway of Great Britain was greater and more glorious than that of ancient Rome. In a few vivid sentences he gave his hearers what the sway of England was:—

Our sway rests not on the pride of the sword—though the sword cannot be laid aside; it rests upon industry and the arts of peace. It springs not from the pride of a dominating race—though race counts. That sway is rather the protection of national claims and national tradition, recognising the great truth that the sentiment of nationality is one of the most honour-

able and noble parts of human nature. And finally, our rule of the realm to which we belong claims to rest on strict rules and principles of justice, equity, good faith, honour, and the principles of which, I think, Mr. Gladstone said that self-government is the great aim of national politics. * * * * * Now when those who taunt us, those who think as I do, and I hope as you think—when they taunt us with belittling our country, it is not so, and for that matter they know it is not so. They know that we *exult as they do in the strength and resources of our country*. But mark this, the mailed right arm will avail little if it is not guided by an understanding mind.

In these pregnant words Lord Morley has condensed his active political creed. In deed as in thought he has striven to follow his ideal and has seldom failed to criticise the men and measures of his time from his own view-point. He has been one of the most strenuous and consistent of the critics of what is called Imperialism. He has long perceived "that the new cant about efficiency is little better than the old cant of the good despot without the good despot's grasp and energy." He has not minced words in showing up the shallowness of the theory of the man on the spot and the expert. In his essay on *Democracy and Reaction*, he speaks with refined sarcasm of the policy which lays down that "Everything is to fall into the hands of an expert, who will sit in an office and direct the course of the world." He is the high priest of liberty. He has been no doubt a guardian of the victories of the past. But he has been making use, within certain limitations of course, of the lessons and resources of the past to solve the problems and settle the issues of the present.

Lord Morley's name is intimately connected with Irish Home Rule. For generations past powerful Irish leaders were at work to effect a repeal of the Act of Union. But neither of the two great English parties espoused their cause, and though Mr. Gladstone had done a great deal to pacify Ireland by the Disestablishment of the Irish Church and by his Land Acts, he turned his thought and his eloquence to the question of the Union only in 1886; and it is still said that Lord Morley was mainly responsible for the con-

version of Mr. Gladstone to Home Rule. At any rate Lord Morley's appointment as Irish Chief Secretary was the first clear indication of that most momentous departure in Liberal policy of modern times. When the issue seemed uncertain, when friends faltered and some of the most capable and faithful of his colleagues left Mr. Gladstone, Lord Morley stood by him with steadfast courage and unflinching resolution. The cause was certainly unpopular; and all the eloquence and the vast authority of Mr. Gladstone could not make it popular. But during the dark hour of defeat and in the cold shades of Opposition, Lord Morley was as firm in his resolve and as persevering in purpose as his dauntless chief.

Previous to the Home Rule schism it used to be said that the future of British politics was bound up with three friends. Mr. Chamberlain provided the driving power and the popular appeal, Sir Charles Dilke, an encyclopædic knowledge of detail and affairs, and Mr. John Morley the moral motive and the intellectual foundations. Together, we were told they could have moved mountains. But the combination fell to pieces; and though the friendship between Lord Morley and Mr. Chamberlain has survived the convulsions of party politics, there never have been two political opponents whose differences have been so marked. Like Mr. Gladstone all through the struggle Lord Morley kept his temper steady and his principles undimmed. He faced unpopularity with unaffected cheerfulness and calmness and preached his Home Rule doctrines with unwearied persistence.

Lord Morley has been often described as a philosophical Radical. He is surely the direct political descendant of John Stuart Mill—who was his benignant lamp of wisdom. But Lord Morley likes to call himself a Liberal. What is Liberalism? Define Liberalism as we may, faith in progress has been, says Lord Morley, the main-

spring of Liberalism in all its schools and branches. Liberalism, if we mistake not, takes account of the social, moral and economic changes in a sympathetic spirit with an eye to justice, truth and liberty, the term itself, having been adopted into the political speech of England from France.

We are not sure whether what Mr. Gladstone said of Mill, namely, that he was the Saint of Rationalism, cannot be applied to Lord Morley himself, though indeed in Lord Morley there is more of the practical politician who has studied the varying weather of the common political mind. He has in him what Mill found in Mr. Gladstone, the spirit of improvement. He is, however, aware of the difficulties which a statesman has to face. In one of his panegyrics on Mr. Gladstone, he called attention to the limitations imposed on a minister of the Crown. "Of course we know," said he, "that every minister proposes, and sincerely proposes, to place the advancement of the public in the forefront of all his schemes and operations, but some of you, perhaps, have never been in Whitehall. The shades of the prison-house of Whitehall soon close round the infancy of the reformer. Interest, sympathy, even the milk of human kindness, interposes when the stern reformer comes to carry out his projects." Lord Morley here gives us a bit of autobiography to be sure, to which he will make additions after he ceases to be Secretary of State for India. But in the main he has kept his course as a Liberal straight. Lord Morley has the conscience of political righteousness and knows at the same time the secrets of political practice.

He has been a leader of the Liberal party ever since his entrance into the Parliamentary arena; and since the death of Mr. Gladstone, he has certainly been the most prominent exponent and interpreter of Liberal ideas. Why is he not then the leader of the Liberal party? Why is he not a great Parliamentarian? In the first place, he entered Parliament rather late in life. Secondly,

he has always looked beyond the moment and above the petty interests of the passing hour. Thirdly, as some one has pointed out, there is lacking in him that little touch of the demagogue without which men of the finest intellect are apt to be passed in the race by men of inferior quality. Neither is he an aristocrat, nor a Society man, nor a great and effective platform speaker. He has been a sort of political ascetic or recluse, a man of thought, who would be better at home in an atmosphere of books.

Lord Morley has been making use of the past as a guide to the present, and, writing about the past as a journalist and after he became a member of the House of Commons, he has been following closely, carefully and with a philosopher's mind the current of practical affairs. In the course of his delightful essay on *France in the Eighteenth Century*, he laid down the following dictum:—"Those who write concrete history, without ever having taken part in practical politics, are, one might say, in the position of those ancients who wrote about the human body without having effectively explored it by dissection." He has held this view through life and has, besides, upheld the other view that those who take part in practical affairs must be well-read men, men of study and sustained mental training. He has gone farther and has endeavoured to disprove the common assumption that a man of letters, a man of books, is unfit for the sphere of practical affairs. Lord Morley's success as a man of letters and statesman is perhaps the best proof we have at the present moment in support of this view. It is not literature that stands in the way of a man's turning out a good politician or a capable business man. Much depends on the period of life in which one takes to a new occupation.

Lord Morley has dealt with political philosophy in its widest aspects. His essay on *Comenius*, his *Voltaire*, *Rousseau*, *Diderot* and the *Encyclopédists*, his shorter essays on *Robes-*

piere, *Vauvenargues*, *Turgot*, *Condorcet*, *Joseph De Maistre*, his larger volumes on *Edmund Burke*, and *Oliver Cromwell*, and many of his other smaller pieces, such as his critical reviews of Sir Henry Maine's work on *Popular Government*, *Lecky's Democracy and Liberty*, *Hobhouse's Democracy and Reaction* and his *Machiavelli*, are more or less studies in political philosophy. What the scope and character of that philosophy are we have already indicated. Lord Morley's place in the Commonwealth of letters has long been assured. On the eve of the publication of his *Life of Gladstone*, his friend, Mr Frederic Harrison, gave us an appreciation of him, in which he remarked that among the *Englishmen of Letters* which he planned and edited and which would surely be continued as the circle widened, one of the most interesting of future biographies would be that of Lord Morley himself.

He has been described as a gem and jewel in literature, and a distinguished Edinburgh Professor spoke of him as the greatest of living prose-writers. Time will have to decide the point. That Lord Morley is one of the best of living prose-writers will be admitted by nearly all literary men. He is certainly not a brilliant writer as Macaulay. His prose does not possess the dramatic vividness, the "turgid prophesying" and the vibrating notes of that great prose-poet, Thomas Carlyle, and the music and the rhythm of the prose of Matthew Arnold. Nor is it sublime and superb as that of Ruskin. His one great quality has been terseness. In one of his essays he has said that what a writer or student ought to understand is not the word merely, but the spirit and the essence underlying it. If one reads his works carefully, the truth of this statement will be found amply illustrated. Lord Morley does not throw away his words. He makes them the real vehicle of great and noble thoughts and ideas. He has a mission and words are his instruments. But in polish, elegance, refined simplicity, mellowness, lucidity,

directness, and force, his writings can challenge comparison with those of any other master of English prose of the latter half of the nineteenth century. Some one has described him as the Wordsworth of English prose, and the description fits in well. He does not seem to be restless with any dynamic force, but the firm purpose, steady eye and clearness of vision are all apparent in his writings and in his political speeches. Many of his works have found a permanent place in English literature. His French Studies are almost unique of their kind; and it used to be said that Cobden's political writings, Mill's *Liberty* and Morley's *Compromise* would stand out as three great contributions to the science of politics in the latter half at any rate of the nineteenth century. Lord Morley is the author of a thoughtful volume on *Cromwell* and the biographer of Mr Gladstone. It is doubtful whether any other English writer has produced so many admirable biographies. With the exception of his essay on *Compromise* and four or five other shorter pieces, every one of Lord Morley's works is either a biography or a study in biography. He conceived the idea and planned those admirable series of portraits, the *English Men of Letters* and edited them. He was responsible for the *Twelve English Statesmen*, of which series he wrote the *Life of Walpole*. Is there any English writer of the past or present, who could, in this field, compare with the biographer of Burke, Cobden, Gladstone, Cromwell and the French Encyclopedists? Lord Acton said that Lord Morley's studies were all French and mostly confined to the eighteenth century. But the writer who produced two great biographies as those of Cobden and Gladstone can no longer be charged with living only amidst the master-spirits of the eighteenth century.

Lord Morley has been Secretary of State for India now for over three years, and every educated Indian knows what he has said and what he

has done. His speeches on Indian affairs have been widely read and are worth reading any number of times. The late Lord Salisbury once said that he always went through Morley's speeches carefully, because they contained serious thought and wise reflection on men and affairs. Lord Morley's Indian speeches are among his best. With the exception of the utterances on India of Burke and Bright, which are among the greatest of their kind, no English statesman's Indian speeches can compare with those of Lord Morley. Lord Morley is reported to have admitted that only on two occasions in his life his courage almost left him; first, when he was installed in office in 1886 as Chief Secretary for Ireland, and afterwards, when he was confronted with the mountain of papers, letters, books, &c., out of which he had to evolve his *Life of Gladstone*. He may have found himself in the same predicament when he first sat in his chair in the India Office as the Minister responsible for the affairs of the three hundred millions in this vast continent. That Lord Morley has always considered the Government of India a great problem, we have ample proof. Years before he ever thought of becoming Secretary of State for India, he said:—"Government is a grave task under all circumstances, but there is one part of our world wide realm where caution is far more urgently and imperatively needed than in all the other spheres and departments of our dominions put together, and that is India." In his very first speech, after his appointment as Indian Secretary, referring to the change of Governments and his place in it, he used these words:—"In that new Government I found myself called upon to assume a part of much responsibility; for, India, besides presenting vast and absorbing problems of her own, touches a great many other important things beyond." In this frame of mind Lord Morley entered upon his new duties. But unhappily he came to a heritage of difficulties. Lord Curzon had just left India

after a quarrel with Lord Kitchener, mainly in consequence of that quarrel. Lord Morley had in the first instance to settle the issue raised between Lord Curzon and Lord Kitchener. No sooner had he done with it than other difficulties of Lord Curzon's making began to thicken around him, and to this day he has had no rest. He was new to India. He has not even seen this country. But the problems which he has been trying to solve have been such that a clear insight into Indian conditions and an intimate personal knowledge of India and its people are necessary to him. *We in India would do well to bear all this in mind.* In spite of all that has happened, those who could enter into the true inwardness of things will see that Lord Morley has always been anxious to promote the interests of India. He lost no time in recognising the position and influence of the Indian National Congress, and the New Spirit. No Secretary of State or Viceroy of India before him has done it so openly, so frankly, and so fully. Almost in his very first speech in the House of Commons on the affairs of India, he struck the true note. One passage in it we can never forget. Dealing with the new spirit in India, he said:—

An observation—a just and salutary observation—has been made that we should adopt, not a mawkish or maudlin sentimentality, but a manly desire to understand and comprehend those over whom, for good or for evil, we have undertaken to govern. We have not ourselves to blame for the great division that separates the European from the Native Indian. But there is a root of statesmanship as well as of humanity contained in the lines "Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, affections and passions?" That is what I should like to make the foundation of the education of our competition-wallahs. It was well said once that "great thoughts come from the heart"—a beautiful expression—but I should like to add to it a little poetic rider of my own—"great thoughts come from the heart, but they must go round by the head." And now I come to close quarters. In all that I have said I shall not be taken to hold for a moment that I deem you can transplant British institutions wholesale into India. * * * You have got to adapt your institutions to the conditions of the country bodily the venerable oak of our constitution to India, but you can transplant the spirit of our institutions—the spirit, the temper, the principles, and the maxims of British institutions. All these you can transplant and set upon and shade by.

Wise words uttered none too soon! The air, of course, was surcharged with electricity, and one cannot help thinking that it was possible for Lord Morley to clear it somewhat soon after he assumed office. In the case of the Punjab he removed the cause of the unrest and the Province resumed its normal condition. But with regard to the Partition of Bengal which has been the cause of so much trouble and which every one including Lord Morley has condemned, he took refuge, unwisely we think, in the doctrine of the settled fact. His refusal to cancel or modify the Partition, his statement that as far as his imagination could penetrate India should continue to be under a despotic Government and the unkind way in which in one of his speeches he described the educated classes have been among the causes of much heart-burning in India. But his subsequent speeches and his repeated declarations on Indian constitutional reform have made him better understood in this country. He has never been an ardent admirer of bureaucratic methods or the bureaucratic mind. The 'bureaucratic Elysium' does not apparently exist in his political system. In his review of *Maine's Popular Government*, he has said that the fact that Sir Henry Maine was an "Indian bureaucrat" disqualified him to deal with democracy; and in one of his recent speeches he has told us that the bureaucracy to him has been only a splendid machine.

Lord Morley's despatch on Indian constitutional reform, his speech on the same in the House of Lords, the India Councils Act and all that he has said about it form the one absorbing topic of talk and discussion in India. Never within the memory of the present generation has so much interest been roused and public expectation so adequately fulfilled. Lord Morley's name is now on the lips of every Indian, and those who knew him not before and, therefore, shook their heads and doubted his purpose, now see their mistake. In his despatch and in his speeches he has shown

clearly enough that he has not abandoned the principles which we have learned to associate with his name and with his teachings. In breadth and sagacity of statesmanship, in large-hearted sympathy, in imaginative insight and in firmness and comprehensiveness of grasp, Lord Morley's measure takes the highest rank. In a quotation from his speech reproduced above, it will be seen that he made a promise to transplant into India the spirit, the temper, the principles and the maxims of British institutions, and in the King's Speech two years ago a similar promise to widen the basis of peace, order and good government in India was made. Lord Morley began the process with the introduction, for the first time, of two Indians into his own Council, an experiment which, he assures the British public, has proved a great success. He has but recently, in the face of determined opposition, appointed an Indian to a seat on the Viceroy's Executive Council. The scheme now placed before the public gives a wider application to the principle of political equality. The Executive Councils of the Governors of Madras and Bombay will soon gain an accession of strength by the introduction of an Indian member into each of them. Executive Councils may also be created in the Provinces now under Lieutenant-Governors. Bengal, indeed, will get one almost immediately. With regard to the reform of the Legislative Councils, a completely new plan has taken the place of the old scheme. It does away with the official majorities in the Provincial Legislative Councils. But the official majority will be retained in the Imperial Legislative Council. In all the Legislative Councils the non-official members will be empowered to move resolutions on matters of general administration and to ask supplementary questions, powers which will enable the representatives of the people to exercise a healthy and wholesome influence on the Government. Both the Imperial and Provincial Legislative Councils are to be enlarged and

popular representation made a living reality by doing away, as far as possible, with 'the dubious method of nomination' and creating a well-organised electorate on the sure basis of homogeneity of conditions and identity of interests. Local Self-Government is to be strengthened and made popular in substance and in reality, with the village as the starting point of public life. From the village, through the various grades and ranks, upwards to the Viceroy's Council and the Secretary of State's Council, Lord Morley has provided for the representation and advocacy of Indian interests and for the urging forward of Indian points of view. He has thus laid the foundation well and truly for a loyal, contented and prosperous India. Lord Morley has completed his three-score years and ten, and he has been living a most useful, active and strenuous life. But nothing that he has achieved before can compare in greatness and in far reaching results with what he has now done in response to Indian aspirations and to satisfy Indian ambitions of the new time. While other British politicians have been passing for Imperial statesmen and Imperial missionaries, he alone has, by his political conduct, statesmanlike virtues and by what he has now done to lift up in the scale of nations one-fifth of the human race whom Providence has happily placed under the sway of England, earned the title to be an Imperial statesman whose share in consolidating and strengthening the mighty Imperial fabric, posterity will recognise to be greater than that of any other British statesman.

MORLEY'S INDIAN SPEECHES.—CONTENTS :
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Wheat.

BY

MR. SEEDICK R. SATANI.

HEAT may be regarded as the grain next in importance to rice in India. The exports of wheat amount to about 10 crores of rupees annually. In 1907 they suffered a decrease of over a crore of rupees. Whether India will gradually lose its export trade in wheat, or on the contrary, it is capable of expanding is a question indirectly throwing light on many sides of the Indian system of agriculture. The first thing that strikes an observer is the low percentage produced in India, compared with most of the other wheat producing countries of the world. In India the average per acre is about 10 bushels, whereas in the United Kingdom, Germany, France and Canada, it is much higher. Experiments have proved that this (i. e., 10 bushels) is the average production, of land where either manuring or irrigation is insufficient or wanting. In spite of the fact that in England the soil as well as the climatic conditions are in favour of wheat growing, it has been found possible to produce from 15 to 25 bushels of wheat per acre even in India, provided, suitable manuring and irrigation are both present. The necessity of irrigation and, good manures being thus demonstrated we have now to look to the means by which they could be provided.

It is hardly necessary to point out the fact that, whereas in England the normal condition of the soil is "wet" in India it is "dry". Hence in India the chief question, besides manuring is the supply of water to the land. In those parts of the country where the rainfall is good, irrigation is not required. In fact, in the opinion of some experts, irrigation in such districts is even harmful. But in those tracts where the

rainfall is not sufficient two remedies are generally suggested. One is, of course, the construction of canals and other similar irrigation works. The other is the planting of trees and the preservation of forests in dry tracts. There is little doubt that trees by exercising a cooling effect on the atmosphere, tend to increase the rainfall both in quantity and distribution. Many actual instances can be given of places where afforestation has increased the rainfall and the proportion of rainy days. Another important result of the supply of cheap firewood would be to enable the cultivators to make use of the farmyard manure instead of burning it.

An important point connected with the Indian wheat trade is, that it does not realise in the world's market a price equal to that of other, say, American wheat. The chief reasons why this is so are two. First, the percentage of dirt in it is high, and secondly, it is often mixed up with other sorts of inferior grain. As regards the first it is partly the result of the crude method of threshing the seeds in vogue in this country. But a conviction is growing that it is the system of carrying on this trade which is chiefly to blame. The fact, that it is sold on the basis of fair average quality, that is, on the assumption of there being a certain amount of dirt in it (about 5%) is believed to result in the deliberate adulteration. In order to overcome both the difficulties namely, the inability of the cultivator to send perfectly pure wheat and the subsequent "doctoring" to which it is often subjected by some middle men, the adoption of the "elevator" system is being advised by several experts. This system of grading the seed and shipping it in bulk has already been successfully tried in Canada. At any rate some means should be adopted which would ensure for the Indian product its fair price in the foreign markets.

As regards cultivation and manuring it may also be stated that this crop is influenced, like any

other crop, by the methods employed in growing it. There are on an average about 12,000 to 24,000 grains in one pound of wheat. This seems to depend on the soil and cultivation. There are about four distinct varieties and twenty-four minor varieties of this grain. The lighter kinds, e.g., "Gangajali" in spite of its apparently huge size, is not heavier than the best kind namely "Dudhi" or "Daudi." One direction in which improvement is possible, is in the introduction of better varieties of this grain where inferior kinds are being grown at present. Some success has already been achieved in this matter in our Presidency owing to the efforts of the Agricultural Department. Better varieties of the grain have now been spread over the wheat-growing parts of Bombay; these show a great resistance to disease (rust).

Besides rotation and irrigation the thing which requires most attention of wheat-growers is the attack of insect pests. Mr. Maxwell Lefroy, the Imperial Entomologist, recommends that as a preventive, the insects should be provided with an alternative food, so that they do not eat the seedlings. The common weeds and grass would provide this, where it is possible to defer weeding until the seed is well established. As the plant grows in size and strength the insect does less damage.

A comparison with the average output per acre of wheat in other countries, at once leads us to the conclusion that the output in India is not satisfactory. The following are the figures (in bushels) of other leading wheat-producing countries.

| | | |
|--------------------|----|------|
| The United States | .. | 13.5 |
| Russia | .. | 9.4 |
| Germany | .. | 26.8 |
| Austria | .. | 16.8 |
| Hungary | .. | 17.6 |
| France | .. | 19.8 |
| The United Kingdom | .. | 32.0 |


In India the average per acre of irrigated wheat is 940 lbs. Unirrigated 748 lbs. At 60 lbs. a bushel this is equal to $13\frac{1}{2}$ bushels; but Indian wheat is heavier than English wheat and 64 lbs. per bushel would be nearer the mark. This would give an average of $12\frac{1}{2}$ bushels for Bengal; for India as a whole it is 10 bushels per acre.

As one of the important items in our export trade this grain claims especial attention. A large export trade in wheat has sprung up only in recent years. But it developed rapidly, and in 1904-05 it reached the total of 2,150,000 tons out of a total output of nearly 8 million tons. In that year India took the first place as a contributor to the wheat supply of the United Kingdom. In 1906 it fell back to the fourth place, the United States, Russia and Argentina, taking a higher place. The exports in 1906-07 were only 801,000 tons. It is possible that unless persistent efforts are made to keep up this trade, India will lose it as rapidly as it had conquered it.

THE LAND PROBLEM IN INDIA.*

BY

I. RAO BAHADUR M. AUDINARAYANA IYAH.

 HE Land Revenue Settlement is a subject which is of the greatest importance to this

Presidency, where the ryotwari system in its present form has been in force during more than half a century of British rule. It seems to me altogether unnecessary and profitless, at the present day, to enter into any discussion as to the relative merits of the Permanent Settlement as compared with the temporary ryotwar settlements. Such a discussion can be of no more than academic interest, as the Government of India has distinctly pronounced itself against a Permanent Settlement of the revenue. We must, therefore, proceed on the assumption that the temporary

ryotwari settlement is bound to continue in force in this Province. Admitting the position, our sole aim should be to consider how far the evils, incidental to a system of settlement with each individual ryot numbering several millions and subject to periodical revisions, could be minimised so as to secure the maximum amount of benefit to the landed classes who form the bulk of the population. It is upon their prosperity and contentment that the well-being and security of the State mainly depends, and that object can only be attained by fixing the land tax on as moderate a scale as possible and by prescribing statutory restrictions as to the limit of enhancement of future revisions of assessments.

Many of you have doubtless read the famous despatch on the Land Revenue Policy of the Indian Government that was published a few years ago during the Viceroyalty of Lord Curzon. It was there maintained that the commuted value of the Government share forming the assessment was extremely moderate and nowhere pressed heavily on the ryot population. So far as this Presidency was concerned, it was further contended that the exhaustive memorandum submitted by Sir Frederick Nicholson as first member of the Board of Revenue furnished irrefutable evidence that the successive settlements, that had been carried out during the past forty-five years which were adopted for comparison, have actually tended to lower the incidence of taxation and that the present condition of the ryots left nothing to be desired. Taking the statistics of area and assessment for each quinquennial period beginning from 1851-55, Sir Frederick showed that while the area in occupation increased during the forty-five years ending with 1895 by 68·5 per cent, the assessment thereon increased by only 26·5 per cent, while the incidence of Land Revenue per acre declined from Rs. 2·44 to Rs. 1·83, or by 25 per cent., during the period. The soundness of this position

* From the Presidential Address at the Berhampore Provincial Conference.

was, however, ably criticised by a writer in the *Indian Review*, December, '03 who pointed out that Sir Frederick's conclusions were based upon erroneous assumptions and that the very statistics relied on by him went to prove that his picture of a low incidence of taxation was greatly overdrawn, and that if due allowance were made for increase in the area by survey, area which the ryots had long been enjoying prior to the survey and settlement without paying any assessment, the increase in the occupied area would be reduced from 68.5 per cent. to 53.3 per cent., while the increase in the assessment, including *cases during the same period*, would be raised from 26 per cent. adopted by Sir Frederick, to 77 per cent. Similarly, the writer points out that the incidence of assessment per acre, instead of showing a fall from Rs. 2.44 to Rs. 1.83 as assumed by Sir Frederick, works out to Rs. 2.53 in the quinquennium ending with 1895. He also questioned the fairness of adopting for comparison the quinquennium comprising the years 1851-55. The article is interesting and well worth perusal. I have examined the facts and arguments adduced by this able critic and am on the whole inclined to agree with the conclusion arrived at by him that instead of a reduction, there has actually been an increase in the amount of taxation during the last forty years.

It, must, however, be admitted that the pressure of the assessments was, as pointed out by Sir Frederick Nicholson, reduced to some extent by the rise in prices which were nearly double of what they had been during the earlier half of the century. Indeed it was the rising prices that in some measure justified the enhanced settlements. During the first half of the last century, the exorbitant demands of the preceding Indian Rulers formed the basis of the British Settlements. They were found to be unworkable and were gradually eased down by percentage reductions,

until finally a regular survey and settlement, with the object of affording general relief, mending glaring inequalities and fixing the demand of the State at 50 percent. of the net produce, was decided upon in the middle of the last century. During the last quarter of the century, however, with the marked rise in prices, the settlements also have followed a course of enhancement.

There are, however, other considerations which make the Land Revenue Policy a subject of anxious interest both to Government and to the people. Land Revenue is the central fact in Indian Finance, as the policy regulating its incidence is the principal factor in determining the well-being of the people. In the whole of India, 85 per cent., and in our Presidency about 98 per cent. of the population are classed as agricultural. This shows the vast extent of the population dependent on land for a means of livelihood. The total amount of revenue from land for the whole of India was nearly £20 millions (£1=Rs. 15) in 1906-1907, or 30 crores of rupees, against a total from all the revenue heads of nearly £40 millions or 60 crores of rupees, omitting from the account receipts from service heads such as Post Office, Telegraph, Irrigation, Railways, Forests, Registration, Tributes from Native States and also the revenue from Opium, which has a monopoly, and affects for the most part foreign countries. Similarly calculated, the Land Revenue in our Presidency for 1907-1908 was 527 lakhs of rupees against a total from all the revenue heads of Rs. 1,180 lakhs, the percentage of Land Revenue to the totals being, respectively, 50 and 53 per cent. While Land Revenue thus constitutes an important item in the finance of the country, the level at which it is maintained has a far-reaching effect on the general condition of the mass of the people.

The large reliance placed on Land Revenue in the fiscal system of the country, the payment of the Government demand in money instead of in kind and the periodical revision are three im-

portant factors which always keep the subject prominently before the public mind. There lives among the people, the memory of a tradition of halcyon days, when the payment of Government dues did not entail much seeking of means, and they had simply to give over a share, often an under-estimated share, out of a harvest they had gathered. The arrangement carried with it many annoying restrictions as to the time of reaping, storing the grain and watching it, and under manipulation by unscrupulous agents, it was often made an engine of severe oppression. It also furnished little incentive for enterprise and for improvement of agriculture, and carried with it the discouraging liability to share the advantage of a private improvement with the Government which had made no contribution to it; but the thought that one had not to pay except in proportion to what he had gathered and that in addition there was no worry about periodical revisions, had invested the arrangement with a sort of fascination in the popular mind. The system, however, is one which cannot be worked on a large scale and is open to many abuses, and notwithstanding wistful memories, no one would now, even if the option were given him, really care to revert to it. Money assessments must therefore continue to be the rule, though there is an inelasticity about the system which renders it frequently burdensome to the ryots. One chief cause of inelasticity is the manner in which the rules relating to remission of assessment are enforced in practice. Prior to 1870, liberal remissions used to be granted even on dry lands which were not cropped owing to insufficient rainfall or other causes. Since that year, remissions on dry lands are not granted except in seasons of severe drought, while of late, even on wet or irrigated lands, the grant of remissions has been seriously restricted. Taking the statistics of the past eleven years, it will be seen that the percentage of waste charged to extent cultivated stood as noted below;—

| | | | | |
|-----------|----|----|----|-------|
| 1896—1897 | .. | .. | .. | 20 10 |
| 1897—1898 | .. | .. | .. | 21 34 |
| 1898—1899 | .. | .. | .. | 20 43 |
| 1899—1900 | .. | .. | .. | 25 91 |
| 1900—1901 | .. | .. | .. | 20 73 |
| 1901—1902 | .. | .. | .. | 19 22 |
| 1902—1903 | .. | .. | .. | 18 56 |
| 1903—1904 | .. | .. | .. | 20 26 |
| 1904—1905 | .. | .. | .. | 25 38 |
| 1905—1906 | .. | .. | .. | 22 29 |
| 1906—1907 | .. | .. | .. | 19 70 |

In other words, for every 100 acres actually cultivated, about 20 acres which had remained waste were charged full assessment which could be met only from the yield of the other lands. The greater portion of the waste charged is made up of dry lands which constitute the holdings of the poorer ryots. About 50 lakhs out of a total demand of 570 lakhs of rupees or about 9 per cent. is thus annually charged and collected. And to the extent this payment in cash is made compulsory even where nothing or only a poor crop had been reaped, it necessarily adds to the burden of the ryots and is always a source of dissatisfaction. The trouble is aggravated when droughts occur in frequent and regular cycles, as has been the case since the great famine of 1876-78. In the case of tracts under systems of irrigation which afford a fair measure of protection against droughts, the problem is not so serious, and indeed droughts and famines elsewhere are occasions of great profit to them. But the area of such lands is relatively small. There is always a large area which is annually left uncultivated owing to the more or less precarious nature of the irrigation sources, and one of the revised remission rules enjoins that no remissions shall be granted on portions of field left waste, unless such portions had previously been sub-divided and durably demarcated. Under the operation of this rule, a considerable extent of wet waste is charged. The rule that remissions should not be granted either for waste or for

total loss of crop due to failure of supply, on portions of survey fields is not in force in any other province. In the ryotwari Province of Burma and Assam, even unirrigated lands are ordinarily "exempt from payment of assessment if left unsown," while in the Punjab the rules allow of the grant of "a proportionate abatement of the assessment rate" on wet lands even in cases of "a deficiency of produce not amounting to total failure". It might be urged that it is always open to the holders to relinquish lands that are unprofitable to them or cannot be effectively irrigated, but the alternative is not one that can be easily adopted, for, the land is the principal means of livelihood and cannot well be given up without crippling one's credit, and there is always the hope that the source of irrigation might some day be repaired and put in order by the benign Government. The orders of the Government of India for suspensions and remissions of revenue in years of distress caused by drought and famine, though they alleviate the position to some extent, cannot in the circumstances of the case acquire the automatic efficacy of the system of sharing in kind for affording the required relief, and the general impression engendered is that the present system of charging and collecting the revenue is far too rigid.

It has become the fashion of late for Government to treat all land as the property of the State and the occupying ryots as lease-holders with certain rights in the land, their tenure being subject to the payment of the prescribed rent. Acting on this view, the grant of remissions though considered necessary in severe cases, has come to be regarded as a matter of grace even in the case of lands assessed at wet rates in consideration of the water supplied at Government expense, i.e., supplied from works constructed at the cost of Government. Some of the rules recently promulgated, lay down that persons who have other resources should not be granted re-

missions, and that ordinarily relief during seasons of drought and famine should be afforded in the first instance by suspension of the demand and not by its total remission. The Government expects the ryots to lay by the profits they reap in a good year to meet the demand in a lean year. But the people are for the most part illiterate, their methods of cultivation are primitive, the good years are few and far between, and the margin of profit left to them, 50 per cent. of the net proceeds, is generally insufficient to enable them to tide over a single bad season without resorting to the money lender for loans. Considering their many outgoings and the numerous risks to which their occupation is subject, the fixed recurring demand often becomes a very serious trial to the majority of the ryots.

The view that the demand of Government is a rent is responsible also for the policy of recurring re-settlements. It is complacently urged that the socialistic idea of nationalizing the land has received large realization in India, and that all resources from land including unearned increments, are at the disposal of the State. The doctrine may have its uses in a country where the land available for occupation is small in extent, and is held as a monopoly in the hands of a few men. In such circumstances, it may be desirable to break up the monopoly, and make the resources locked up in it serve the needs of the general community. In India the conditions are entirely different. The possession of land here has always rested on a democratic basis. It is the communal property of the village—the mass of the people—and the historic evolution of this property, except for some changes introduced during the time of Muhammadan rulers, does not support the theory that the demand of the State on land is a rent and not a tax. As a consequence of the rent theory, periodical revision of the rents is looked upon as a matter of course requiring no legislative safeguards.

In a country like India, where the mass of the people live by agriculture, a high impost on land, whether it is paid in kind or in money, will always operate to keep them poor, and that has been more or less their general condition. It is true that there has been some amelioration since the occupation of the country by the British, but the pressure of poverty is still deep and it is increasingly felt that so long as the rent theory prevails and the charge on agricultural income is maintained at the high level of 50 per cent. of the net profits, no substantial change for the better in the economic condition of the people is possible. The ryot has now to pay for many privileges which he formerly enjoyed free, and in addition to the charge on land, he has also to contribute indirectly to other heads of revenue. The cost of his own living also is gradually rising under a universal system of cash payment, and the ryot's condition is becoming increasingly a source of anxiety. In making these remarks I do not forget that, as already stated, the pressure of assessments is often diminished by the ruling prices being higher, as is the case at present, than those on which the assessments were originally calculated. But the rise benefits only those who have been able to gather a crop in excess of their own domestic requirements, and as nearly 90 per cent. of the holdings, comprising 59 per cent. of the land in occupation, and answerable for 45 per cent. of the total Ryotwari land revenue demand, is held on pattas paying individually Rs. 30 and under as assessment, it is impossible that the bulk of these ryots can be in a position to spare much beyond their own requirements and benefit by the rise in prices.

It is however, difficult to devise an easy remedy or one which can be otherwise than slow in operation. For one thing, the remission rules regarding waste charged including portions of fields left waste should be made more liberal, Mr. J. P. O'Connor, a former Director-General of

Statistics with the Government of India, at one time suggested that if any improvement in the general condition of the people was to be effected the land assessments should be reduced by 30 per cent. I do not know how far such a scheme is practicable. But the Government of India seems to be able to contemplate with equanimity and to be prepared for the eventual loss of a large revenue amounting to about five and odd millions of £ from another source, Opium, to assist China in her efforts to suppress the pernicious opium habit among her people. The present revenue from Opium amounts to as much as one fourth of the total Land Revenue of India. One cannot help feeling that if such a large sacrifice can be made to assist China in her moral regeneration, something should be done by the Government nearer home to relieve its own people from the heavy burden they carry. Government seems to be deterred from adopting any large measure of relief by the haunting fear that, if the demand on land is lowered, it will lead to the multiplication of intermediate tenures and afford no relief in the end to the actual tiller at the bottom of the ladder. The Hindu and Mahomedan Law of inheritance, however, which enjoins equal division of property among all the children in a family, will always operate to keep the holdings small, and ensure in a large measure the conditions which will eliminate a middleman, and make the holder of the land directly interested in its cultivation.

And as regards the revision of settlements, much benefit may accrue to the people if it is placed under legislative regulation. The Decentralization Commission recommend that the general principles of assessment, such for instance, as the proportion of net profits Government shall be entitled to take, and the period of settlements, should be embodied in Provincial Legislation, instead of being left to executive orders. And some of the other points which may also be embodied in the proposed legislation are:—

(1) Improvements to land by private outlay shall not be taxed.

(2) A re-valuation of soils shall not be made where soil classification has once been carried out by a special department, and that in all such cases revision shall be made with reference to fluctuation in prices alone.

(3) That reduction in the cost of carriage by increased facilities of communication and in the cost of cultivation by the use of labour saving appliances, shall not be taken into account.

(4) That the average of the prices of 20 years immediately preceding the existing settlement, excluding famine years, shall be taken as the standard, and with it shall be compared a similar average of prices, excluding those of famine years—for a period of 20 years immediately preceding the year in which the resettlement is due, to arrive at the measure of increase or decrease in prices.

(5) That enhancement or reduction of the rates of assessment shall, as a rule, be made with reference to the variation in prices as above ascertained, subject to the limitations that,

(a) no revision shall be made if the fluctuation falls below a certain limit,

(b) that a fixed proportion of the increase in prices shall be set apart to provide for an improved standard of living of ryots and for increased cost of labor, stock and implements.

(c) and that the increase in assessment which may be imposed at any settlement shall not exceed a prescribed limit.

It will be necessary to fix the limit of increase to be imposed at a low figure, to admit of the present half-net basis being gradually worked down, so as to afford opportunity for the accumulation of some capital in the hands of the ryots. They are not so improvident as thought by some, and it must be remembered that thrift will have no incentive unless there is something left to begin with. The indebtedness of the ryots is

a chronic difficulty. The new movement of Co-operative Credit Societies, if it succeeds in striking root, may be expected to encourage thrift by affording facilities for saving. And in this connection it is gratifying to note from the report of the Decentralization Commission that the present policy of the Government of India is to lighten the burdens on land, and that in the recent resettlements of some of the Districts in this Presidency, the enhancements made with reference to the rise in prices have on the whole been kept moderate.

The large reliance placed on Land Revenue not only make the fiscal system of the country inelastic, but exposes it to frequent disturbance when unfavourable seasons of droughts and famines occur. It also precludes the possibility of special taxation on any large scale for local needs, and retards indirectly the progress of the people in many ways. Owing to the heavy land charge, no other taxation can be lightly thought of. The ultimate limit of taxation is the need of the Government, but it should also be remembered that money in the hands of the people will fructify more than in the coffers of the State.

II. BY DEWAN BAHADUR RAGUNATHA RAO.

THE Rao Bahadur is eminently competent to speak on Land Revenue. His whole official career was in the Revenue Department. His statements are worthy of careful consideration. I studied them with much care and am satisfied that his opinions are correct and sound. There is no doubt that the ryotwary settlement of Sir Thomas Munro is best suited for the Madras Presidency. All that is required is to petrify it by legislation. The Rao Bahadur is of opinion, a very correct one, that "It is upon their (Ryots) prosperity and contentment that the well-being and the security of the State mainly depends and that object can only be attained by fixing the land tax on as moderate a

scale as possible and by prescribing statutory restrictions as to the limit of the enhancement at future revisions of assessments."

The Government of India has proclaimed that the Government is only entitled, legally, to a share and not the whole of the produce of land. What this share is, is not defined in the Regulation referred to by the Government. Twenty per cent. of the gross produce would be a moderate share to government. Even 25 per cent. would not be very unjust to the Ryot. Whatever it may be, the share should be fixed by statute.

The Rao Bahadur is of opinion that "there has been an increase in the amount of taxation during the last forty years." There is no doubt that it is true. He is also of opinion that "while Land Revenue thus constitutes an important item in the finance of the country, the level at which it is maintained has a far-reaching effect on the general condition of the mass of the people." He adds that "Taking statistics for the past eleven years, it will be seen that the percentage of waste charged to extent cultivated stood "in 1905, 25.38 which is 9 per cent. of the collected. He bears evidence to the fact of ruinous rigour of the Remission Rules. If the settlement principle be logically carried out, there should be no remission at all. Out of extraordinary generosity, the Government has ruled that remission may be given in certain cases. The Rao Bahadur says, in doing so, he only expresses what he actually knows as a settlement officer; that "there is always a large area which is annually left uncultivated owing to the more or less precarious nature of the irrigation sources, and one of the revised remission rules enjoins that no remission shall be granted on portions of fields left waste (fields are sometimes of many acres in extent) unless such portions had previously been sub divided and durably demarcated. Under the operation of this rule, a considerable extent of wet waste is charged. The rule that remissions should not be granted either for waste or for the total loss of crop due for failure of supply on portions of survey fields is not in force in any other province."

Such losses are suffered by ryots annually, and the only remedy suggested by Revenue Officers is

that the ryot is at liberty to make a permanent present of such land to Government!

The Rao Bahadur remarks that "the Ryot has now to pay for many privileges which he formerly enjoyed free, and in addition to the charge on land he has also to contribute indirectly to other heads of revenue. . . . as nearly 90 per cent of the holdings, comprising 50 per cent. of the land in occupation and answerable for 15 per cent. of the total Ryotwary Land Revenue Demand, is held on pattas paying individually Rs. 30 and under as assessment, it is impossible that the bulk of these ryots can be in a position to spare much beyond their own requirements and benefit by the rise in prices."

These are patent facts, the truth of which none can deny. The Settlement Department says that the assessment is half the net. On this theory, which is in fact incorrect, the ryot gets Rs 30 a year. Is this sufficient for his maintenance and that of his wife and children? If 90 per cent. of holdings pay Rs.30 each to Government, there remains 10 per cent. paying more than Rs. 30. A decent living requires at least Rs. 240 a year. From the remaining 10 per cent. holding the number that pay 240 and below be deducted, the percentage of holdings who may be said decent landowners would be considerably reduced. This is not what it should be under an enlightened Government.

The Rao Bahadur says that "the Decentralisation Commission recommends that the general principles of assessment such, for instance, as the proportion of net profits Government shall be entitled to take, and the period of settlements should be embodied in Provincial Legislation, instead of being left to executive orders". This is right so far as it goes; but what is the net stated? Is it correct? There are two factors, which, if correct, the net would be correct. They are the gross and its portion required for cultivation expenses. If these are incorrectly calculated, the net becomes incorrect. The most exorbitant Mahatta made the gross per acre at 17.29 Kalams or 415 Madras measures per acre, in the 18th century, when the soil was not as much exhausted as it is now. In the recent settlement, it was declared to be 26 2 Kalams or 26 2 x 24 or 629 Madras measures. (File page 190 of the *Gazetteer of the Tanjore District*!) The price of cattle has more than trebled, and wages have risen four times. Taking all these into consideration, the net has to be ascertained. Is it so ascertained?

CURRENT EVENTS.

BY RAJDUARI.

NEAR AND MIDDLE EAST.

AFFAIRS in the Middle East are reaching a crisis as we write. While the Shah is in a quandary as to his finances—the want of the eternal pence in his case being known to be desperate—and is therefore coquetting with either private bankers or Muscovite lenders, the Nationalists at Tabriz have emerged from their place of refuge and were said to have so far advanced in the direction of the Capital as to be within 30 miles distance from it, bent on a *coup d'état* the consequences of which are problematical. They have been dissuaded by friendly counsel from not rushing headlong so as to defeat the very patriotic object for which they have so long been putting their best strength, their available resources and their unabated energy. It has been pointed out to them that the chances of a violent upheaval at Teheran and the deposition of the Shah, strongly backed by a friendly but astute Muscovite force in increasing numbers, are few, while there were fair probabilities of an amicable settlement which for the present might be deemed satisfactory. But so convinced are they of the treachery of the Shah, his unscrupulous methods, and his utter unreliability to keep his plighted promise, that they seem to be unmoved in their determined resolution to advance, come what may. We may appreciate this ardent patriotic spirit to live or die for the country. But all the same the world of practical politics teaches the lesson that it is more statesmanlike and patriotic to abstain from bloodshed and accept a compromise, leaving it to time, which is the greatest artificer of the destiny of nations, to work out the rest of the patriotic programme. It is to be devoutly hoped that the wise friendly counsel may at last prevail and that

a truce be established leading to mutual good. The Shah, of course, must be bound down by stronger and stiffer guarantees to carry out his part of his promise. Sir Edward Grey, in response to the appeals made to him, still refuses to interfere in the internal quarrels of the Shah and his people, and still informs the British public that the Russian troops which are being massed in increasing numbers near Teheran have no other object in view than of protecting the many Russian subjects there. But such a statement is received with scant respect by the sceptics who do not think that even for purposes of protection such a large number as has now been poured into Northern Persia can be justified. To complicate the situation the British Foreign Minister further declares that the Russian troops are there with his own consent! And that in case British subjects need equal protection in Southern Persia the Government will not be slow to land troops also. But to all these declarations the answer of the sceptics in both Houses of Parliament is that it means the tearing up almost of the Anglo-Russian agreement and allowing Russia to do what it likes in Northern Persia—a prospect viewed with the greatest apprehension as leading to fresh disagreement with that great power. Of what use, they say, sitting astride the fence and only rushing to quench the fire when the conflagration has done its ruinous work and Persia *de facto* becomes a vassal of Russia? Let us hope things will not come to that pass. The Foreign Minister is wide awake and it is possible to conceive that the diplomatic wires are ever busy behind Parliament to avoid such a catastrophe as the sceptics apprehend. Sir Edward's diplomacy is no doubt a most hesitating and vacillating one and few are enamoured of it. All the same it is to be wished that the party of Cassandra may prove to be wrong.

As to affairs in the Near East, it may be said to be quiescent during the last three or four weeks. The work of re-building the navy and

making the army an efficient instrument of offence and defence is silently but briskly going forward. Already the naval authorities have resolved to put up to auction the so-called battle-ships, cruisers, &c., all of an antiquated and obsolete type. They will go for "Scrap iron." And well they may. The proceeds will go some way towards the large amount which must be found to form the nucleus of a modern navy well-armed and well-equipped. As to the army all speak of its fighting qualities with approval, if not admiration also. What is wanted is a well-officered and well-armed body of troops who shall also be well and regularly paid. That in this respect the army reformers have made a fair headway goes without saying. Given external quietude, it may be taken for granted that the stalwarts of the Committee of Union and Progress will soon be able to show an army to the world of which any nation might be proud. Finance is the backbone of all armies and navies. And it is finance therefore on which the Turkish Executive are now concentrating their first attention. All internal progress, specially of remodelling the courts of Justice, inferior and superior, of re-organising a police which shall be free from the taint of corruption, abuse and spyism, and of imparting sound elementary education to the masses—all these must also depend on finance. But the first work of Turkish statesmanship is no doubt to re-establish law and order, notably in the Asiatic provinces. Good reports of the diminution of anarchy there are being received and the more it is becoming known in the interior that the Hamidian regime of tyranny and oppression has long since been over, the greater seems to be the prospect of a final quieting down. Meanwhile the turbulent, fanatic, and Hamidian elements of corruption and so forth are being actively tracked out to their lair. When this important work of freeing the provinces from these anarchists is completed the whole country will breathe more freely. With such quietude, the

consolidation and reformation will take a quicker place. Judging from the quiescence which has lately prevailed, it would seem that all parties are now united to work with heart and soul towards this great object. One element alone of a fresh conflagration looms somewhat. It is, of course, outside Turkey. Crete is that element which threatens not a little to upset all the good and strenuous work now silently and unobtrusively going on at the capital. But in the attitude of the Great European Powers interested in the welfare of reformed Turkey, there is every hope of this tough Cretan question being satisfactorily solved. Greece seems to fancy that it can acquire it as easily as Austria took over Bosnia and Herzegovina. But the conditions are different. Greece may be keen on having some bite of the cherry in which other Powers had such a part; all the same it has not the strength to bite the cherry. That is the fundamental point. On the one hand Greece can be soon brought to bay and humiliated by the Turks; but on the other hand the European powers interested would not allow such a derouement to be accomplished which not only can bode no good to Greece but to Europe. Here, then, too, it is to be hoped that the good advice of the Powers will have its sway over Greece. Crete should be treated as Belgium is and in all probability all dissensions will cease without in any way hurting the *amour propre* of Turkey. Thus, with the Cretan difficulty settled, Turkey will have ample breathing time to rejuvenate and regenerate itself. It has a fresh lease of life. Let us hope that that life may be long, free, constitutional and prosperous.

THE CONTINENT.

Affairs on the Continent may be said to be divided between Germany and Russia. Four short years ago these two were known to be the greatest military Colossuses. But yesterday Russia was respected and yet none is so poor as to do that Northern Colossus reverence to-day! How

swiftly does the whirligig of Time bring changes which astound the world—Japan, rising Minerva-like *capax*, and claiming its right to be one of the foremost fighting nations of the earth and Russia, a strong military empire humiliated by this young nation, with its prestige and position among Continental nations considerably diminished! To-day, it is Germany which stands supreme as the greatest military force in all Europe, in league with Austria and, perhaps, soon with fallen Russia also! And it has angered the great Mistress of the Sea by its keen rivalry in pushing its navy. A Colossus on land had no fear for the Islanders of Little England. But a Colossus also on sea, cheek by jowl—that is a prospect which the Mistress of the Sea cannot tolerate. But whether it is or it is not tolerated, there is no escape from the fact. The fate of Europe at present hangs in the balance. Whether the Triple Alliance, in its latest vesture, stands or falls, matters little. For let it be remembered that what to-morrow may bring, with the death of Emperor Joseph, is an extremely unknown and apprehensive quantity. The trend of affairs in Persia may, perchance, also bring an end to the *entente cordiale* between England and Russia. The last would then certainly make common cause with Germany—a stronger and more natural alliance than the Triple one. It is good that British patriotism has been fully aroused, albeit too hysterically. But this very fact of its being alive to the danger which the German navy threatens it with is a sufficient guarantee that the “Mailed Fist” cannot have everything in his own way. The British Lion at bay is indeed an awful spectacle, for his prowess in adversity is greatly to be feared. But even here there is this one important fact to be recognized by all modern States. Armies and Navies in order that they may win, demand enormous resources. Already military and naval empires—each and all—are groaning under the burden of the maintenance of

their respective troops and ships. Modern Science of destruction also entails the most costly expenditure on land and sea. Under the circumstances it is no joke to move legions and armadas. The cost has to be first counted; and, secondly, the additional cost of a crushing defeat. This consideration is indeed the greatest deterrent to war. And in this fact lies all the prospects of peace. In a secondary way such prospects receive a further assurance from the meeting of sovereigns for an interchange of views and a better friendly understanding of the feelings and sentiments of their respective people. This form of diplomacy and friendly interview which the political sagacity of King Edward VII. has happily brought into play during the eight years of his brilliant reign is much to be welcomed. And though nations in the last resort are stirred by their own patriotism or ambition, passion or prejudice—sometimes altogether wrong—and are therefore prone to cast aside all subsidiary elements which make for peace, it may be said that on the whole the elements have a potential influence on monarchs. Lastly, the growing spirit of friendliness among the representatives of the different nations is also a healthy sign. If sovereigns by interchange of personal views are better able to understand each other's difficulties and make allowances, which go to contribute towards the promotion of peace, this interchange of friendly visits by the chosen representatives of the peoples themselves is also a factor which, by bringing about a good feeling and removing or softening bitterness, contributes its quota of pacific attitude. Recently the German Emperor had interviewed the Russian Tsar, and the Tsar in his turn had interviewed the German Emperor and both the Tsar and the Emperor are now about to exchange friendly visits with the King of England. All these are good signs. Meanwhile a contingent of British burghers have paid a visit to Germany and a few representatives of the third Duma have visited London and have return-

ed homo well pleased. Germany, economically, however, is suffering from its sins of high tariffs in the past, apart from universal trade depression. A fierce fight is raging for weeks past in the Reichstag on the new taxation proposed in the Budget. It is a war to the knife. Prince Buelow has had a very rough time of it and has found out the latent forces which modern Democracy can bring into play on economic problems to hurl him from his proud position. Demos is hydra-headed and when it is in a stern mood it is not only irreconcilable but awfully destructive. Prince Buelow is receiving his first practical lessons in the art, how to bring to bay a recalcitrant section of the Reichstag. Onlookers are greatly interested in this economic fight, and it remains to be seen whether or not the Death Duties are passed. France has had its own financial difficulties to contend with. There, too, the budget has been the bone of contention among the deputies who follow different schools of public finance. Proposals are put to and fro and the last of the financial proposals are not yet quite agreed to. Meanwhile the revelations touching the hollowness of the French Navy in ships and men have created a profound sensation of which politicians in Germany and Austria are taking careful notes. So long as France is weak in its army and navy it goes without saying that Germany will push itself forward and achieve many of its objects. It is human nature. One man's weakness, is the opportunity of the other. And they are speculating as to what may be the intrinsic value of the Anglo-French agreement in certain eventualities. But *abstine omen*. Sufficient for the day are the pawns on the chessboard of continental politics.

ENGLAND.

In England the two most striking events of the month are the Imperial Press Conference and the Budget. The first has been pronounced a complete success. So far as the proceedings are published it was a success; though the Social Demo-

crats denounce the Conference as begotten of the Capitalist newspaper lords who now manufacture public opinion of a most mischievous character in London, the same lords who brought about the inglorious Boer war and increased the national debt by 250 millions sterling. But be the genesis what it may, the Conference was a success if there be no partisan or ulterior motives behind. All the prominent men of both the great parties attended it and spoke with fervour on the question of "Imperial" unity. Lord Morley was one of the speakers too and he put it to the Conference whether there was anything like "Empire" when India was left out. That was indeed a most pertinent question but which none dare solve. And yet it is a truism to say that without India there is no such thing as a British Empire! It is to be devoutly hoped that one good result may spring from this Conference—namely, that India may never be forgotten in any problem of the near future of *true* Imperial unity. Of course, that opens up the wider question of full rights and privileges of British citizenship to Indians. Another good solid work done by the Press was in relation to cheap press messages to India, Australia and Canada. India to a man demands cheap press messages as all are agreed that with a two-penny word message the occupation of the Yellow Press will be gone—the same which for the last three years has been busy manufacturing all kinds of the vilest canards touching Indians and fomenting passion and prejudice while allowing no political tranquillity. We are glad on this subject there was absolute unanimity which was vastly enhanced by the admirable speech which our own valiant and popular representative, Mr. Surendranath Bannerjee, made on the subject. The manner also in which he demolished that whilom great and bloated autocrat of Egypt, no other than Lord Cromer, has been the theme of universal praise. Lord Rosebery invited the Indian representatives to acquaint the ignorant British

democracy on Indian affairs and Mr. Surendranath Bunnerjee took the hint and presented in an admirable way the *true* Indian view of affairs. Anarchism was universally condemned and detested. It was a passing phase of a microscopic minority. The heart of India to the core was loyal and so long as England treated the Indians with that respect and attention to which they were entitled by their present education and enlightenment, there can be nothing but "indissoluble union." Lord Morley's reforms have gratified the public. They have been accepted in the noble spirit in which they have been granted. Self Government was the ultimate goal, of course, under British aegis, and it was hoped that in the fulness of time England would with its characteristic freedom and broad-mindedness endeavour to help Indians to reach it. That event, whenever realised, will be the proudest day in the annals of the British and the Indians alike.

As to the Budget, it may be said that they are fighting tooth and nail against the Death Duties. The capitalist class is vainly breaking its head against a stone wall, seeing that they have not, with all their influence and strength, yet been able to prove that the imposition of these duties will scare away capital. *It is not capital which is the subject of taxation, but only its income and that a fractional part of the income.* They are confusing terms which are clear to the well-trained economists. Wealth is more than Capital. It is not necessarily all capital. Capital is wealth certainly. But it is the income derived from wealth which is being partly excised. And who can bear the strain of the enormous national expenditure on defence better than those who most cry for the defence and are able to bear it. The poor have been taxed their luxuries. Cannot the wealthy suffer to allow their luxuries to be partly taxed also from their enormous income which might otherwise be spent in luxury. Even when it is said that the income is capital and

productive of industries it has to be remembered that *it is not productive by itself*, mills, railways, mines, &c., are all well in their way. The machinery and other appliances are capital, but they are a *dead* capital, as Mr. Hindley Smith has well pointed out in the columns of the *Economist*, till *human labour is employed*. And yet they forget that to diminish the efficiency of Labour, by taxing its necessities, they actually diminish capital. Efficient Labour presupposes full wages to nourish the body physical. But if heavy taxes on the necessities of Labour diminish the resources which bring nourishment, efficiency is impaired. So much inefficiency is equivalent to diminished productivity. Thus it seems at present the capitalists are *blind* and in their selfishness they fail to recognise how far there is justice in the Death Duties proposed by Mr. Lloyd George. According to Professor Bastable he "adheres to the Peel-Gladstone principle, viz., to estimate expenditure liberally, to estimate revenue carefully, to make each year pay its own expenses". And though he has something to say about sinking fund, stamp duties and so on, the learned economist says that "on the whole, it may be said that the new budget carries on the line of policy marked out since 1906, perhaps since 1894, as essentially that of liberal finance. To increase the contribution from direct, in order to moderate the weight of indirect taxation is the aim which in the main has been followed". With such an independent expression of opinion from a distinguished economist, we wish Mr. Lloyd George success in his arduous and uphill work. His budget is sound and just and must ultimately be carried in triumph by the House. It will be a triumph indeed of Liberal finance.

MRS. ANNIE BESANT. A Sketch of her Life and her Services to India. With copious extracts from her speeches and writings. With a portrait. 61 pages. Price Annas Four.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

THE WORLD OF BOOKS.

A New Geography of the Indian Empire.

By Cameron Morrison M.A., LL.B. Second Edition. (Thomas Nelson & Sons, London)

When Mr. Morrison's New Geography of the Indian Empire first came into the hands of the public there was a consensus of opinion that the book was just the one needed to meet the requirements of Indian school boys. Written in accordance with modern methods Mr. Morrison has invested the subject with an attraction which few makers of Geography had hitherto attempted. The student who had been accustomed to regard the study of Geography as a dreary collection of isolated facts, names and figures, will find in Mr. Morrison's book quite an unique and intelligent presentation of the subject. Mr. Morrison has succeeded in presenting within a small compass a great deal of information regarding the Geography of the Indian Empire which no previous publication has contained. His treatment of the subject is quite comprehensive. It includes amongst others the physical and meteorological phenomena of the Indian Empire, the geographical conditions affecting the life of the various peoples within its fold, its natural productions, the distribution of its population, the government of the Indian Empire and a description of the various peoples inhabiting it, its mineral resources, industries, trade, etc. An account of the Native States, Frontier India, the Foreign Possessions in India and a brief sketch of Ceylon make the book quite a valuable text book on the subject. The book is primarily intended for the Indian student and we have no doubt it will find its way into every quarter of the Indian educational world. We are anxious however that every educated Indian should procure a copy of this book as it contains under one cover a mine of valuable information regarding the Indian Empire with which every Indian citizen ought to be acquainted.

Glimpses of Hidden India." By John Law (Thacker Spink & Co.)

This is one of those books without form or charm which are issued by a facile press in scores, but of which it is difficult to justify the existence. The impressions and gossiping facts recorded in this volume can scarcely be called glimpses of *hidden* India. However, there are many proofs that the author has honestly endeavoured to learn things at first hand. Some of the stories narrated by her deserve to be repeated, for example that of the lady Missionary in the north, who being rudely accosted by a Hindu, alighted from her carriage and thrust him with an umbrella. The writer is not tired of praising the way in which the English have become masters of India. Her vindication of Clive and refusal to disbelieve the common account of the Black Hole are manifestations of a bias, natural if not commendable. But why does she sneer at the spread of cheap education in India or seek to exonerate the *mem sahibs* who brag of bearing the white woman's burden but find no time to learn the Vernacular of the land?

Messages of Uplift for India. By Saint Nihal Singh. (Ganesh & Co., Madras.)

This book is a collection of articles contributed by the adventurous Punjabi traveller to various Indian Magazines. They show much penetration and judgment, and are made specially attractive by the motive of patriotism that underlies every line of the three hundred odd pages. The writer does not descend to the trivial or playful, but selects only such matter as is likely to afford food for serious reflection to his countrymen. Particularly instructive are the essays dealing with the industrial and educational systems of America. To most Indians the papers describing the domestic comforts of middle class American homes, and the novel methods of bringing up children and reforming juvenile criminals in that country will read like romance. Every citizen, hoping to bear a part in the work of uplifting his country—and who does not?—must turn over the pages of this volume for happy inspiration.

JULY 1909.]

The Web of Time. By Robert E. Knowles.
(Oliphant Anderson and Ferrier. Edinburgh
and London.)

A novel on conventional lines, of the usual insipid and unconvincing order. It is evidently meant as a temperance novel, for the whole plot hinges round the fate and fortunes of a presumably good fellow, who was a victim to the besetting sin of drink. In one of his drunken fits, he tramples upon his own baby in the sight of his wife, and rudely waking into sense, his horror drives him away—an outcast from his home. The thread of the story then continues in the adventures of the bereaved family consisting of the wife and two children, a boy and a girl. The family keep up a pretence of decent existence by running a small shop, and the boy, beginning with manual labour in his teens, is subsequently patronised by two well-to-do good and worthy men and sent to the University, where he carries off all the prizes. The underplot of the story is again brought to the fore by making the young man inherit the craving for drink, and the struggle between his better self and his worse instinct is the burden of the closing chapters. Another element of tragedy is added by the mother becoming gradually blind and finally leaving the children orphans to fight the battle of life alone. In the end, however, the hero triumphs over the inherited devil in him, becomes the Editor of a daily, and marries the lady of his choice; the sister is adopted by a wealthy maiden lady of eccentric tastes. To crown all, the father who had been away since the childhood of the hero, turns up at last, and throws himself on the bounty of his children.

The Industrial Conference, Madras.

Containing the full text of the papers read at and submitted to the Industrial Conference. The volume is priced at one Rupee but will be sold at half-price to all subscribers of the "Indian Review" who remit their subscription by the 1st August 1909.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

Petticoat Pilgrims on Trek. By Mrs. Fred Maturin. (George Bell and Sons, London.)

This is a book describing in a rambling but quite vivid and pleasant way the adventures of the author and her maid in South Africa soon after the close of the War. It is presented in Diary form and all the entries except the last one deal with the years 1903-5 and we cannot help thinking that the book, though it would have been singularly appropriate if published in 1905, is born a good deal out of its time just now. The memories of men are proverbially short and the things which thrilled us and kept us on the verge but a few years ago strike us as unreal and inexplicably dull. We do not suggest that this is a dull book—on the contrary a book so full of common place vigorous English (we are sorry the English sometimes degenerates into slang) cannot be dull, even if it chose. In fact the matters with which the book deals are trite and flimsy enough, South African Journalism, which reminds us uncomfortably of the Harmsworth Press, concentration camps about which our author has nothing very original to say, the Boers returning home after the War, the Kaffirs and the Veldt. We get, too, curious little glimpses into South African Society and understand that it is more primitive than morally defensible.

A London Reader for Young Citizens.

By Dr. F. W. G. Foat. (Methuen.)

This is one of the series of Methuen's Readers and, as the title indicates, is a small and simply written volume intended as an introduction for young people to the study of London. The Book is divided into three parts. The first portion tells us of the London of to-day. We require a book such as this to remind us from time to time of the greatness and vast magnitude of London. It deals in a vivid but necessarily elementary way with the problems of Metropolitan civic life in which the young citizens of

to-day are expected to take a share in the years to come. It tells us of such things as the Elections, the Boroughs, Means of Locomotion, &c., and some of them are worth the attention of grown-ups also. In the second part we are treated to a broad historical sketch of the Metropolis. The author tells us of the great share London took in the English constitutional struggle previous to the Revolution of 1688 and gives us live little glimpses of Elizabeth, Charles I., Cromwell and others who took part in it. When we come to the third part we are taken to a remoter period still and have a view of the panoramic scenes beginning from the earliest times and closing with the end of the Middle Ages. On the whole this is a freshly written little book and we are quite sure it will answer well the purpose for which it has been written—to interest beginners in the thrilling history of the London of the past and the overwhelming greatness of the London of to-day. The illustrations are good.

BOOKS RELATING TO INDIA.

- INDIA. By J. Keir Hardie, M. P. Price 1s. Net. Independent Labour Party, London.
- ECONOMICS OF BRITISH INDIA. By Jadunath Sarkar, M.A. Price Rs. 2-8. S. K. Lahiri & Co. Calcutta.
- SOME REMINISCENCES OF THREE QUARTERS OF A CENTURY IN INDIA. By A. Mutiny Veteran. 24s. net. Luzac & Co., London.
- BARODA ADMINISTRATION REPORT 1907-08. By Kersapp Rustomji Dadabhaiji, M.A., LL.B. The Times Press, Bombay.
- THE TRIUMPH OF VALMIKI. From the Bengali of H. P. Sastri, M.A. By R. R. Sen, B.L.
- YOGA APHORISMS OF ASANAR. Translated into English by P. Narayana Aiyar.
- MUSEUM-HINDU EXTENSIVE CORMICE. With Special Reference to Lord Morley's Indian Reforms. By B. M. Mitra.
- THE VEDANTA & ITS RELATION TO MODERN THOUGHT. By Sitantak Tattatbhushan. Vol. II. Elysium Press, Calcutta.
- THE VEDIC METHOD OF VEDANTA or a compendium of Vedic Philosophy. By A. Govindacharya. Crown Press, Mysore.
- THE ETHNOGRAPHICAL SURVEY OF MYSORE. XVII. MADIGA CASTE. By H. V. Nanjundayya, M.A., M.L. Government Press, Bangalore.
- REPORT ON PUBLIC INSTRUCTION IN THE KARI DISTRICT, BARODA STATE. From the commencement till the year ending July, 1908. By Chhapanlal Thakurdas Modi, B.L.
- MORRIS INDIA. By Swami Vivekananda. Price As. 4

BOOKS RECEIVED.

- A POCKET LEXICON AND CONCORDANCE TO THE TEMPLE SHAKESPEARE. By Marian Edwardes. Price 2s. 6d. net. J. M. Dent & Co. London.
- THE POND I KNOW. (Dent's Open Air Nature Books.) Edited by W. Percival Westell and Henry. E. Turner. J. M. Dent & Co. London.
- THE MYSTERY OF EXISTENCE in the light of an optimistic Philosophy. By C. W. Armstrong, 2s. 6d. net. Longmans. Green & Co. London.
- MYSTICAL TRADITIONS. By I. Cooper Oakley. Price 4s. Ars Regia. Milan.
- JAPANESE EDUCATION. By Baron Kikuchi. John Murray.
- EUROPEAN TRAVELLERS IN INDIA. By Edward Fairly Oathan. Kegan Paul.
- AMERICANS AN IMPRESSION. By Alexander Francis. Andrew Melrose.
- THE DOCTOR AT HOME AND NURSES GUIDE BOOK. By Dr. George Black. Wardlock & Co.
- THE SLAVE GIRL OF AGRA. By R. G. Dutt. T. Fisher Unwin.
- NINETEENTH CENTURY TEACHERS AND OTHER ESSAYS. By Julia Wedgwood. Hodder & Stoughton.
- GRIMM'S FAIRY TALES. Dent & Co.
- DIANA TEMPEST. By Mary Cholmondeley. Macmillan & Co.
- THE EDUCATION OF THE WILL. By T. B. Knowlton. T. Werner Laurie.
- THE HIPPOES. By CHARLES KINGSLEY. Dent & Co.
- APOUND AFGHANISTAN. By De Jacostli. Sir Isaac Pitman & Sons.

India in Indian and Foreign Periodicals.

- SWADISH INDIA OR INDIA WITHOUT CHRISTIAN INFLUENCES. An exposition and a defence. ["The Dawn and Dawn Society's Magazine," July, 1909.]
- HINDU CHEMISTRY. Devi Dal ["Central Hindu College Magazine," July, 1909.]
- THE MASTER AS ISAW HIM. Bister Nivedita ["Prabodha Chandra," June, 1909.]
- MEDICAL REFORM. ["The Modern Review," July, 1909.]
- OUR NATIONAL IDEAL AND THE MAHOMEDAN AGITATION. By Mr. C. Y. Chintamani ["The Hindustan Review," July, 1909.]
- AS AN INDIAN BEHOLD AMERICA: IX. Divorce. By Mr. Saint Nihal Singh. ["The Hindustan Review," July, 1909.]
- POLICE ADMINISTRATION. A Plea for an all-India Police Association. By G. Kothandaramayya, M.A. ["The International Police Service Magazine," May, 1909.]
- THE KARAMA ANBHANGAL. V. M. Mahajan. ["The Theosophist," July, 1909.]

TOPICS FROM PERIODICALS.

The India Councils Act.

Sir Charles Elliott, K.C.S.I., LL.D., summarises the discussions, in the *Empire Review* for June, on the India Councils Act that took place in the House of Parliament. The first reform was the enlargement of the Councils and the abolition of the official majority. This was opposed on the ground that the position of a Lient Governor who had to oppose, month after month, the great mass of National opinion would become intolerable. In this instance Lord Morley had overruled the Indian Government. Sir Charles thinks that, in regard to Mahomedan representation, the Viceroy has turned his back on his old concession. Lord Minto promised separate electorates at any rate, so far as District Boards and Municipalities are concerned; but now it is forgotten. As regards freedom of discussion, that also is not a wise measure because it would not only make it difficult for the practical administrator to defend perfectly commonsense measures before the practised opponent, but would throw additional work on him. Sir Charles Elliott then refers to the creation of Executive Councils and briefly enumerates the pros and cons of the question. His own opinion is to be found in the following passage:—

Perhaps the most that can be said is that if the new Councils are imbued with as much statesmanship and foresight as the Doer leaders have been in the framing of their Constitution, this Act will form an important instrument in welding together two races now threatened with the spirit of alienation. The risks involved in the possibility of hostile legislation controlled by the use of the veto, and of enormous attack disguised under the pretext of supplementary questions, are undoubtedly great. All friends of India must hope that the experience of years may justify them in declaring that the risks were worth running.

Ancient Astronomical Researches in India.

"Historicus," in the first of his articles on the above subject, in the *Vedic Magazine and Gurukula Samachar* for Asharh 1906, gives certain instances of modern astronomical theories which had been formulated by Indian Rishis when the European nations were not yet born. The following may be cited as striking examples:—

(1) Gravity: Arya Bhatt has taught that the earth possesses gravity, for everything which we throw falls through the agency of this force.

(2) The Tides: The Vishnu Purana says:—

That in the ebb and the flow tide the water of the ocean is not decreased or increased but only appears to be so on account of the attraction of the moon in its different phases, like the water 'fuming' and rising in a heated dish.

(3) Solar spots and Optical instruments:

When we find an explicit mention of *Swiya Kalant* even in some of the Puranas and a somewhat detailed account in the *Vrihat Sanhita* of the learned *Baraha Mihir*, the irresistible conclusion is that the ancient Aryans did possess five optical instruments. The discovery that the earth's orbit is elliptical and the earth's axis is inclined at a certain angle to the line joining the centres of the sun and the earth, which is so absolutely essential in making astronomical calculations is attributed to our Rishis by Professor Colebrook.

(4) Indian Rishis first propounded the theory of the infinity of the celestial bodies. It asserts that just as this earth, its satellites and all other planets of the solar system revolve round the sun as their centre, so the sun with this solar system moves as a whole round another sun called *Maha Surya*, and this, in its turn with all its planets revolves round a third sun called *Virat Surya* and so on. Professor Bailey has proved the theory, by means of deductive reasoning.

The discoveries which the Rishis had made in the Science of Astronomy may be classified as follows:—1. The shape of the earth. 2. The suspension of the earth. 3. Magnitudes of the earth, moon and sun. 4. Latitudes and Longitudes. 5. The motions of the sun, earth and moon. 6. The Phenomena of Eclipse.

The Devolution Report.

Sir Arundel Arundel discusses the report of the Decentralisation Commission issued at the end of February, in a long article in the *Nineteenth Century*, from which we take the following interesting comments:—

As the result of the Western education which for the last fifty years we have given to the favoured upper classes a new spirit has been evoked. It may at once be admitted that we have blundered badly in our 'system' of education, allowing almost the entire stream to be absorbed by literary and legal studies, to the neglect of science, mechanics, engineering, medicine. But the men we have educated on the lines we have chosen are 'there.' They number only 1 per cent. of the entire population; but though in number they are insignificant they exercise an enormous influence through the press, the platform, the school and the college, on the uneducated masses within their reach. The party of modern India now desire to put into practice the principles of self-government that we have taught them, to share in the government of the country, to help to do things for themselves instead of having everything done for them.

It is said, and in part at least truly said, that if these claims are conceded 'efficiency' will suffer, and the amazing material progress of India during the last century will slacken speed. If in England a badly managed urban or county council were informed that a trained expert in administration from India or elsewhere could be provided who, if given full power, would run the whole administration for them with complete success, what would be their reply? They would say that they preferred to manage their own affairs; if they made blunders it would be their own look-out, and they would profit thereby and train themselves for better results in the future. Much the same feeling is abroad in India among

those who have been infected by the spirit of the West. The rulers of India have realised that changes must be made in the methods of administration to meet the new conditions, 'to unite,' as John Bright said in 1868, 'the Government with the governed.' It is at this point that British reformers, including so many Anglo-Indian experts, find that they must part company with Lord Curzon. A stage has been reached at which political reforms have become necessary, and the granting of these reforms may involve some falling away from that administrative efficiency which has been the Englishman's ideal.

The Commission point out the difficulties of administering a vast sub-continent—as large as Europe with Russia omitted—from a single headquarters, the diverse nationalities of the various provinces with different languages, traditions, interests, planes of development, the need for a stronger feeling of responsibility in provincial and local authorities, the importance of strengthening the Provincial administration and educating the people by a knowledge of public affairs. They affirm that future policy should be directed to enlarging the provincial spheres of administration, and to entrusting these Governments with a steadily increasing share of the ordinary work of Government.

In 1902 Lord Curzon's Government appointed a Police Commission which travelled throughout India and eventually submitted a Report for comprehensive reform. The Decentralisation Commission desire to record their opinion that the general results have been accepted throughout the country as, on the whole, decidedly beneficial. They consider, however, that the Government of India have been over-rigid in insisting on uniformity in Provinces with widely differing conditions and not sufficiently tolerant of departures, which the local authorities thought necessary, from the general scales laid down as to number and pay.

Certain modifications are regarded as necessary in law and in practice to do away with various restrictions in matters of detail. The Commission comment on 'the undesirable activity' of the Director of Criminal Intelligence with the Government of India. When this officer was appointed in 1904, it was with the object of providing a central agency for the conduct of special enquiries into note-forging, counterfeit coinage, illicit traffic in arms, inter-provincial smuggling, and the operations, in provinces distant from their homes, of gang robbers and criminal tribes—all of which had been very greatly facilitated by the extension of railways and telegraphs. In proposing this appointment to the Secretary of State, the Government of India distinctly rejected the proposition that the functions of the Director should extend to the inspection of general police work throughout India, and held that his tours in the provinces should be simply for the purpose of procuring information on the matters for which his post was specially created. The Lieutenant-Governor of the United Provinces, and the authorities of other provinces, complained of encroachment by the Director on the legitimate administrative functions of the Police, and the Home Secretary to the Government of India admitted that in one case at least the complaint was justified.

The Report contains an important chapter on Imperial Inspectors-General of whom there are now ten who affect the Provincial Governments' sphere of work, in the Medical and the Sanitary, the Education and the Veterinary Departments, Criminal Intelligence, Forests, Agriculture, Irrigation, Excise and Salt, and Geological Survey. The prime duty of these functionaries is to act as advisory officers to the Government of India and to the Provincial Governments, and it is clearly laid down that their appointment is not to involve administrative interference with the latter. In their favour it is urged that as decen-

tralisation progresses the Government of India must have some machinery to keep them informed of what is going on in the different provinces, and to bring to their notice matters which can be dealt only on the spot. Their knowledge of the various provinces will occasionally enable them to advise the Government of India against prescribing for one province methods suitable to another, a drawback which is to a certain extent inevitable with a member of the Viceroy's Council or a Secretary to his Government whose previous experience has been in one Province only. The late Sir Denzil Ibbetson drew attention to the danger that the appointment of these expert imperial Inspectors-General might result in the centralisation of administrative functions in the Government of India. The Provincial Governments and their chief officers were almost unanimous in their apprehension of administrative interference by Inspectors-General, and the Commission expressed the opinion that this dread of official intrusion 'loomed so large in some provinces as to obscure the undoubted benefits which might be secured.'

Reports and Returns.—Much good was effected by Lord Curzon in curtailing the number and the length of administrative reports and returns, but much still remains to be done. The fact is that every authority which receives and has to review a report feels bound to say something, and the easiest, though not the most sensible thing to say is that the report is deficient in this, that, or the other detail, and that in subsequent reports these defects 'should not be allowed to recur.' But no one, or hardly any one, eyes a report with a view to curtailing it in future. Occasionally returns of an absurd character find their way into the list. Many years ago I remember having to fill in an annual return to be sent to the Secretary of State showing "in pounds avoirdupois" the quantity of "carpentry" executed in the district!

Parliament is now responsible for throwing an increased amount of work sometimes of a very troublesome character, on the Indian administration. In the five years ending 1902 the number of questions asked on Indian affairs was 198; in the five years ending 1907 the number asked was 486. The number of communications sent to the Secretary of State in connection with questions in Parliament was 53 and 309 in the same two periods respectively.

The Decay of the Upper Classes.

"A Country House Critic" contributes to the *National Review* for June a scathing indictment of the Circle of Circe known as Smart Society, in which the Unionist Upper Classes are losing their virility. Speaking of the weakness of the Unionist Party this critic says:—

The upper class, which heretofore bred the majority of our Parliamentary representatives and supplied the initiative and the resources for work in the constituencies, is apparently decadent. With every natural advantage of physical and mental nurture, the average upper class product now-a-days seems to be no match for the more virile flower of the middle and working classes. Healthy independence of character and tastes, devotion to the public interest are alike becoming rare in Society. The inherited vitality of race is frittered away by parental irresponsibility—often commencing before birth—and by the ever-increasing excitement, restlessness, and luxury of our generation. Greed of money is unblushing, and perhaps most shameless amongst the mothers and the daughters. Hence the demoralising tyranny of bridge, which now-a-days robs Society of all attraction for intelligent people. We "sit down to eat and drink and rise up to play."

The younger generation shows cleverness and even talent, and if the plebeian bacillus of self-advertisement gets into aristocratic blood from trans-atlantic or parvenu heiresses, personal vanity, and the craving for personal notoriety and power can rouse individuals to hysterical activity. But as a class they show little intellectual tenacity. Their hereditary wits are dissipated in bridge and sport and habitual restlessness, while they avowedly and sensibly dislike all mental exactness. Altogether they are poor stuff for public life. Men such as these are quite unsuited to represent and focus the earnestness, the Imperial patriotism, the deep-seated convictions, which form the driving-power at the heart of Unionism.

Outside London Society moral and intellectual convictions inspire profoundly the Unionist Party. Inside "Society" there are no convictions at all, and nothing inspires anybody. Its standards and its pursuits and its ambitions take the edge off character, nerve-power, industry, and aspiration, and are incompatible with the whole-hearted and sustained devotion which the great and arduous interests of Empire demand.

Is there a remedy? First of all, is it still possible to "change the air" of London Society, to expel these influences, to restore the tone? Probably not. Plutocracy and vanity are in possession. Those who are dissatisfied lack the conscience and courage to make their stand.

It is inconceivable and undesirable that the useless rich—the Smart Set as they would wish to be styled—can be indefinitely propped up under modern conditions. They shirk the tenure upon which their advantages are secured to them. They are traitors to their position, dependent upon the protection of a social order which they are undermining. They are largely responsible for the blind prejudices against wealth, which is a real danger to the economic stability of our country. It is no part of Unionist principles to honour an effete aristocrat, or to protect the wealth of a class which misuses it.

The writer's only hope lies in the professional classes and in the provincial and metropolitan business families—unless, indeed, the old political families re-assert themselves.

Socialism.

Mr. Carnegie, in the *May World's Work* has something to say about Socialism. He holds that "revolutionary Socialism" spends its time preaching such changes as are not within measurable distance of attainment, even if they were desirable in themselves. We feel that Socialists neglect the immediate duty of their day and generation and vainly attempt to provide for a distant and unknown future of the race, which alone can determine its own wants in its own day. Their revolutionary outbursts alarm the timid and conservative and hence threaten to delay and perhaps to frustrate for a generation many desirable advances which the moderate wing of their own party ardently desire, especially in Britain. The extreme Socialist themselves are, in Mr. Carnegie's opinion one of the obstacles to substantial progress to day.

System of Government in Ancient India.

Mr. Guruditta Singh, B.A., L.L.B., has a very readable article on the above subject in the *Vedic Magazine and Gurukula Samachar* for Vaishakh and Jyeshhtha, 1965. The ideal of Government is described in the Vedas and the Smritis, and it is evident from the state of society, civilisation, literature and arts attained by the Hindus that this ideal was worked up to. The writer says —

The ideal of Government as of individuals is the attainment of (स्वराज्य) *Swarajya*, *Varajya* (वराज्य) *Samrajya* (साम्राज्य) *Parnashtirajya* (परमेश्वराज्य) and *Adhyantyarajya* (अधिपत्यराज्य) i. e., perfect peace and harmonious development of the self and the society. To this end were directed the energies of all individuals and Governments. The Government was in fact meant as a means to an end, which was the proclamation of Dharma, perfect righteousness among all living beings.

The ideals, it should be said, aimed not only at the achievement of material development, but also the motive power of all such development was spiritual and Dhamic. Mr. Singh says that unlike the present-day constitutions which consider the separation of religion from law and polity as the panacea for all ills and the height of civilisation, the old Hindu polity did never brook the idea. The Church and the State were interdependant and component parts of each other.

The Church, the State and the University formed the three great centres of opinion in the ancient Vedic polity, and by means of these agencies was the State machinery carried on. These assemblies were Raj Sabha, Dharm Sabha, and Vidya Sabha. These deliberated upon matters pertaining to their particular departments. The Raj Sabha levied taxes and performed Legislative and Judicial functions. It was also its province to organise the army, declare war, or make peace with the enemies. To the Dharm Sabha was assigned the function of laying down the law, i. e., Dharm, and administering the ecclesiastical affairs of the Society. It managed temples and supervised other charitable endowments, and also looked to the spiritual necessities of the people. To the Vidya

Sabha was allotted the most important and sacred duty of organising the educational system for the welfare of the Society. This was in fact a department on which was spent the greatest part of the country's revenue. Universities (विश्वविद्यालय) Gurukulas, and other educational and scientific institutions where tens of thousands of Brahmanas were fed, clothed and educated at the public expense were under the direct control and supervision of this last named assembly.

Evidence is also forthcoming to show that the King was elective and that though according to Vedic injunctions the form of government was Republican, in actual practice it dwindled down to a limited monarchy. But the King was to his subjects what a father was to his children. His subjects' care was his chief concern and the King was kept in bounds by the ever-vigilant Brahmins.

The Egyptian Programme.

In the *Sicaraj* for May, a "Young Egyptian" summarises the ten articles of faith of the National party:—They are (1) the autonomy of Egypt or her internal independence; (2) institution of representative Government; (3) the observance of treaties and financial conventions which bind the Egyptian Government to pay its debts and to accept a financial control like the Anglo-French Condominium; (4) outspoken criticism of Government measures; (5) spread of education throughout Egypt on a national basis and the establishment of universities, night schools, etc.; (6) winning of economic independence for the nation by the development of agriculture, industry, trade and commerce; (7) the cultivation of the national spirit; (8) improvement of sanitary conditions and increasing the physical stamina of the people; (9) the removal of the causes of misunderstanding between the Egyptians and the foreign population in Egypt and (10) the strengthening of the ties of friendship and attachment between Egypt and the Ottoman empire and the cultivation of friendly relations between Egypt and the European powers.

Mr. Stead on Internationalism as an Ideal.

Mr. W. T. Stead, editor of the *Review of Reviews*, sketches an ideal for the American youth in the *Chautauquan* for May. This is the ideal of the federation of the world or what it practically amounts to, Americanisation of the world. To most men, says Mr. Stead, 'now-a-days politics is little better than the regulating of the rush of the sware to the feeding trough so that the rival herd shall not get the swill.' But an ideal is needed to infuse the youth with enthusiasm. Americans are now enjoying perfect freedom. "No internal foe threatens the liberty, independence or integrity of the United States. No internal foe threatens to destroy the union which links in a peaceful federation all the sovereign states between the Atlantic and the Pacific." There are two ideals confronting the youth of the world—socialism and internationalism. The former is predominant in Russia where nearly every school boy or girl is a socialist. The latter which consists in a divine aspiration after a more complete realisation of justice and brotherhood in the external relations of states, is an ideal which should appeal more forcibly to the youth of America than to the youth of any other nation. Steam and electricity have made all the nations of the world next door neighbours. What they have left undone, the aeroplane will finish. Frontiers will be wiped out and almost before we know where we are mankind will find itself a political unit. And, continues Mr. Stead, to speed up political progress towards international justice and friendship is the most urgent duty lying before the human race. Mr. Stead says:—

Towards the International World State other nations are groping blindly, wandering hither and thither without compass, without guide. The Americans walk confidently along a familiar path to a clearly defined goal. It is for the youth of America to send the American idea sweeping in triumph round the globe.

What is the American political idea? It is simplicity itself. It is the equal sovereignty of every independent State, and the federation of all these Sovereign States in a great federal pact, the provisions of which are interpreted by a central Supreme Court and enforced in case

of need by the combined forces of all the federated States. It ought to be regarded as the proudest privilege of young America to secure for the disunited States of the world the political advantages which are enjoyed by the United States of America. To them much has been given, from them much will be expected.

Mr. Stead suggests that the American Colleges and Universities should take the initiative in the matter and that an American collegiate mission should be established which should appeal to the collegiate youth of the other countries to co-operate in federating the world. And of the ideal, Mr. Stead says:—

That is the ideal to which I wish the youth of America to turn their eyes. It is infinitely more glorious than that of Imperial conquest or of political domination. And it is pre-eminently the work that lies to the hand of the Americans for they alone have practised on a Continental scale the doctrines which had heretofore been confined to the closets of philosophers or the laboratory of the Swiss Republic.

How to improve Rural Life.

The essential needs of rural life in the United States are briefly summarised by the *Chautauquan* in its May issue. They are also important to us here, pointing as they do, in some respects, how rural life may be improved. The needs are:—

(1) A new type of schools—a system of education better adapted to agricultural and allied industries. Our contemporary says:—

"The whole educational system in the rural areas should be readjusted to fit the young for the life of the farm, the small town, the village and moreover, the school building itself should even more than in large, cosmopolitan cities, be used as a centre of spiritual, artistic and social activities."

(2) More varied and more systematic co-operation for marketing products, buying supplies and articles of comfort and introducing labour-saving machinery. What is needed is industrial co-operation.

(3) Better facilities for communication and transportation, especially in the shape of good highways, rapid extension of rural delivery, a parcel's post, postal savings banks and the development of rural circulating libraries.

(4) The encouragement of individual occupancy ownership, of genuine 'settlement' of land.

Occupation of Women in Japan.

IN PUBLIC LIFE.

An Indian writes to the *Indian Ladies' Magazine* from Japan:—

Of what class of women shall I write? For evidently there are two classes—the high and the low—I mean those who could command a vast amount of wealth and are thus able to be without any occupation, and those who are not such favoured children of fortune and hence court her hand-made industry. Unlike India, every town and even most villages are canopied with cloudy smoke rising from tall chimneys. There is enough work to those who are willing to work and earn. One cannot die of no employment and starvation, unless he be resolved to do so. I have not yet heard of one so resolved.

Even the high class ladies are not without occupation. They work as though they do not get their living without it. I once asked a friend why she should so labour when she could afford to live happy without working.

Most women help their husbands in their vocations. Photography, lithography, printing, etc., etc., are not beyond their capability. In most barber shops, we find women wielding the facile razor.

Of the factory hands, of shop girls, of agricultural labourers I don't write much. They are like what they are in other countries. Yet there is a difference. They are all educated, i.e., they all have finished their lower elementary education at least. For this is compulsory as well as free to every child in Japan, male or female, high or low, rich or poor. This course extends over six years, i.e., one year less than our primary and middle school together. But I can assure you they are taught and know at least as much as an average matriculate in India knows. An average girl in these professions earns some twenty-five sen (six annas) a day. As they are so far educated it needs no saying that they do their work efficiently. Among the factory hands, there are those who do the head-work. In an organ factory there are those who test the quality of the piano or the harmonium. Generally these girls are graduates of some music school. They earn not less than a yen (1½ rupees) a day. Then there are those who are engaged in embroidery, knitting, sewing artificial flower and fruit making and such arts. These generally take fifty sen (twelve annas) a day, but good hands can earn one yen. There are many in our country too that are employed in some of these trades. But then there is a difference. These are trained up in arts schools in the particular trade they take up. There are thousands of arts schools—private and public—where girls learn these and other trades. I lived many years in India, but could not see one such school nor could I hear of one.

Girls are excellent typists. They are faster and neater than "boys" and at the same time cheaper. So in big firms more than two-thirds the number of typists are girls. Accountants and treasurers too are sometimes girls. In Japan as elsewhere the types of the type-writer are Roman characters. It is these machines that the girls wield. Some of them know English and can speak, read and write fluently. But it does not matter if they do not. They know the Roman characters and copy the originals right as they are.

In the streets are seen girls four to five feet high dressed in pure white gowns down to half way between (perhaps two-thirds or three fourths down to) the ankle and the knee. That portion which this gown does not cover is bare. They move about on their wooden clogs. These are Japanese nurses. These joined some schools for nurses or learn the business as apprentices at some doctor's. They hold the certificate. Else they cannot carry on the profession. These seek employment at hospitals, or have independent practice.

In the railway stations booking clerks in the post offices as subordinate clerks in every branch, in telephone exchange office as exchange girls, we find girls.

These offices are no doubt the most tiresome. And the holders thereof get irritated at the impertinent queries of the public. But the girls here have all the information necessary and give it patiently. These are proofs against all irritation. Else they would not have been where they are.

Culture and enlightenment have scope to shine here. There are many women, who were graduates of the Gifu University here and who travelled abroad on the editorial staffs, of some of the first class political dailies—and there are some monthlies managed and edited entirely by women.

There is one large class of women that shapes the future of the nation. It trains up the hand; develops the head; straightens the character. It is the teacher class. I wish to take up this particular class separately on another occasion.

One of the occupations of women of rank is public work. They organise associations and work through them. They are associations for religious, social and general patriotic work. There are Buddhist and Christian Mission women who carry peace and blessing with them to every family. There are many who spend much money for this work. They do educational work too.

The largest association that Japan has is the Ladies' Patriotic Association. From the lowest to the highest every one who has a will to work for the country is a member of that association. The main association being in Tokio there are branches of it in every town of any importance. From the head association a magazine is issued every month. In ordinary times these associations do general social work. In war times they look after the welfare of the men in the fight. They send them what they want to the extent they can. Mittens, socks, under-kirts, etc., etc., worked at midnight hours go through these associations to comfort and cheer up the fighting man. These look after the fighting men from a distance. But there are those more patriotic still, more courageous still who go to the battle field undergo the hardships with the sturdy men, expose themselves to the roughest weathers or hottest climes. These go to nurse the sick and the wounded. These are the Red Cross Society. Most ladies, from Marchionesses down to the humblest nurse, are members of this society. Thus every one in her own way is doing what she can for the well-being—social, religious, economical—of her country. That is for her own well being.

UTTERANCES OF THE DAY.

Lord Morley on Indian affairs.

The Vice-Chancellor of Oxford University and the teachers of the Indian Civil Service probationers give a dinner to the probationers on Saturday, June 12th, at the New Masonic Hall, Oxford, to meet Lord Morley of Blackburn, Secretary of State for India. The Vice-Chancellor was in the chair.

Lord Morley, in proposing the toast of "The Civil Service of India," said.—Gentlemen,—It is a great honour that it should fall to me to be the first Secretary of State to address this body of probationers and others. Personally I am always delighted at any reason, good or bad that brings me to Oxford. A great deal of Cherwell water has flowed under Magdalen Bridge since I was an undergraduate and even a graduate here, and I have a kind of feeling of nostalgia which is an honourable feeling after all, when I think of Oxford and when I come to Oxford. The reminiscences of ones younger days—I do not want to discourage you, quite the contrary—are apt to have in older times an ironical tinge, but that is not for any of you to-day to consider. I am glad to know that of the 50 odd members of the Civil Service who are going out this autumn not less than half are Oxford men, most of them, nearly all of them, Oxford bred, and even the three or four who are not Oxford bred are practically so far as can be, Oxford men. Now, I will go a little wider. An Indian Minister is rather isolated in the public eye and he presses and the bustle of the political energies, perplexities, interests, and partisan passions that stir and concentrate attention on our own home affairs. Yet let me assure you that there is no ordinary compensation for that isolation in the breast of an Indian Minister. He finds that compensation in the enormous magnitude and the endless variety of all the vast field of interests, present and still more future, that are committed to his temporary charge. Though his charge may be temporary I should think every Secretary of State remembers that even in that fugitive span of his days he may either do some good or if he is unhappy, he may do some harm.

THE IMPERIAL PRESS CONFERENCE AND INDIA.

This week London has been enormously excited by the Imperial Press Conference, and I was excited too. But I was rather struck by the extraordinarily small attention, almost amounting to nothing, that was given to the Dominion that you here are concerned with. No doubt Imperial Conference raises one or two very delicate questions as to whether common citizenship is to be observed or whether the relations between India, for example, and the Colonies should remain what they are. Well, I am not going to expatiate upon that to-night, but it did occur to me in reading all these proceedings that the part of Hamlet was rather omitted because India after all is the only real Empire. You there have an immense Dominion, an almost countless population, governed by foreign rulers and that is what an Empire is. However, I will not go into that to-night but I observed it all with a rather grim feeling in my mind that, if anything goes wrong in India, the whole of what we are talking about now, the material and military conditions of the Empire as a whole, might be strangely altered. Now one of the happy qualities of youth—

and there is no pleasure greater than to see you for those who have passed beyond that stage—is not to be, I think I am right, in a hurry, not to be too anxious either for the present or future measure of the responsibilities of life and a career. You will forgive me if I remind you of what I am sure you all know—that the civil government of 230,000,000 persons in British India is in the hands of some 1200 men who belong to the Indian Civil Service. Now, let us follow that. Any member of a body so small must be rapidly placed in a position of command, and it is almost startling to me, when I look round on the fresh physiognomies of those who are going out and the not less fresh physiognomies of those who have returned, to think of the contrast between the position, we will say, of some of your Oxford contemporaries who are lawyers and who have to spend, many of them, a good many years possibly in chambers in Lincoln's Inn or the Temple waiting for briefs that do not come. Contrast your position with that of members who enter the Home Civil Service, an admirable service, but still for a good long time a member who enters that service has got to pursue the minor and slightly mechanical routine of Whitehall. You will not misunderstand me, because nobody knows better than a Minister how tremendous is the debt that he owes to the permanent officials of his department. Certainly I am the last man to underrate that. Well, now any of you may be rapidly placed in a position of real command with enormous responsibilities. I am speaking in the presence of men who know better than I do all the details of this, but it is true that one of you in a few years may be placed in command of a district and have 1,000,000 human beings committed to his charge. He may have to deal with a famine, he may have to deal with a riot; he may take a decision on which the lives of thousands of people may depend. Well, I think that early call to responsibility, to a display of energy, to the exercise of individual decision and judgment is what makes the Indian Civil Service a fine career. And that is what has produced an extraordinary proportion of remarkable men in that great service. I cannot imagine a career richer in occasions which call out these qualities.

THE INDIAN CIVIL SERVANT.

There is another elevating thought that I should suppose is present to all of you, to those who are already in important posts and those who are by-and-by going to take them up. The good name of England is in your keeping. Your conduct and the conduct of your colleagues in other branches of the Indian Service decides what these people of India are to think of British Government and of those who represent it. Of course you cannot expect the simple villager to care anything or to know anything about the abstraction called the *ref.* What he knows is the particular officer who stands in front of him and with whom he has dealings. If that officer is harsh or overbearing or incompetent, the Government is also harsh, overbearing, and incompetent. There is this peculiarity which strikes me about the Indian Civil Servant. I am not sure that all of you will at once welcome it, but it goes to the root of the matter. He is always more or less on duty. It is not merely when he is doing his office work, but he is always more or less on duty, and the great men of that great service have always recognized this obligation, that official relations are not to be the beginning and the end of the duties of an Indian administrator. It has been my pleasure and privilege during

the three or four years I have been at the India Office to see a stream of important Indian officials come round home by my office, and I gather from them that one of the worst drawbacks of the modern speeding up of the great wheels of the machine of Indian government is that the Indian Civil Servant has less time and less opportunity than he used to have of bringing himself into close contact with those with whose interests he is concerned. One of these important officials told me the other day this story. A retired veteran, an Indian soldier of some kind or another, had come to him and said, "This is an old state of things. The other day So-and-so, a Commissioner or what not, was coming down to my village or district. We did the best we could to get a good camping-ground for him. He arrived with attendants. He went into his tent. He immediately began to write. He went on writing. We thought he had got very urgent business to do. We went away. We arrived in the morning soon after dawn. He was still writing or he had begun again, and so concerned was he both in the evening and in the morning with his writing that we really had nothing from him but a polite salutation." This was told to me by an important official, and it may or may not be typical but I can imagine it possible at all events. That must be pure mischief. If I am going to remain Indian Secretary, I was going to say for a dozen years to come, certainly my efforts would be devoted to an abatement of that enormous amount of writing. You applaud that sentiment now, but you will applaud it more by-and-by.

SOCIAL RELATIONS WITH INDIANS.

But upon this point of less time being devoted to writing and more time to cultivating social relations with the people, it is very easy for us here no doubt to say you ought to cultivate social relations, but I can imagine a man who has done a hard day's office work. I am sure I should feel it myself—is not inclined to launch out upon talk and inquiries and so forth among the people with whom he is immediately concerned. I can imagine it is asking almost in a way too much from human nature. The thing to aim at is—all civilians who write and speak say the same—to cultivate social relations so far as you can, I do not mean in the towns, I am rather sceptical from my observation of them, but in the local communities with which many of you are going to be concerned. It seems to me that much might be done in that way. I saw the other day a letter from a lady, not, I fancy particularly sentimental about this matter, and she said this:—"There would be great improvement if only better social relations could be established with Indians personally. I do wish that all young officials could be primed before they came out with the proper ideas on this question." Well, I have no illusions whatever as to my right or power of priming you. I think each of us can see for himself the desirability of every one who goes out there having certain ideas in his head as to his own relations with the people whom he is called upon to govern. That is the mission with which we have to charge you, and it is a momentous a mission as was ever confided to any great military commander or any admiral—a mission of yours to place yourselves in touch with the people whom you have got to govern. I am under no illusions that I can plant new ideas in your minds compared with the ideas that may be planted by experienced heads of Indian Government. The other day I saw a letter of

instructions from a very eminent Lieutenant-Governor to those of the next stage below him as to the attitude that they were to take to the new civilians when they arrived, and you 24 or 25 gentlemen will get the benefit of those instructions if you are going to that province. I do not think there is any reason why I should not mention his name—it was Sir Andrew Fraser, the retired Lieutenant-Governor of Bengal—and those instructions as to the temper that was to be inculcated upon newcomers were marked by a force, a fullness, and a first-hand aptitude which not even the keenest Secretary of State could venture to approach. I know that exile is hard. It is very easy for us here to preach. Exile is and must be hard, but I feel confident that under the guidance of the great officials there under whom you will find yourselves you will take care not to ignore the Indian, not to hold apart and aloof from the Indian life and ways, not to believe that you will not learn anything by conversation with educated Indians. And while you are in India and among Indians and responsible to Indians, because you are as responsible to them as you are to us here, while you are in that position, gentlemen, do not live in Europe all the time. Whether or not—I am quite candid—it was a blessing either for India or for Great Britain that this great responsibility fell upon us, whatever the ultimate destiny and end of all this is to be, at any rate I for my part know of no more imposing and momentous transaction than the government of India by you and those like you. I know of no more imposing and momentous transaction in the vast scroll of the history of human government.

INDIAN REFORMS.

We have been within the past two years in a position of considerable difficulty. But the difficulties of Indian government are not the result—be sure of this—of any single incident or set of incidents. You see it said that all the present difficulties arise from the Partition of Bengal, but I have never believed that. I do not think well of that operation, but that does not matter. I was turning the other day to the history of the Oxford Mission to Calcutta. In 1899—the Partition of Bengal, as you know, was much later—what did they say? "There exists at present"—at present in 1899—"an increasing hostility to what is European and English among the educated classes." "No one can have," this Oxford report goes on, "any real knowledge of India without a deep sense of the splendid work done by the great Indian Civil Service—the finest service the world has ever seen. The work is recognised by the Indian people. They thoroughly appreciate the benefits of our rule, they are bound to us by self-interest but they do not like us." However that may be we shall see. It is intelligible, but that is a result to be carefully guarded against by demerit, by temper, by action—to be guarded at against every turn. I think every one would agree that anything like a permanent estrangement between the Indians and the Europeans would be a dire failure and a most tremendous catastrophe. Well, I am coming to other ground. The history of the last six months has been important and anxious and trying. Eight months ago there certainly was severe tension. Now that tension has relaxed, and the great responsible officials on the spot assure me that the position of the hour and the prospects are reassuring. We—that is to say, the Government of India and the Secretary of State in Council—have kept the word which was given by the Sovereign on November 1, last:

year is the message to the people of India commemorating the 50th anniversary of the assumption of the powers of government of India by the Crown, the transfer of the power from the old Company to the Crown. We have kept our word. We have introduced and carried through Parliament a measure, everybody will admit, of the highest importance, a measure for certain degrees of re-constitution that was carried through both Houses with excellent deliberation. I have been in Parliament a great many years. I have never known a measure discussed and conducted with such a knowledge and such a desire to avoid small, petty personal incidents. I have never known a measure conducted through Parliament in a way more worthy of the reputation of Parliament.

A MOMENTOUS CHANGE.

Well now, you are entering upon your duties at a stage of intense interest. I saw something Sir Charles Elliott, who was Lieutenant-Governor of Bengal, had written the other day, and he says this is "the most momentous change ever effected by Parliament in the constitution of the Government of India since 1858." He goes on to say that no prudent man would prophesy No and I do not prophesy. How could I? It depends upon two things. It depends, first of all, upon the Civil Service; no, I think I will not divide them. It depends on the Civil Service and it depends on the power of Indians with the sense and instincts of government to control the wilder and more childish spirits with neither the sense nor the instincts of government. As for the Civil Service, which is the other branch on which all depends, it is impossible not to be struck with the warmest admiration of the loyal and manful tone in which leading members of the Civil Service have expressed their resolution to face the new tasks that this new legislation will impose upon them. I have not got it with me now. I wish I had; but certain language was used by Sir Norman Baker, who is now the Lieutenant-Governor of Bengal. I think I quoted it in the House of Lords, and if I could read it to you, it would be far better than any speech of mine in support of the toast I am going to propose to you. There never was a more manful and admirable expression of the devotion of the great service than the promise of their cordial, whole-hearted, and laborious support of the policy which they have now got to carry through. I am certain there is not one of you who will fall short, and I am speaking in the presence of those who are not probationers, but persons proved. There is not one of you who, when the time comes, will not respond to the call in the same spirit in which Sir Norman Baker responded. I am now going to take you if you will allow me, for a moment to a point of immediate and I can almost say, personal interest. Everybody will agree, as I say, that we have fulfilled within the last six or eight months the pledges that were given by the Sovereign in November. An Indian gentleman has been placed on the Council of the Viceroy—not an everyday transaction. It needed some courage; it was done. Before that two Indians were placed on the Council of India that sits in my own office at Whitehall. We have passed through Parliament, as I have already described to you, this great measure.

THE DEPORTATIONS.

Those are great things; that is a great operation. But I am told there is great uneasiness growing in the House of Commons as to the matter of deportation. You

know what deportation means. It means that nine Indian gentlemen on December 13th last were arrested and are now detained—arrested under a law which is as good a law as any law on our own statute book. You will forgive me for detaining you with this but it is rather an actual and pressing point. Some of the most respected members of my own party write a letter to the Prime Minister protesting. A Bill has been brought in and the first reading of it was carried two or three days ago, of which I can only say—with all responsibility for what I am saying—that it is nothing less, if you consider the source from which it comes, and if you consider the arguments by which it is supported, than a vote of censure on me and Lord Minto. The Bill is supported by a very clever and very rising and perfectly honourable member of the Opposition also. Now words of an extraordinary character have been used in support of this severe criticism of the policy of myself and Lord Minto. In a motion, not in connexion with the Bill, but earlier in the Session, words were read from *Magna Charta* with the intimation that the present Secretary of State is as dubious as the Sovereign against whom *Magna Charta* was directed. Gloomy references were actually made to King Charles I, and it was shown that we were exercising powers that led, when attempted to be exercised by Charles I. to the Civil War and cost Charles I. his head. This was at the beginning of the present Session. I doubt if they will get through to the end of the Session, whenever that may be, without comparisons being instituted between the Secretary of State, for example and Stanford or even Cromwell in his worst moments, as they would think. Well, if Cromwell is mentioned I think I shall know where to point out how Cromwell was troubled by Fifth Monarchy men, Praise God Barbones, Venner, Saxby, and others. In historical parallels I am really fairly prepared. I will try my chance at all events.

THE REGULATION OF 1818.

Now let us look at this really seriously, because really serious minds are exercised by deportation. On Dec. 13 nine Indians were arrested under a certain Indian Regulation of the year 1818 and they who reproach us with violating 1215, which is *Magna Charta*, and the Petition of Rights, complain that 1818 is far too remote for us to be at all affected by anything that was then made law. Now what is the regulation? I will ask you to follow me pretty closely only for a minute or two. The regulation of 1818 says:—"Reasons of State occasionally render it necessary to place under personal restraint individuals against whom there may not be sufficient grounds to institute any judicial proceedings, and the Governor-General in Council is able for good and sufficient reasons to determine that A. B."—whoever he may be—"shall be placed under personal restraint." Let us face that. There is no trial; there is no charge; there is no fixed limit of time of detention; and in short, it is equivalent, no doubt, to a suspension of *Habeas corpus*. That is a broad statement, but substantially that is what it is. Now I do not deny for a moment that if proceedings of this kind, such as took place on December 13 last year, were normal or frequent, if they took place every day of the week or every week of the month, it would be dangerous and in the highest degree discreditable to our whole Government in India. It would be detestable and dangerous. But is there to be no such thing as an

QUESTIONS OF IMPORTANCE.

The Problem of Anglo-Indian Rule.

Mr. James O'Grady M.P., writes in the *Weekly Budget* :—

At the mere mention of India what visions the name conjures up! We think of the fabled wealth of the East, of gorgeous retinues of Native rulers, dusky faces in white silken turbans wreathed, men with flashing eyes and martial bearing, splendid palaces and mosques, and myriads of most interesting peoples in the world of to-day. Then the country, too! An empire in itself, with vast stretches of sun-baked lands, jungles, forest, and mountain; and then tracing down the avenues of time and history we come full tilt against the fact that this enchanting land is the cradle of the human race. I forget who it was that asserted that the nation that held India held the world's balance of power, or words to that effect.

Enough of these imaginative itineraries; let us for a moment get to the physical facts of our subject. The vastness of the problem set to England in the government of this Eastern Empire, viewed how you will, is appalling. In the first place India—at present, at least—has no united people like other nationalities, and therefore is labouring under the tremendous disadvantage of being unable to express articulately the needs or claims of the country in political or economic terms. Its population of 300 million souls is separated by the barriers of race, creed, and caste, and perhaps greater than these, that of language. I confess from that point of view the desire to assist them to fuller national life, and the consummation of their national destiny among the nations of the world is, to say the least, perplexing to a humble student of Indian matters like myself. The awakening of the East is portentous of the good or ill of the world and one can imagine the part that these millions of India could play in, for instance, the moral and spiritual evolution that to-day is transforming our conception as to the purpose of civilization; and I am convinced, as with the nations of the West so with the East where the white man has control if there is to be good as the outcome, and not evil, it is the problems in connexion with the life of the common people which must receive first attention.

In this matter I would warn my friends the intellectuals and leaders of public thought in India with many of whom I have the honour of personal acquaintance that the progress of India towards political liberty and economic progress rests upon sandy foundations if it does rest upon an educated socially well-conditioned commonalty. In spite of the material and moral progress of India—vide the annual Blue Books—the condition of what, for lack of a better phrase, I will call the worker in India is indeed such as to give us real uneasiness. Take for instance the national income. It only amounts even according to Lord Curzon to £2 per head of the population, while in England it is £14 per head. Even allowing for the simpler standard of living necessary in an Eastern clime yet I question whether such a state of poverty as those figures show exists in any civilised community of to-day. I have stated in the House of Commons—and I am still of the same opinion—the appalling death-rate from plague is not alone due

to famine but in great measure to the lack of physical resistance of the people engendered by poverty. I surmise that many of the people driven by famine to the relief works of the Government are while thus employed much better off than in their own villages living their ordinary life. The most regrettable feature is that the periods between famine are decreasing. I am not blaming the Government for this—it would be absurd to do so—I am only connecting the awful total of deaths from plague with poverty and not with famine absolutely as the casual reader perhaps would. As a matter of fact so readily does the Government put schemes of relief work in operation in India there is no need for any to die of hunger. When we realise that the industry of India is agricultural 85 per cent. of the population being engaged therein, one can at a glance grasp the importance of a failure in the crops not merely to the revenue but to the progress of the people and the stability of our control of India.

Now I believe if more was spent on irrigation, teaching the knowledge and providing the means for scientifically cultivating the land and less on the army and railways ostensibly for the needs of trade, but in reality for strategic purposes, many of the problems we are faced within India would vanish. Just a few figures taken at random to show how the expenditure has gone up on the army. In 1824 the cost was twelve million pounds, in 1900 it was twenty-two millions. In the latter year also twenty-one millions were spent on railways and only one million on irrigation. Since the control was handed over by the East India Company to the Imperial Government of course vast improvement and great strides have taken place in works of irrigation, but still I think the time has come when a wise Government should diminish considerably the expenditure under the head of army and railways and divert it to extensive irrigation.

Then, again, there is the question of education. I know it is belated by many very estimable people that it is a mistake to have permitted the youth of India, whose parents could afford it, to have an English education, the assumption being that the knowledge thus gained of English ideas of liberty, for instance, would generate hopes in the imaginative minds of the young Eastern that in the nature of things could not be realised, because their realisation would mean the end of British rule. But I am not much concerned with the limited number of India's vast population learning the political opinions of Mill or the philosophy of Spencer, but rather with the lamentable lack of the facilities for primary education of the children of the masses; in fact, I am strongly of opinion now that the aspirations of the educated class in India will to an extent be gratified by the reforms of Lord Morley's Council Bill, the best work that could be done when the Bill operates would be to institute a system of free compulsory education. In India to-day there are 18,000,000 boys of school age of whom only 3,263,720 are attending school; and the other astonishing fact is that in the rural areas there is the low average of one school to every five villages. Now, no one would dream of asking that a free compulsory system should be put into operation over the whole of India yet the meagre sum given from State funds—£200,000 is not anything to boast of; roughly the average sum spent on this most necessary social service averaged 2d. per head of the population. The Government in the interests of

British reputation ought at least to introduce a national system of education along the lines suggested in the large towns of the Presidencies which it is calculated could be done at a cost of £5,000,000.

It is, in my judgment, unwise on the part of the Government to give the appearance that the natural desires and aspirations of the peoples of India are viewed with disfavour either at home or in India. The East is awake with the stirrings of a new life. The fortunes of Japan in deadly struggle with a great white European Power were followed with keener interest nowhere than by our fellow-subjects in India. The success achieved by the Asiatic that brought the England of the East to the front as a world Power has struck the imagination and increased the desires of the intellectuals in our peninsular Empire to share to some greater extent in the Government and the economic development of their country and so the cry *Bande Mataram* (Mother Country) has gone up with greater insistence. It is for the English people and for the mere handful of bureaucrats representing English dominance in India not to smother that cry but to guide the feelings it represents into right channels remembering (I believe they are Lord Curzon's words) that our control in India is the pivot upon which our influence in world politics rests and the wisest and most practical of many steps that should be taken to firmly attach the teeming millions of its peoples to ourselves is the education of the Indian youth. Did space permit one could write interesting pages of India's many-sided life for it does not require the experience of the "man on the spot" to liken India to a diamond every facet of which shows a fresh picture and the whole of which is rich in all those factors that toward the searches into a civilisation emerging and still in process of transition from the dim past into the glorious future that India has before her.

The Councils Act.

The following is the full text of the Indian Councils Act as it received the Royal Assent on May 23 —

An Act to amend the Indian Councils Acts, 1861 and 1862, and the Government of India Act, 1833 (25th May, 1909.)

Enacted by the King's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:—

1.—(1) The additional members of the Councils for the purpose of making laws and regulations (hereinafter referred to as Legislative Councils) of the Governor-General and of the Governors of Fort Saint George and Bombay, and the members of the Legislative Councils already constituted, or which may hereafter be constituted, of the several Lieutenant-Governors of Provinces, instead of being all nominated by the Governor-General, Governor, or Lieutenant-Governor in manner provided by the Indian Councils Acts, 1861 and 1862, shall include members so nominated and also members elected in accordance with regulations made under this Act, and references in those Acts to the members so nominated and their nomination shall be construed as including references to the members so elected and their election.

(2) The number of additional members or members so nominated and elected, the number of such members required to constitute a quorum, the term of office of such members and the manner of filling up casual vacancies occurring by reason of absence from India, inability to attend to duty, death, acceptance of office, or resignation duly accepted or otherwise, shall in the case of each such Council, be such as may be prescribed by regulation made under this Act.

Provided that the aggregate number of members so nominated and elected shall not, in the case of any Legislative Council mentioned in the first column of the First Schedule to this Act, exceed the number specified in the second column of that schedule.

2.—(1) The number of ordinary members of the Councils of the Governors of Fort Saint George and Bombay shall be such number not exceeding four as the Secretary of State in Council may from time to time direct, of whom two at least shall be persons who at the time of their appointment have been in the service of the Crown in India for at least twelve years.

(2) If at any meeting of either of such Councils there is an equality of votes on any question, the Governor or other person presiding shall have two votes or the casting vote.

3.—(1) It shall be lawful for the Governor-General in Council with the approval of the Secretary of State in Council by proclamation to create a Council in the Bengal Division of the Presidency of Fort William for the purpose of assisting the Lieutenant-Governor in the Executive Government of the Province, and by such proclamation—

(a) To make provision for determining what shall be the number (not exceeding four) and qualifications of the members of the Council; and (b) to make provision for the appointment of temporary or acting members of the Council during the absence of any member from illness or otherwise, and for the procedure to be adopted in case of a difference of opinion between a Lieutenant-Governor and his Council, and in the case of equality of votes; and in the case of a Lieutenant-Governor being obliged to absent himself from his Council from indisposition or any other cause.

(2) It shall be lawful for the Governor-General in Council, with the like approval by a like proclamation, to create a Council in any other province under a Lieutenant-Governor for the purpose of assisting the Lieutenant-Governor in the Executive Government of the Province. Provided that before any such proclamation is made a draft thereof shall be laid before each House of Parliament for not less than sixty days during the session of Parliament, and if before the expiration of that time an address is presented to His Majesty by either House of Parliament against the draft or any part thereof no further proceedings shall be taken thereon without prejudice to the making of any new draft.

(3) Where any such proclamation has been made with respect to any province the Lieutenant-Governor may with the consent of the Governor-General in Council, from time to time make rules and orders for the more convenient transaction of business in his council, and any order made or act done in accordance with the rules and orders so made shall be deemed to be an act or order of the Lieutenant-Governor in Council.

(1) Every member of any such council shall be appointed by the Governor-General with the approval of

INDUSTRIAL AND COMMERCIAL SECTION.

A New Industry for India.

Here is a new industry for India which ought to appeal to Swadeshi enterprise—the recovery of tin from tinsplate waste says “Max” in “Capital”.

“The Times” says: A very important trade is now done by the extraction of tin from waste tins and the cuttings of tinsplate, both on the Continent and in the United States. The process of electrolysis is employed; the electrolyte consists of a soda solution and the waste forms the anode. The tin becomes oxidized and is then dissolved in the electrolyte. The hydrogen thereupon reduces the oxide and the metallic tin is deposited on the cathode. The iron freed from the tin may subsequently be used again. It is said that in Germany 75,000 tons of residues yield annually 1,500 tons of tin, and that the amounts dealt with in America are 60,000 tons per year and in the other European countries, exclusive of Germany, 25,000 tons. In all some 3,900 to 3,500 tons of tin are recovered annually by these means from 160,000 tons of waste which is about 3 to 3½ per cent. of the total amount of the world’s tin supply.” There are plenty of tins in India wherewith to start the industry.

Excise Duty on Indian Cotton Goods.

Mr. Rees asked the Under Secretary of State for India:—Whether Indian cotton-goods, when exported to China or Japan, get a return of the 3½ per cent. Excise duty in the shape of a drawback.

Mr. Hobbhouse:—The cotton Duties Act of 1896 makes provision for the repayment as drawback of the Excise duty when the cotton-goods on which it has been paid are exported within twelve months of the date of payment from a Customs port in British India to a foreign port.

Imports of Cigarettes.

The table below shows the Imports of Cigarettes by sea into British India from foreign countries during 1907-08 and 1908-09, respectively:—

| | 1907-08. | | 1908-09. | |
|---|-----------|-----------|-----------|-----------|
| | Quantity | Value. | Quantity | Value. |
| | Lbs. | Rs. | Lbs. | Rs. |
| United Kingdom. | 2,302,836 | 43,37,251 | 2,178,460 | 41,69,637 |
| Malta | 736 | 3,092 | ... | ... |
| Malta and Gozo. | ... | ... | 1,028 | 3,889 |
| Aden and Depend- encies | 98 | 450 | 53 | 214 |
| Straits Settlements | 73,363 | 90,393 | 10,255 | 11,231 |
| Ceylon | 6,913 | 6,556 | 846 | 2,148 |
| Hongkong | 2,470 | 1,632 | 549 | 1,006 |
| Victoria | ... | ... | 6 | 33 |
| Germany | 1,837 | 2,530 | 44 | 154 |
| Belgium | 79 | 341 | 60 | 60 |
| France | 414 | 1,871 | 444 | 1,118 |
| Italy | 9 | 73 | 7 | 42 |
| Austria-Hungary. | 13,981 | 62,875 | 9,221 | 43,292 |
| Greece | 365 | 1,260 | 62 | 405 |
| Turkey (European) | 1,062 | 4,308 | 1,280 | 6,324 |
| Turkey (Asiatic) | 163 | 317 | 153 | 337 |
| Egypt | 5,37 | 3,59,555 | 61,503 | 3,83,046 |
| Philippine & Land- rone Islands | ... | ... | 3,914 | 4,632 |
| Philippines | 164 | 95 | ... | ... |
| Java | 515 | 1,860 | 521 | 461 |
| China (exclusive of Hongkong and Macao) | 41,260 | 34,139 | 9,750 | 8,000 |
| Siam | 4 | ... | 164 | 395 |
| Japan | 40,210 | 35,496 | 5,231 | 5,275 |
| United States | 1,083,501 | 11,64,949 | 712,118 | 8,37,464 |
| Persia | ... | ... | 1 | 2 |
| Natal | 174 | 312 | ... | ... |
| Br. East Africa | 1 | 15 | ... | ... |
| Holland | 156 | 1,396 | ... | ... |
| Total | 3,634,19 | 61,19,760 | 2,995,692 | 57,79,165 |

8½ million pounds. But though Indian mills have, during the last few years, tended to produce more yarn of higher counts, the imports have not been unsatisfactory. In 1907-8 they were equivalent to 5½ per cent. of the Indian production, and 31 million pounds (or 93 per cent. of the total) were of counts over No. 25.

INCREASE IN WEAVING.

In turning to the production of woven goods it is found that progress is more marked, the growth in output being more rapid and continuous. In 1907-8 the production amounted to 181 million pounds, as compared with 117 million pounds five years earlier; the proportion of grey, or unbleached goods remains at about 81 per cent. of the total. In 1907-8 there was an increase of 14 per cent. over the production of 1906-7. Most of the weaving is done in the Bombay mills, which manufactured 85 per cent. of all the cloth. The most important descriptions of grey goods are shirtings and long cloths, dhuties, T. cloths domestics and sheetings, and chadars. The home production of unbleached goods is now equal to about one-third of the imports of these goods.

During 1907-8 the industry was affected not only by a disorganization of trade in the Far East, but also by a restriction of the purchasing power of the people resulting from a widespread shortage of crops in India, to say nothing of the world-wide depression of trade which operated to hinder industries of all kinds. These unfavourable influences persisted in 1908-9, and the stocks of yarn at the close of the year were considerable.

AN ENCOURAGING OUTLOOK.

Nevertheless, the year's business was not without redeeming features. Before 1908-9 ended the stocks of yarn in China had materially declined, and exports from India revived. Moreover, harvest prospects in India were bright, and 1909-10 promises to be a good year. It is regrettable that there has been a falling-off in the recently developed trade with Europe in yarns,

due to the failure of Indian yarns to come up to the European standard of reeling and count. But it is to be hoped that compensation will be found in the increasing strength of the Chinese market, where the extension of railways should expand the sales of Indian yarns. That there need be no despair of the future of the Indian cotton industry is evident from figures recently published by the Director-General of Commercial Intelligence in India, which show that the percentage of the market value of cotton shares in India to their face value in 1908-9 was 121·8, as against 100 in the prosperous year 1905-6, although the rate of dividend on ordinary shares had fallen from 6·7 to 5·7 per cent.

As Indian mills rely almost wholly on the home production of raw cotton, it should be noted that the estimated out-turn for the 1908-9 season is greater by 17 per cent. than that for 1907-8. It has been calculated by an expert that of the 1907-8 crop about 42 per cent. was consumed by the mills and 16 per cent. by the domestic spinners leaving 42 per cent. for exportation.

A Department of Industry for Madras.

The Madras Government have proposed to the Government of India a scheme for the creation of a Department of Industry for the Madras Presidency. This Department, if sanctioned, would control the industrial institutions in charge of the Educational Department, and also constitute a bureau of industrial information. It would have an industrial museum attached to it and generally carry out the recommendations of the Ootacamund Conference.

Tarred Paper as Roofing Material in Japan.

The demand for foreign roofing materials in Japan is not sufficient to warrant any great expenditure by foreign manufacturers in the attempt to introduce them from abroad. Regarding this subject the Commercial Intelligence says the following: Tarred paper, it is worth nothing, however, is becoming quite popular with the Japanese, being used beneath the tile roofing for protection from the heavy rains that prevail in the summer season, and for the purpose of securing greater warmth in winter.

Sugar in Northern India.

Mr. C. J. Mackay, Superintendent, Cawnpore Sugar Works, contributes the following article to the *Agricultural Journal of India*. :—

Several attempts have been made in recent years to manufacture white sugar direct from sugar-cane as is done in the West Indies, Egypt, Mauritius and other sugar-growing countries.

Considerable capital has been invested in these undertakings, the best up-to-date machinery imported from Europe, and skilled Europeans with expert knowledge, commercial, technical and scientific, have been employed. In spite, however, of what would appear to be most favourable auspices, careful supervision and a very large demand for the manufactured article, none of these undertakings have so far achieved more than a very moderate success, and most have had to face serious pecuniary loss.

At first sight, no country in the world would appear to offer a better field for the cane and sugar industry than India. The consumption of sugar by the inhabitants of this country is enormous, and upwards of half a million tons of sugar are imported into India annually.

Why then has the sugar-making industry not made better progress? Various causes have contributed to handicap these pioneer efforts. Although sugar-cane has been grown throughout Northern India for some 2,000 years, the quality of the crop has never been as high as in other cane-growing countries, either as regards the weight of cane grown per acre or the sugar contents per 100 of canes.

The Indian cultivator at his best, is hard to beat, although his methods and implements may appear primitive to western agriculturists. He is quick to adopt improvements in cultivation and seed, if he is satisfied that they will increase his profits; but in the growing of sugar-cane, he is faced with two serious problems.

The soil has been exhausted by many centuries of continuous cropping, and the supply of suitable manures at a moderate cost is very limited. A greater difficulty still is the climate. The annual rainfall, though usually sufficient in quantity, is badly distributed throughout the year, being concentrated into a few months, followed by many months of extreme dryness.

These two causes, however, would not alone be sufficient to account for the indifferent success of large central cane factories; fresh sources of manure can be discovered, and the short period of growth due to the concentration of the rainfall, can be mitigated by carefully thought-out schemes of irrigation.

The Indian cane factory has against them, on the credit side, the saving in manufacturing losses by a continuous process and the economy in freight and transit charges by having a ready market at their doors.

THE CHIEF DIFFICULTY.

The greatest difficulty, however, with which a central cane factory has to contend is the nature of Indian land tenure, by which the country is split up into a multiplicity of small holdings, and this seems to be an insuperable one. The effect of this system of cultivation in innumerable small farms is that concentration of crop round the factory is, in most instances, impossible. The cane is grown in small isolated patches, and in order to

feed a large factory, cane has to be collected from a very large area radiating many miles from the factory with all the consequent heavy cost of handling and carrying entailed in dealing with a commodity so heavy and bulky as raw sugar-cane, this combined with the inevitable deterioration and loss of sugar by inversion during the period of transit from the fields to the mill more than counter balance the benefits gained by the continuous process.

It would seem, therefore, that central cane factories can only be profitably worked, if at all, in Canal Colonies or large Zemindaries where a concentration area is available under the personal control of the owner or planter.

If the sugar industry in India is to hold its own against the foreign importer, development will have to be along the line of intense cultivation by the grower to increase the out-turn of sucrose per acre and improvements in the making of raw jaggery or *Gul* by the villager, preventing the heavy losses by inversion and adulteration entailed by the crude methods at present employed. If this can be done, the Indian refiner will have nothing to fear from foreign competition in India, and may even in time be able to export to other markets, if not barred by prohibitive protective duties.

Swadeshi in Bengal.

"Diogenes" in his Random notes in the *Statesman*, says —

I have lately had the opportunity of seeing the inner working of some of these lately started Swadeshi Companies with high sounding names, which now-a-days abound in and round Calcutta, and the result is that I am no longer surprised that the industrial development of Bengal proceeds at so slow a pace, and I have little hopes of its ever getting on any faster for at least three or four generations. Looked at from the point of view of the common and ordinary business methods, the Bengali is merely playing at business. All office arrangements are hopelessly haphazard, and it is absolutely impossible to turn up any letter or bill which is wanted for reference, but what is perhaps the most remarkable is the utter want of discipline existing. In this, however, is only apparent the spirit of the age, but it is very detrimental to smooth and successful working.

Another matter which militates against success is the extreme reluctance to pay bills in which some European houses share. I will say, however, that whereas an European firm who had embarked on an enterprise, would make up its mind what it wanted, and would have the contracts fixed up in a week or two, the Bengali takes months screwing his courage to the sticking place, so the delay in paying bills is probably only part and parcel of the national spirit of procrastination and indolence—both fatal to progress. The amount of correspondence and interviews called for before an order is obtained is fast putting off some of the leading manufacturers from exploiting India, but there is that much method in their madness, that the would be buyers are busy pitting one supplier or one agent against the other, and as time is no object, the waiting of months is simply compensated for if a few rupees are saved off an estimate. The more one goes behind the scenes the more one desires for the country ever making any material progress.

Sub-Artesian Wells.

IN THE PATIALA STATE.

Rai Bahadur Ganga Ram, C.I.E., Engineer to the Patiala State, has recently been engaged on some interesting experiments in connection with the sub-artesian supply of water to wells. In his project for the water-supply of Patiala he had arranged for a group of eighteen wells from which the necessary supply would be derived. The spring level in the wells in the neighbourhood of Patiala is about 15 ft. below the ground surface, and it is customary to sink these wells to a depth of about 25 ft., at which depth a hard layer of clay is usually found. Owing to this hard material the people, with their lack of appliances and skill in well-sinking, rarely make any attempt to sink their wells deeper, and the supply of water in any well is therefore anything but inexhaustible. It occurred to Rai Bahadur Ganga Ram that to augment his well supply for the water works it would be desirable to try for artesian water rather than incur the expense of sinking his wells deeper through hard strata. He accordingly experimented with three-inch gas pipes, and discovered that such pipes sunk to a depth of some 40 or 50 ft. afforded him a sub-artesian volume of water of about 8,000 gallons per hour. He has also found that by connecting his wells below spring level by means of iron tubes he can maintain a constant level in the group to the advantage of his pumping arrangements. The experiments originated with the investigations for the water-works but Rai Bahadur Ganga Ram is always progressive and his natural bent of mind lies in the direction of engineering as applied to agriculture. He is now applying the same method to wells used for lifting water for irrigation in order to supplement the supply in such wells. The discovery is important inasmuch as if electric pumps are employed to lift water from sodden, water-logged tracts when the spring level is too high, there need be no fear that the pumping will exhaust the natural well supply or reduce the spring level too low. The sub-artesian supply can be brought into play to avoid any objections of this kind.—*Civil and Military Gazette.*

Purchase of Government Stores.

An important Resolution of the Government of India is published, laying down rules for the purchase of stores. The main points are that the Secretary of State agrees that the existing rules and procedure regarding the purchase of stores may with advantage be modified, so as to give greater encouragement to the purchase in India of articles which are either produced or manufactured locally. As regards imported articles, he also agrees that an addition should be made to the rules, so as to authorise the local purchase of such articles, when their value is inconsiderable. Subject to certain conditions, he has also accepted the proposal that in case of important construction works let out to Indian firms of approved standing, the supply of English stores required for the construction may be included in the contract. The rules, as finally settled by him, are appended to this Resolution. At the same time the Secretary of State observes that it should be made clear that these rules are adopted purely as an experimental measure, and that they will be revised should it be found that they result in a deterioration of quality or an increase in the cost of the stores supplied to Government. The Secretary of State has also sanctioned the proposal, of the Committee as to the establishment of an Inspecting Staff for the purpose of testing and passing supplies purchased in India. Details of a scheme to give effect to this decision are now being worked out for submission to the Secretary of State. The rules appended to this Resolution do not apply to the transactions of Port Trusts, Municipalities, Cantonments and other local funds not included in the general accounts and estimates of the Empire, unless they should at any time be expending Government Revenues on behalf of Government, or unless the Government should, in any special case in which they may advance to them funds for particular works, think proper to make a condition to this effect.

Indian Excise Duties.

Mr. Jamsetji Ardaseer Wadia has addressed the following letter to the Editor of the *Manchester Guardian*, and furnishes a Bombay contemporary with a copy of it—

Being largely interested in the Cotton Industry of Bombay I read with interest your interesting article on the subject which appeared in your issue of the 3rd of May. I wish to discuss this subject with some freedom from an economic point of view. In India we are practically like your Colonies, all Protectionists, but even on Free Trade grounds one cannot justify Excise Duties levied on an infant industry. It is not a question of swelling millowners' profits but it is a question of supporting and sustaining an infant industry for the well-being of the country at large. These duties were imposed in 1896 at the instance of Lancashire which would leave no stone unturned to check the progress of the textile industry in India whose prosperity and expansion must tell against that of Lancashire. Let us glance at the state of affairs in 1896, when these Excise Duties were levied. To give you an idea of the infant state of the industry you have only to glance at the sum of £76,000 paid in Excise Duty, which would give a total production of Indian machine-made goods at about £2 millions. In that year we imported from you piece goods worth about £17 millions which represents a fourth of your total production for that year. How insignificant our total production appears against yours and yet you knew in your heart of hearts that if we got the least advantage over you we would forge ahead. It is quite true that import or Excise Duties are paid by the consumers and the object of fostering the industry by import duties is to increase its expansion with great rapidity so that the foreign article may be replaced as soon as possible. If your kith and kin across the ocean have refused to subscribe to your Free Trade doc-

trines, why should we not have the same fiscal freedom as the Colonies? If you think we are unfit to know what is good for us, surely you can trust our Government which is British with fiscal freedom. What our rulers think of your selfishness may well be judged from Lord Curzon's letter to the *London Times* of the 2nd June, 1908 "That it was protective policy pure and simple that Lancashire was enforcing in her own interest." You thus see what an eminent Indian Viceroy thinks of the Excise Duty.

We have no doubt made some progress in recent years and our total production of cloth has gone up from £2 millions in 1896, to about £7 millions, but if we had no Excise Duty, the progress would have been double, which would have meant a lot to the wage-earners, to say nothing of the larger consumption of cotton, coal, and a remunerative use of Indian capital. We bought from you last year cotton goods worth about Rs. 33 crores (£2 millions) I admit that a fourth of this we cannot manufacture as we have neither cotton nor labour for it, but the rest we are quite in a position to make, and if you will grant us fiscal freedom we will undertake to do it within ten years. You are speaking of 3½ per cent. Excise Duty which you say ought to be levied and which must be diverted to the Treasury for the benefit of the public at large. But, Sir, have you ever thought of the heavy tax which India pays when she buys, say, £100 worth of piece goods from you which she is herself in a position to make. In my opinion the tax is 50 per cent. We give your labourers wages which I estimate at 30 per cent. The American farmer whose cotton you use benefits to some extent, to say nothing of coal, interest on capital, freight and commission charges; all these are paid by us, and this in my opinion comes to 50 per cent., which if manufactured locally would be saved, to the immense benefit of the country at large, and not to the rich millowners as you imagine.

AGRICULTURAL SECTION.

Soil Capillarity.

The following notes are extracted from an article in the *American Journal of Agriculture* —

Water deep down in the soil is attracted and drawn to the surface of the soil grains there, the soil particles above them attract and draw the water to their surfaces, so in turn the different layers of soil particles draw the water to themselves and up till it reaches the surface. Once at the surface, the air claims the water and it is taken away from the soil by evaporation.

Soil particles not only have the power of drawing water to themselves, but of holding it as well. By a simple mathematical law, the smaller the particle the greater proportional surface it has, hence the finer the particles are, the more water a given soil is capable of holding. Also, the closer together the soil grains are, the more retentive is the soil of moisture. For this last reason deep ploughing for breaking up large masses into fine grains, and heavy packing to bring these grains into close contact, are employed in dry-farming operations, and may be adopted in any region, in dry times, to make deep soil hold large amounts of water.

The practical application of the principles of soil capillarity consists in first loosening the soil to as great depths as possible for creating large surfaces for exposure, allowing the soil to catch and imbibe as much water as possible, if it be not already saturated, and then stirring the surface frequently to break capillary action at the surface to prevent loss from above. The farmer who understands fully the laws of capillary action and so handles his soil as to receive and retain large amounts of moisture has mastered one of the greatest points of successful farming.

Agricultural Publications.

Three pamphlets have just been issued in the Vegetable Product Series of the Agricultural Ledger. The first is a summary of our present knowledge regarding the use of dyes from flowers in India, by Mr. I. H. Burkill, Officiating Reporter on Economic Products to the Government of India, and with it is included two Reports on *Thespesia Lampas* and *Hibiscus Sabdariffa*, by Mr. A. G. Perkin. In the second an account is given of *Pice nyet*, the black wax of Burma, and Indian dammars, by Mr. David Hooper, Curator of the Industrial Section of the Indian Museum; and the third, which is by Mr. R. Abbey Yates, Superintendent of Ledgers in the office of the Reporter on Economic Products to the Government of India, consists of a review of the existing information regarding the use of *Urena lobata* as a fibre material and as a possible substitute for jute.

Cows and Their Milk Yield.

Experimental work carried out in many parts of the world have now thoroughly established the fact that the milk-yielding capacity of a cow is practically pre-determined by the breed and strain of the animal, and that while the milk yield may vary in quantity or quality within narrow limits as the result of different systems of feeding, yet food is a factor of secondary importance in this connexion. The most plentiful and well-balanced rations will not enable a Holstein cow to give the rich milk of a Jersey, and, on the other hand, if Guernsey or Jersey cows are fed on a poor diet, although their milk may decrease in quantity, yet the amount given is still rich in butter-fat. Food has a greater influence upon the quantity than the quality of milk yielded. Every cow has a certain maximum capacity which, as already mentioned, is dependent on its strain and natural character. Upon proper conditions, and with suitable feeding, this maximum is reached, and beyond that, food has no influence. This indicates the importance of breed and strain in milk-giving cows.

Canning Expert for Bombay.

The Government of Bombay are said to be considering the advisability of appointing an expert to enquire into the possibility of developing as an industry the canning of provisions on the lines of similar European industries.

Departmental Reviews and Notes.

LITERARY.

AN EMPIRE IN PAWN.

Mr. Fisher Unwin has in preparation a new volume of essays and lectures by Mr. A. J. Wilson, editor of the *Investors' Review*, entitled "An Empire in Pawn." The book deals principally with the financial condition of India, the borrowings of the Australian Colonies, and the fiscal question, the author's point of view being that permanent debt is inimical to the prosperity of communities. Orders for the book will be registered by G. A. Natesan & Co., Madras.

A BIOGRAPHY OF MR. GANDHI.

Attention is being called at Home to a forthcoming work by the Rev. Joseph Doke, of Johannesburg, entitled "M. K. Gandhi: An Indian Patriot in South Africa." The book is being published by the Editor of the *London Indian Chronicle*, without remuneration, as the profits are being devoted to the cause of the unfortunate Indians. The price is 2s. 6d., and subscriptions are receivable by Mr. Ritch, Secretary of the British Indian Committee, 5, Pump Court, Temple, London. In addition to undertaking the publication, Mr. Cooper is translating the book into Gujarati for sale among the Memons and Hindus of South Africa and also in India, the profits in this case also being devoted to the cause.

MR. ARABINDO GHOSE AS AN AUTHOR.

Mr. Arabindo Ghose, it is reported, is about to publish an English translation of the Upanishads, a book on Hindu Philosophy, and some dramas by himself.

PAINE'S WRITINGS.

The Rationalist Press Association has marked the hundredth anniversary of the death of Thomas Paine by the issue of cheap editions of some of

Paine's writings and of Dr. Moncreau Conway's "Life of Thomas Paine." In this year of centuries that of Paine is not the least worthy of commemoration, and the method adopted by the Rationalist Press seems to us the most fitting memorial of a man who, among other worthy causes, strongly advocated that of cheap literature.

A NEW LITERARY REVIEW.

We understand that a monthly literary review will be issued in October next, under the direction of Mr. T. P. O'Connor. The aim of the new venture is, we believe, to deal in popular style with the literature of the month. It will contain critical sketches of notable authors, book reviews, and gossip about all that relates to the world of letters.

ASST. LIBRARIAN, INDIA OFFICE.

Mr. Alexander G. Elles, M.A., Assistant Keeper of Oriental Books and MSS. at the British Museum, has been appointed by the Secretary of State for India Assistant-Librarian to the India Office, in succession to Mr. T. W. Arnold, now the educational adviser of Indian students. Mr. Elles is well-known as an Arabic scholar.

INDIAN STORIES.

A book of Indian Stories entitled *Indian Dyt* is announced by Messrs. Alden, of Oxford. Its author is Mr. Otto Rothfeld, of the Indian Civil Service, who after a distinguished career at Oxford, is now well-known for his knowledge of Indian languages and life. The book consists of stories of modern Indian life, mostly dealing with wild forest tribes. One of the stories is concerned with the effects of political agitation on the mind of a student.

MYSORE AND COORG.

An illustrated volume entitled "Mysore and Coorg from the Inscriptions," by Mr. B. Lewis Rice, C.I.E., late Director of Archaeological Researches, Mysore Government, is to be published almost immediately by Messrs. Constable. The exploration and copying of the inscriptions throughout Mysore and Coorg was entered upon in 1890 under Mr. Rice's directorship, and the results were recorded over a number of years in "Epigraphia Carnatica."

LEGAL.

A POINT OF LAW.

The Court of Criminal Appeal had before it, at its last sitting, the question whether the deposition of a witness, the victim of a murderous assault, given at the time when the charge against the prisoner was one of attempted murder, could, after the victim's death, as a result of the injuries inflicted upon her, be used in evidence against her assailant on his trial for murder. The witness in question had been attacked by the prisoner on the 20th February. He shot her in the mouth and cut her throat, but she, nevertheless, managed to crawl three quarters of a mile to a neighbouring farm-house, and to make sufficient recovery as to be able on the 23rd April to give evidence before the Magistrates upon the lesser charge, which at that time stood against the prisoner. But on the 5th May she died; and, according to the medical testimony, death was due to heart failure consequent on the septic condition of her throat and mouth. The prisoner was put upon his trial and convicted of murder at the beginning of the present month. The only evidence implicating the prisoner as the man who had inflicted the fatal wounds was the evidence given by the woman at the hearing before the Magistrates on the 23rd April. It was objected that that evidence related to a different offence to that of which the prisoner was convicted and was not admissible against him on the capital charge. The objection was overruled at the trial and was but faintly pressed in appeal. But, anyhow, the Court of Criminal Appeal made it clear that they approved of the ruling of the defunct Court of Crown Cases reserved in *Heaton's Case*, which was decided in 1854, and in which, by-the-by, Sir Colley Scotland, soon to become Chief Justice of Madras, appeared for the Crown. In that case the Court adopted the principle, which had

been acted upon by the Judges, that the admissibility of such evidence under such circumstances depends, not on whether the charges against the prisoner are identical, but on the deposition being a statement made in the presence of the prisoner which statement he had an opportunity of controverting by cross examination.

NEW ADVOCATE-GENERAL FOR CALCUTTA.

It is announced that Mr. G. H. B. Kendrick, LL.D., has been appointed Advocate-General of Bengal. We note that the new Advocate-General has written a Digest of Equity, is a Parliamentary draftsman and belongs to the Eastern Circuit and the Central Criminal Court and is only 42 years of age. Let us hope that after gaining Indian experience he will prove worthy of the charge and that in any event he will maintain the best traditions of the English Bar.—*Calcutta Weekly Notes*.

LALA LAJPAT RAI vs. THE "ENGLISHMAN"

Mr. Justice Fletcher delivered judgment at the Calcutta High Court recently in the suit brought by Lala Lajpat Rai against the *Englishman*, Limited, and others, claiming Rs. 50,000 damages for alleged libel published in the *Englishman* of the 10th September. His Lordship held that the statement published was libellous and that the damages awarded must be substantial. To do otherwise would, after the course the defendants had seen fit to adopt in that case, be wholly wrong. His Lordship awarded Rs. 15,000 as damages, with costs on scale No. 2.

INDIAN COMPANIES ACT.

It is practically settled that a small Bill to amend the Indian Companies Act, to pay dividends from capital, will be introduced at the meeting of the Supreme Council fixed for the 30th inst.

SCIENCE.

CHANGE OF CLIMATE.

In view of the widespread impression that there has been a change of climate in North-West India, an examination has been made of the meteorological records with the view to ascertaining whether there has been any apparently permanent change in the amount and distribution of the rainfall over the different large areas of India. Whatever conclusions may be derived from geological or historical data, it appears that no satisfactory evidence of a change can be derived from the meteorological records now available.

THE BRITISH ASSOCIATION.

The British Association will meet this August in Winnipeg, under the Presidency of Professor Sir J. J. Thompson, *v. z. s.* who will deliver an address at the opening meeting on the 25th August.

THE USE OF THE SPLEEN: IMPORTANT DISCOVERY.

Until quite recently the function of the spleen has been more or less a mystery to physiologists; death is not caused by removing it, and the organism seems to get on fairly well without it. It is now asserted by Dr. Hans Grossenbacher, a German investigator, that the spleen is a reservoir of iron. It accumulates and stores up all of this metal and compounds that come into the body through the food and uses them as they are needed by the organism. This conclusion is supported by the observed fact that dogs excrete nearly twice as much iron when deprived of the spleen as they do in their normal condition.

A MODEL FLYING-MACHINE.

A model flying-machine, from which great things are hoped, has just been constructed by Herr Ludwig Konok, the Station-master of a Hungarian railway station. Herr Konok, with the assistance of another Hungarian, built a

model machine made of bamboo sticks and canvas fitted with a clockwork machine similar to those used for mechanical toys. The flying machine started from the ground, flew four kilmoetres in a circle, regulated by a self-steering apparatus, and returned safely to the spot from which it had started. Although, owing to lack of funds, the inventor found it impossible to construct a machine of any considerable size, the working of the model was so perfect that it attracted the attention of Count Rafael Xichy, who is so impressed by its possibilities that he has given the inventor a large sum of money, in order that a machine capable of lifting a man may be constructed on the same principles.

THE DARWIN CENTENARY.

The celebration of the Darwin Centenary at Cambridge University was most successful. Lord Rayleigh, Chancellor of the University, presided and 253 delegates of Universities and learned Societies from twenty six countries were present, including the Indian Universities, Madras being represented by Dr. Edgar Thurston, *C.I.E.* A large number of Addresses was received and four were delivered by Gorman, French, American and English delegates. A Gold Medal, struck for the Royal Society, was presented to and accepted by Lord Rayleigh, on behalf of the University. The Chancellor gave a banquet in the evening to the guests of the University. Mr. Balfour delivered the chief speech. The Honorary Degree of Doctor of Science was conferred on twenty-one delegates.

A NEW THEORY.

MR. HENRY H. CLAYTON, a meteorologist, is planning to demonstrate his theory of a steady planetary air current from west to east at a height of two miles or more by attempting to cross the Atlantic Ocean in a mammoth balloon.

GENERAL.

THE MADIGAS.

Mr. H. V. Nanjundayya, in the XVII issue of the series "The Ethnological Survey of Mysore," gives an interesting account of the Madiga caste, inhabiting the Mysore, Bangalore, Kolar and Tumkur districts and numbering, according to the census of 1901, about 296,821 souls. This caste represents the earliest stratum among the inhabitants of this country who have settled in towns and villages. They speak Kannada or Telugu according to the locality they occupy. The Madigas rarely adopt, being poor. There is no limit of age for marriage in either sex, and polygamy is allowed.

Widow marriage is allowed and freely practised but in some places such parties and their issue form a distinct line. A widow may not marry a brother of the deceased husband or any of his nearest agnates, and sometimes even the whole sept of the deceased husband is avoided. A bachelor may not marry a widow. The ceremony is simple and takes place in the evening before the house of the widow's father.

A divorce can be easily obtained and the divorced woman may marry either her paramour or another person in the *Kudike* form; or she may remain as a prostitute without losing caste. A man who elopes with a married woman, has to pay the marriage expenses of her husband, besides a fine to the caste, before he can marry her. The return of the *Tali* tied at the marriage by the husband, in the presence of the assembly of the castemen and the headman, operates as an efficacious divorce.

The Madigas are hard drinkers, both males and females indulging in toddy to excess. They eat carrion of cattle, sheep, pigs and all other animals except monkeys, snakes and a few others. They do not eat in the houses of *Nduindas* and *Agasas*, and no one eats in their houses.

AUSTRIA AND ISLAM.

The Austrian Government has laid before the Upper Chamber a Bill proposing the recognition of the Hanafite rite of Islam as a religious community. The Bill extends to Moslems of the Hanafite cult (the only branch of Islam represented in Bosnia and Herzegovina) the same legal protection as is enjoyed by other creeds, save in regard to such doctrines, institutions, and usages as may conflict with the laws of the State. Mussulman polygamy would, therefore, not enjoy legal protection, although the Austrian marriage law of 1870 which regulates this matter, does not affect the religious obligations of Moslems in regard to marriage.

POSTAL ORDERS.

The following Press communiqué is issued by the Director-General of Post Offices:—"In order to meet the convenience of Banks in India it has been decided to adopt the rule of the British Post Office regulating the payment by post offices of postal orders presented by Banks in the United Kingdom. This will admit of British postal orders presented by any Bank which has entered into the prescribed form of agreement with the local Postmaster-General being paid without question, whether or not the orders have been receipted by the payees named in them and without regard to the Post Office at which they may have been made payable."

GOVERNMENT SCHOLARSHIPS.

The following scholars have been selected for scholarship for industrial education in Europe:—*Bombay*: R. V. Gurjar, processes of bleaching, dyeing and printing in mills; B. B. Pradhan, electrical and mechanical engineering. *Bengal*: Manuatha Nath Bysack, textile chemistry with special reference to the dyeing, printing and bleaching of textile fabrics. *Punjab*: M. Nawab-ud-Din, tanning industry. *Burma*: Naung Po Thein, mining engineering. *Eastern Bengal and Assam*: Srijit Girish Chandra Baidalai, mining engineering. *Central Provinces*: Saiyid Faizuddin, leather tanning.

POLITICAL.

INDIA AS A SEA POWER.

Sir Edward Chapman, in a letter to the *Times* urges the recognition of India as a Sea Power and her representation at the Imperial Defence Conference. India, he says, is peculiarly dependent upon Australia and South Africa, and would be able to help them more easily than Great Britain. The rise of Japan has altered the situation in Eastern waters, and India must cease to be dependent upon the Indian Squadron for the protection of her long coast line.

THE CZAR AND THE HOUSE OF COMMONS.

The ruling of the Speaker of the House of Commons that disrespectful expressions in that House in reference to the Czar as the Sovereign of a friendly Power are out of order is consonant with Parliamentary practice. On February 22, 1897, Mr. Speaker Gully intervened on the making of a reference to the now deposed Sultan of Turkey as "a miserable creature, and a foul blot on civilisation," and that stated the rule. "It is," he said, "one of the rules of the House to speak of a friendly Sovereign with the same decency of language that would be employed in speaking of a member of this House or of the other House."

LONDON MOSLEMS.

The Aglia Khan presided on June 24th at the annual meeting of the London branch of the All-India Moslem League at Caxton Hall, and insisted in his address on the importance of the Moslem community in India. He unhesitatingly said that if in the final shaping of the plans of Government the pledges made to the Indian Mahomedans were not carried out to the full, in the spirit as well as in the letter, the reforms were doomed to failure. Sir Raymond West, Sir A. T. Arundel and Mr. Ameer Ali also spoke.

SERVANTS OF INDIA.

His Excellency the Governor of Bombay paid a private visit to the Servants of India Society and spent about an hour with the Hon'ble Mr. Gokhale and the members of the Society. His Excellency expressed his entire sympathy with the objects of the Society which he declared were the noblest which any Society could place before itself.

WHAT TO DO WITH THE ANARCHISTS?

Dewan Bahadur R. Raghunatha Row writes: Is the Draconian Code too cruel in the case of Anarchists? They should be blown off the gun. There is no offence more heinous than to kill an innocent man in cold blood. When one is determined to commit this offence at the risk of his own life, what punishment or advice can recover him from inhumanity or demonship. Persons suspected even on slender grounds as Anarchists should be called upon to produce well-known and very good people as sureties for their good behaviour and, in default, should be transported to unoccupied islands to be there in company with wild beasts. They are devoid of all rights of man. For the last few years, anarchism is rife all over the world, and especially so in the civilized part of it. In America, in Europe and in Asia, it has asserted itself. Happy is the part of the world where it is unknown. May God exterminate Anarchists!

MR. BANERJEA IN ENGLAND.

Mr. B. C. Lahmann, M. P., presided at the evening meeting of the Eighty Club at the Westminster Palace Hotel on Monday, July 5, when Mr. Surendranath Banerjee delivered an address, and among other speakers were Mr. Q. Ahsan Hye, M. P., Captain the Hon. A. C. Murray, M. P., Mr. Philip Morrel, M. P., and Mr. H. E. A. Cotton. On Sunday afternoon, July 11, Mr. Banerjee was to speak at the Men's Meeting at Grosvenor Square, Congregational Church, Clapham, S.W.—Lord Morley received Mr. Banerjee at the India Office on June 24th. On June 23rd, Mr. Banerjee visited the House of Commons, and had interviews with a number of Liberal and Labour members.



THE LATE SIR CURZON-WYLLIE.

BY THE COURTESY OF "THE PANDA"



THE LATE DR. LALCHAGA.

THE INDIAN REVIEW.

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST,
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[No. 8..

THE EDUCATIONAL SYSTEM OF JAPAN.

BY

MR. CHARLES A. PARRY, D. A.

EVERYTHING connected with Japan possesses a special interest for Indian readers.

During the great outburst of enthusiasm and adulation caused by her remarkable successes in the war with Russia the country was viewed through a rosy mist which distorted the reality. This enthusiasm has now, in the natural course of things, been followed by a quiet, critical mood, and we are now in a much better position to judge correctly what she has really accomplished and where she really stands among the nations.

The following article aims to give a sketch of the system of education for boys in Japan, from the beginning of the Elementary School to the period of entering High School or College, that is, from the age of seven to that of nineteen or twenty.

By a Regulation which came into force in April, 1906, the period of compulsory education in Japan was lengthened from four to six years. Previous to this, the four years of obligatory instruction were passed in the Lower Elementary School and two years more, intended to prepare the boy for entrance to a Middle School, were spent in the Higher Elementary School. The school education of the poorer classes ended with the Lower Elementary, but the majority of lower and middle class children passed through the Higher Division. This longer period being now made obligatory for all, the old distinction of Lower and Higher is abolished.

The hours in Japanese schools are long and the pupils enjoy neither the Saturday whole-holiday of the American Schools nor the Wednesday and Saturday half-holidays of the English. There are five hours a day for six days a-week, and, with the east-iron uniformity that seems natural in Government regulated systems, these long hours are insisted on in the Elementary as well as in Higher Grades. The list of subjects taught is not long; during the first four years they include only reading, the elements of Japanese writing, easy composition, a little arithmetic, ethics, drill and gymnastics.

In the last two years of the Elementary School, Japanese History and a few simple notions of Geography, Botany and Zoology are added. Both sexes go through exactly the same course in the Elementary Schools, with the exception that the girls have a few additional lessons in sewing, making clothes and cooking, so that their hours in the Higher Classes are a little longer.

The kindergarten idea, it may be said in passing, has hardly begun to bear fruit in Japan, as is shown by the fact that of over five millions of children attending Elementary School in 1906-07, only seven per thousand had been in kindergartens. However though at present the pupils are so few and almost exclusively of the well-to-do class, the idea is increasing in popularity.

The defects of Japanese Elementary Schools are those inseparable from the chief evil of the land, that root of all evils as it has been wittily called, the scarcity of funds. Under the former Regulations, tuition-fees were levied on about one-tenth of the pupils—half a million; yet though these fees were only eleven or twelve sen a month

(three annas), sixty thousand of this half-million were so poor that this trifling sum had to be remitted. Under the present law, tuition fees are totally abolished, and the only expense to the parents is two and-a-half annas a month for the few absolutely necessary materials, a slate, writing-brushes, *sumi* (Indian-ink) and later on a few scribblers and two or three reading-books. The tuition-fees never amounted to enough to furnish even the Pension Fund for teachers.

The salaries of teachers in Elementary Schools are so low that no man with any ambition or ability would willingly remain in such a post. Out of 67,207 "regular," that is, fully employed, teachers in Elementary Schools in 1905-6—for these and other figures I quote from the Thirty Third Report of the Minister of State for Education, submitted in 1907,—3,724 received salaries of not more than ten *yen* (equal to fifteen rupees) a month; while 51,617 received less than thirty rupees and only 184 got more than 60 rupees. The teachers are too few—in Elementary Schools only one teacher for forty-five pupils, on the average; the class-rooms are generally incommodious and over-crowded, and the lack of books and other teaching-apparatus almost as conspicuous in town-schools as in the poorest villages. One of the chief reasons given for increasing the compulsory period from four years to six was that not enough can be taught in the shorter period to fit a pupil to enter a Middle School. But this argument does not amount to much; as the majority of Elementary School pupils are too poor to proceed with the higher courses and even of those that are able, only about half can be admitted, owing to inadequate accommodation. In 1905-06, the percentage of pupils refused was 41. Some of these find room in the Private Middle Schools which, as they help somewhat to relieve the over-crowding, receive small subsidies from the Government. But, in general, the Government shows a determination to monopolise education as far as

possible; and private enterprises are subjected to strict inspection and if they show any independence of the Government cast-iron routine, they soon get discouraged out of existence. At present there is far too much State-regulation and meddling. No doubt it is one of the duties of a Government to see that none of its citizens shall be allowed to grow up absolutely ignorant, and to compel all to learn at least enough to read and write a single letter and to perform the simplest arithmetical processes. But a Government that undertakes to force all children to pass through the same mill thirty hours a-week for six years is surely overstepping its bounds. The destruction of individuality, that most precious possession of all human beings, is an evil not to be compensated by the amount of positive instruction imparted.

Next in importance to Elementary Schools in Japan are the *chu-gakko*, or Middle Schools, which receive pupils between the ages of thirteen and eighteen or nineteen and represent the highest school-education received by the majority of what are called the educated classes. Theoretically, the only requirement for admittance is the certificate of having completed the Elementary School course. But, in fact, owing to the insufficiency of accommodation, an Entrance Examination is held of a competitive nature which is rather severe in comparison with the low standard implied by that Certificate. The above mentioned lengthening of the period of compulsory education is in part intended to meet this difficulty and to raise the average instruction of that majority who are either too poor to be kept at school longer than they are compelled by law, or who are destined to be rejected at the Entrance Examinations of Middle Schools. The classes in Middle Schools are named First, Second, etc., to Fifth Year, with a supplementary or graduate class which continues two years more. The absence of Saturday, whole-holidays or of the two weekly

half-holidays is partly compensated for by the national and local holidays which are about as numerous as in America and more so than in England. The national holidays are all in some way or other connected with the Imperial Family, and the pupils are expected to come to school to attend a short ceremony; for every attempt is made to foster in schools the quasi-religion of Emperor-worship which is the only substitute for a truly spiritual faith that Japan at present possesses.

In a large Middle School of five to six hundred boys there will be on the average twenty-five regular teachers. Of these four or five will be for English, an equal number for "Chinese and Japanese Literature," three or four each for Mathematics and for Drill, two for History (which is almost confined to Japanese History) and one each for five or six other subjects. The teachers of "Chinese and Japanese Literature," officially so called, are generally elderly individuals with a more or less pronounced dislike of foreigners and all their ways, and are sometimes jokingly referred to by their more modernized colleagues as *hirakenai* (uncivilized). Their title is really a misnomer; for it is seldom that any *kyōgaku* or "Chinese teacher" knows anything of the spoken language of Chinese; their chief subject of instruction being the Chino-Japanese script, which uses almost entirely the same characters as the pure Chinese but gives them a totally different pronunciation; so that a Chinaman and a Japanese, though they can communicate easily by writing, are as completely unintelligible to one another in speech as if their languages had nothing in common. In fact, a knowledge of spoken Chinese is surprisingly rare in Japan, almost as rare as in England or India, though of late years the language has been introduced into the Higher Commercial Schools and the campaigns in Manchuria have caused some soldiers and merchants to acquire a smattering of the language of the

Middle Kingdom. No foreign language except English is taught in any Middle School in Japan.

One defect in the Middle School system is the waste of time caused by insufficient employment. It is the opposite fault to that which prevails in America where schools are undermanned and the teachers, while literally paid, are overworked. In Japan, the average number of hours' employment per week is only fifteen; yet all teachers are compelled by law to be present on the premises during all the time the school is open—that is from thirty-three to forty hours a week; thus more than half the time is practically wasted.

The Government has succeeded in monopolizing education in Japan perhaps more than in any other country in the world. The result is seen in its depressing uniformity. From the day of entering the Elementary School at the age of seven to the day of graduating from the Middle School at eighteen or nineteen, the course is precisely the same for all. As there are no optional studies, there can be no allowance for individual talents and even no attempt to discover them. During all these twelve or thirteen years, every student must do his six or seven hours a week English and his six or seven hours a week Japanese Writing and Literature, even if he has no trace of linguistic and literary inclination or ability. These two subjects occupy nearly forty per cent. of the total school-hours, all others are cramped, and a student, who has a decided taste for, say, Mechanics or Botany or Physiology, can find little or no encouragement in the very few hours that are spared for such subjects in the whole course of his school-life. This is the baneful effect of cheap, wholesale, machine-made education and it is the effect everywhere produced by the excessive meddling activity of a centralizing Government. But it is by the very reverse of this, by the finding-out and encouragement of individual talents, that a nation flourishes.

The enthusiastic admirers of Japan have fre-

quently asserted that she has taken everything that is worth having from Western civilization and has grafted it all on to some innate former superiority of her own and thus has risen at a bound to a leading place among nations. Those who really know the country know how far this is from the truth; know how much she has yet to learn, especially in the higher, spiritual aspects of modern progress, and how unfitted she is, in her present crude condition, to be a teacher for other nations. After all, is any nation on earth fitted to occupy such a position towards others? We can so seldom find even an individual who can do us any good, to whom we can look with confidence for wisdom, insight or even kindness; and a nation of superior individuals to which the destinies of another nation can safely be confided for their good is a phenomenon which has not yet appeared upon this perturbed planet.

It is important for Indians that they should estimate Japan rightly, give her credit for all she has done for herself and clearly understand that she is not likely to do anything for any one else

A FRAGMENT ON EDUCATION.

BY

J. NELSON FRASER, M.A. (Oxon.)

Principal, Secondary Training College, Bombay.

CONTENTS:—

Theory and Practice; The Ideals of Education; Psychology; Childhood and Boyhood; Youth and Manhood; What is Education? The Training of the Intellect; The Training of the Feelings; The Training of the Creative Power; Moral Training; Guilt and Punishment; The Sexual Life at School; The Private Hours of Boys; The Teacher and His Pupils; Teaching as a Profession; Education and the Individual; Education and Society; The Unsolved Problems of Education; Examinations and Cramming; The Training of Teachers; The Teaching of Science; The Importance of Little Things; The English Public Schools.

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Organised Charity: In the West and in India.

BY MR. SAINT NIHAL SINGH.

A STUDENT of sociology finds a peculiar state of affairs in the Occident. Every large city which boasts of immense wealth, which contains imposing edifices, magnificent mansions, beautiful boulevards and parks and amusement grounds, has also, a ghetto glutted with tenement houses packed one against the other like so many bricks in a building, poverty-stricken slums and foul smelling, insanitary, immoral poor districts. London has its West End, occupied by wealthy and fashionable people; it also has its East End, with its teeming population of famishing, diseased, dishonest people. New York has its fifth avenue and Broadway, containing the homes of the multimillionaire; it has also its Bowery where cut-throats and murderers jostle shoulders with decrepit men and starving women. Chicago has its exclusive district, the Lake Shore Drive: but Chicago also has the ghetto where men and women live in filth and squalor and shameless immorality. In all these metropolises and many others, one end of the town seems to be populated by the wealthy classes and the other by poverty-stricken masses—one part of the city is peopled with "society" folks—the other extreme constitutes the "underworld." The two ends of one and the same town present a vivid contrast and much food for thought when the two extremes are analysed.

The poorest and wealthiest sections of the community appear to be at one on at least one plane of life. Both have little scruples for morals. The poverty-stricken masses do not have much sense of ethics and what little they know of morality they seldom try to live up to. The ultra-wealthy classes attend Church in most instances. They are unlike the acum of the cities, inasmuch

as they cannot plead ignorance of moral laws, but this does not make them any better than the poor people since they lead lives of crazy luxury and their private actions will not bear scrutiny. Here and there one meets with a millionaire who lives a decent, God-fearing life; once in a while a poor man is met with whose character, like that of Cæsar's wife, is above suspicion; but such cases are exceptional. They do not typify the character of the extremely poor or the extremely rich people in the Occidental cities.

The most curious feature of this anomalous condition of Western civilization is the fact that in all the leading metropolises of the Occident where multi millionaires rub shoulders with penury, wealth everlastingly sermonizes poverty. The rich men build and conduct Churches for the benefit of residents of the East End, Boverly and Ghetto. They establish coffee houses, soup-restaurants, beereries, and cheap eating houses where the starvelings can obtain food and hot drinks for nothing or for a pittance which barely represents the cost price of the materials dispensed. Church and charity are run by people with money for the aid and uplift of the moneyless classes. It almost seems that the wealthy people attempt to keep their poverty-stricken brothers so occupied with thinking of the happy lives they will lead in the world-to-come, in the "Sweet by and by," that they will give little or no thought to the life of agony they lead here and now.

The poor people are in the pay of their rich masters. They are either the employés or ex-employés or the children of the employés of the wealthy men and women who are preaching to them. The same hand which endows churches and writes huge cheques for charities to help along the poorer people, cuts the wages of the very same men and women who labor and toil in the field, factory and mill, owned and conducted by the dispensers of charity. The proprietor of the factory and the owner of the machinery pockets the principal por-

tion of the money earned by the sweat of the brow of the wage-earner; then he turns around and finding the poor people unable to live upon the money they receive as wages, orders his cashier to hand out to him one hundred per cent. of the money earned for the rich man by the very people to whom an infinitesimal fraction of it is being doled out as charity. Such a state of affairs would appear comical were it not for the fact that its unethical nature manufactures an immeasurable amount of misery and suffering. To say the least, this process of charity distribution seems a waste of time and breath, since it would be much more economical in the long run for the wealthy classes to pay better wages to their employés and thus obviate the necessity of making a double transaction by adding charity to the money paid in wages.

In an organized, ethical democracy, where the few do not plunder and pillage the many, where the oligarchy does not hold the masses in fetters and exploit them, there should be no occasion for dispensing charity. Where there are no hungry mouths to fill, no homeless ones for whom shelter must be provided, no shivering people who must be clothed, there cannot exist any necessity for charitable eating houses and coffee restaurants, municipal lodging houses and institutions of that character. Where there are no ill-paid wage-earners, or working men out of work, there can be no men and women thirsting for free coffee and hungering for free rolls, cheap meat-stews and beans. Charity, on the very face of it, bears the impression of dishonest and unequal wealth distribution. Its anomalous, undignified character is stamped on its very face. The feeling of indebtedness which charity inspires in the heart of the recipient undermines the self-respect of the man who receives alms and degenerates his character. Charity may be blessed and good for the giver—it may assuage the feelings of the donor—but it seldom conduces to the upbuilding of the self-respect of the one who receives it.

systematised. In the Occident, they have been obliged to cast adrift the Biblical saying: "Let not thy left hand know what thy right hand is doing" and the exigencies of the times are driving people to club together, to donate large sums of money and distribute it through a perfected charitable society to alleviate trouble and misery. Since India is rushing headlong to transplant Western industrialism to its shores, the country ought to forswear its system of dispensing haphazard charity which has given rise to the truism: "Hindustan is a land of charity and a country of beggars," and establish in its stead charity on a business basis, a discriminating system of practical philanthropy. Charity at best is but a palliative, for, as has been shown above, in a well-ordered state there should be no almsgiving; but where misery and destitution are concerned it seems inhuman to spurn and belittle even makeshift schemes which relieve physical agony. India, therefore, owes it to itself and the masses it shelters within its territories to organize Society and look after its poor, old, sick and under-developed with at least as much efficiency as is displayed elsewhere in the world.

No weaver ever made a web without being forced to tie up the threads broken in weaving. Human society has often been likened to a weaver's web, for there never existed a nation all of whose individual units were perfect. No weaver can afford to neglect tying up the broken threads; similarly no nation can afford to neglect the individuals who are weak and inefficient. Every nation must organize its forces in order to carry on the mending process so vital to its well-being. Organised charity thus becomes an all-important necessity and no nation can dispense with it unless it wishes to wither and die. Elsewhere in the world these basic principles have been recognized and policies and programmes based on them have been framed and are in daily successful operation. India is behind the world in this respect. It needs to be

aroused to a keen appreciation of the situation and induced to get busy and remodel its methods of dispensing charity in accordance with the changed needs of our times.

The foremost study of a nation is the care of its children, for it is the little ones that constitute the State, the best asset of the people. The nation seems to be alive to the necessity of taking care of the normal child. The people appear to be anxious to make the Government provide facilities for the education of Indian children. The natives of the land are even making efforts to do their share of shouldering the educational burden to supplement what the Government is doing. But practically nothing is being said and done to take proper care of defective children, diseased children and evil-inclined children. The nation is paying practically no heed to properly developing the under-normal and abnormal child—to make the bad child good—to enrich itself by saving the scraps of humanity just as the economical housewife utilizes every left over bit. Elsewhere in the world nations are acting in the capacity of intelligent house-wives, making the most of every left-over scrap and turning them into nice-looking products.

Organised Society in India ought to take in hand the proper development of the child who is criminally inclined. Almost every civilised county now has an institution known as the "Juvenile Court". This institution has been defined as: "A social agency to enquire into the conditions of children of all classes within its jurisdiction, to determine what influences have surrounded them, to ascertain what ought to be done for them and then secure the doing of it." The Juvenile Court treats the child as a human being with individual rights. It refuses to subscribe to the Biblical theory that a child is born in original sin, with a perverted mind—that it is destined to be inclined towards evil on account of this sin of Adam. The Juvenile

Indian Currency.

BY

MR. JAS. C. SMITH.

(Author of *Money and Profit Sharing or the Double Standard Monetary System.*)

"Knowledge for the sake of production, with a view to production."—Comte.

HERE has been a world wide monetary problem, of which the Indian Currency question is only a local phase, ever since 1871-73 when, the isolated action of the newly formed German Empire, with her stocks of gold amounting to more than £200 millions, after abandoning silver monometallism and adopting gold monometallism as the basic principle of her Imperial money laws, disturbed what may be described as the previously existing monetary comity by attempting to unload her stocks of silver upon the bimetallic nations, through their open mints for the free and unrestricted coinage of both silver and gold into unlimited legal tender money ON PRIVATE ACCOUNT, for the purpose of still further increasing her own stocks of gold.

In the presence of such a monetary menace the bimetallic nations promptly closed their mints against the free coinage of silver on private account, and so, in 1879, Germany finding herself checkmated by the combined action of these nations suspended her sales of silver; but incidentally she imposed gold monometallism upon the whole economic world by compelling the bimetallic nations to keep their mints closed against the free and unrestricted coinage of silver into unlimited legal tender money on private account as the then only means of protecting their national gold coinage from the monetary menace of Germany.

The long established monetary conditions which had existed in the United Kingdom and practically throughout the whole West from 1666

to 1871-73 with beneficial results, as embodied by France in the Law of the 7th Germinal of the Year XI. (1803) and by the corresponding legislation of almost all of the Occidental nations up to 1870, reflected and expressed the deliberate judgment of the West upon the subject of money.

The economic consequences of this monetary policy of Germany, which has imposed (a) the most extreme form of monometallism upon all the nations of the earth have, up to the present time, manifested themselves as one continuous epoch of "financial stringency" and "money famine," of "crises" and "panics," upon all the Exchanges and Markets of the nations disturbed only by brief intervals of general economic progress and prosperity, manifesting themselves as industrial and commercial "booms."

These economic consequences reflect the political consequences, to the other nations, of the regularly established and recognized military policy of Germany, growing out of her geographical position in the centre of Europe, with four possible frontiers to defend, perhaps simultaneously, and therefore four frontiers from which to attack, perhaps in serial order, which has imposed, as a vital necessity, (b) the extreme of militarism upon all the Continental nations of Europe, and which is now imposing (c) the extreme of militant naval expansion upon practically all the nations of the earth, as the necessary price, of national political independence, which we are all required to pay, pay, pay and look pleasant, amidst the ever-recurring military and naval "scares" and "political panics" proceeding from the potential results of the bursting of any one of the "war clouds," which, at methodically mad moments, show themselves above the horizon of the world-politics of the nations.

Gold monometallism for all the nations of the earth is now being practically demonstrated to be a monetary policy inconsistent with the maintenance of reasonably stable, national and interna-

tional, economic conditions, and the monetary need of the present time is the restoration of popular and automatic bimetallism by international agreement.

If unanimity among the nations cannot be secured for this restoration, which will double the metallic money bases of all the banking triangles of the nations, then practical steps should be taken to organize the widest possible bimetallic combination of the nations of the West and of the East, upon the lines of the Latin Monetary Union.

This is the practical meaning of the proposal which was made to the British Government jointly, in 1897-98, by the Governments of the United States and France, to open their mints to the free and unrestricted coinage of both silver and gold into unlimited legal tender money on private account, at the **RATIO OF EXCHANGE** of 15.5 of Silver to 1 of Gold, upon the condition that the mints of India were re-opened under identical conditions. The **RATIO OF PRODUCTION** of silver and gold during the long period from 1493 to 1906 has been about 14.4 of Silver to 1 of Gold.

This joint proposal of the United States and France was not favourably entertained by the Government of India of that time, and the Imperial Government of the United Kingdom did not overrule the decision of the Viceroy's administration.

In September 1899, Lord Curzon, who was then the Viceroy, said of the adoption of the Gold Standard:—

We do not tie our hands by taking this step, for while the adoption of the Gold Standard renders us independent of the caprice of foreign countries for the time being, it will not prevent us at any date in the future from embarking upon a discussion with Foreign Powers as to an international agreement, but will, on the contrary, enable us to enter the field upon equal terms.

We are now in 1909—nearly ten years after the authoritative utterance of Lord Curzon—

Watchman tell us of the night,
What the signs of promise are?

I. In the United Kingdom.

There is a Committee, appointed at Cardiff, in September, 1908, by the Congress of the Associated Chambers of Commerce, to consider and report upon the British Banking and Currency systems; and there is also a somewhat similar Committee previously appointed to consider and report upon similar matters and also upon the subject of the regular provision of sufficient Gold Reserves.

II. In the United States.

In obedience to an Act of Congress, the Government of that country has appointed a Commission to consider and report upon Currency and Banking, dealing with both the national and international issues involved. In September, 1908, members of that Commission arrived in Europe for the purpose of collecting evidence.

III. In India.

There is still the same unsatisfactory condition which has prevailed ever since the "monopoly-cum-perverse Rupee" came into being as the offspring of the monetary policy of 1893-99, yielding results such as are indicated by these tragic incidents:—

(a) ". . . the headman of a famine-stricken village sold 2,000 Rupees weight of silver, in Allahabad for 600 rupees during the famine of 1896" (Mr. Moreton Frewan, in the *Monthly Review* for November, 1906, page 126.)

(b) In 1897 "The Council one day sold 9 lakhs of Bills on India at 1s. 3d., and within a week bought 100 lakhs of Bills on India, paying over 1s. 4d. for them." (Mr. W. H. Hackett in the *Bankers' Magazine* for October, 1908, pages 437 and 438.)

(c) "Below we show the position of the Gold Standard Reserve at the beginning of the financial year and on the last day of August:—

| | March 31 | August 31 | Change |
|-------------------|--------------------|--------------------|----------------|
| Invested in Gold | £ | £ | £ |
| Securities | 14,019,676 | 6,765,361 | - 7,254,315 |
| Gold in India | 372,000 | ... | - 372,000 |
| Silver in India | 4,000,000 | 11,400,000 | + 7,400,000 |
| Owing by Treasury | ... | 163,437 | + 163,437 |
| Total ... | £18,351,676 | £18,447,868 | £96,210 |

It will be seen that owing to the heavy sales by the Indian Government of Bills upon London, in order to support the 16d. exchange, the Secretary of State in Council had to dispose of nearly $7\frac{1}{2}$ millions of securities, and mostly on the London Stock Exchange, for the only short-dated securities held on March 31 consisted of £1,000,000 of Exchequer Bonds and £1,575,000 of Treasury Bills."

"In one important respect the suggestions of the Committee on Indian Railway Finance and Administration for increasing the amount to be found for increased railway construction and equipment seem to be greatly prejudiced. They suggested that in course of time the whole of the profit derived from coinage might be utilized for railway purposes instead of being added to the Gold Standard Reserve." (The Bankers' Magazine for November, 1908, page 590.)

So instead of Gold and Gold Securities, the Gold Standard Reserve is being gradually converted into railway rolling and other stock and equipment.

On 31st August, 1908, there was in this Fund—this show of gold reflecting the shadowy existence of the Indian Gold Standard monetary system, created for the purpose of securing the stability of the gold value of the "monopoly-cum-perverse Rupee"—only £7,234,315 invested in gold securities in the United Kingdom and no gold in India to its credit.

There is however this much gained. The elaborate financial machinery growing out of the policy of 1893-99 has provided the means of registering regularly the evidence of the failure of an experiment undertaken against the advice of the "consensus of the competent," in both hemispheres, as disclosed by the unanimous Report of the Commissioners appointed by the Imperial Parliament prior to 1895, and by the joint bimetallic proposal of the United States and France in 1897-98.

Will it ever be possible to estimate the price paid by the people of India in material wealth during the past 15 years for this needless disturbance of the historic standard of value, medium of exchange, and monetary system of 300 millions of human beings?

We can never hope to know the price which has been paid, and which still continues to be paid, in human sorrow, suffering, want and decay, even unto death, for this tragically losing and needless experiment.

Yet Mr. W.H. Hackett urges perseverance in regard to this experiment, and seems surprised that "The Indian Natives might object to the cost!"

How long would a Ministry last, in the United Kingdom, which attempted to deal with the unlimited legal tender money of the people of the United Kingdom, in accordance with the proposals put forward in the Despatch to Lord G. Hamilton, dated Calcutta, 3rd March, 1898, and published in the United Kingdom in May, 1898? The answer to this question will sufficiently explain, to "more intelligent," the attitude of the Indian Natives in the matter of paying the piper for playing such a tune. The Indian peoples are, all of them, men and women of like passions unto ourselves.

It is now clear, from the foregoing record of events that the Indian Currency question is only a local phase of the world-wide monetary breach of 1871-73 and the subsequent monetary legislation.

The need of the present hour is for a statesman of the calibre of the Lord Liverpool of 1816, representing India, and realising that "the first duty of the Indian Government is towards Indian Finance" and (while pursuing a monetary policy in harmony with Imperial considerations, develop that policy practically in accordance with the realities of the actual Indian economic situation, just as Lord Liverpool in 1816 developed practically a monetary policy in accordance with the realities of the British economic situation of that

time) by diplomatic means (a) endeavour to secure from the United States and France, the renewal of their joint proposal of 1897-98; and by the same means (b) endeavour to induce as many, of the nations of the West and of the East to organize a bimetallic monetary League.

If diplomacy secured a sufficiently effective combination arrange for the meeting of the Fifth International Monetary Conference and at that meeting ratify formally and publicly the work of diplomacy.

It would not be necessary to create any new "Free Markets" for gold. The League could arrange for the effective protection of their stocks of gold money by making it optional to tender either silver or gold in full discharge of all debts, public and private, within their territories, by encouraging the organization within each of the nations forming the League, Central Banks with numerous Branches, like the Bank of France; and by every other expedient, which experience has suggested or may suggest, keep within each of the nations, an adequate supply of both gold and silver unlimited legal tender money for the use and benefit of the working men of each nation—Capitalists, Entrepreneurs and Labourers—who produce the wealth of the nations, and who provide the taxes which support the Government of the nations, who establish and maintain the mints—the national industries and commerce must be the first consideration, and international finance must be developed in harmony with these vital national interests.

The Bank of France has controlled a very considerable supply of the gold which has provided the stand-by of the nations in every time of "gold famine" from 1873 to 1908.

If diplomacy failed utterly, and India found herself standing alone, the statesman, with a single eye towards Indian economic interests, would deal with the situation on purely Indian lines; and, having regard to the differences in the pro-

portional holdings of the precious metals of the Indian peoples; to the differences between the generally prevailing monetary policy of the present time; and to the differences between the Indian economic realities of 1816, would resolutely and perseveringly apply the principles underlying Lord Liverpool's monetary policy of 1816 to the Indian economic situation of to-day with justifiable confidence that (1) with the political and economic control of a sub Continent containing 300 millions of civilized human beings; (2) with holdings of £200 millions of silver and £100 millions of gold; (3) with a favourable merchandise external trade balance averaging over £35 millions a year; (4) with external gold obligations amounting to about £18 millions a year; (5) with the production of gold in India at an average rate of over £2 millions a year; (6) with an average net absorption of gold of over £2 millions a year (ever under existing monetary conditions requiring periodic exports of gold from India for investment in the United Kingdom—exports which during the year 1905-06 amounted to £6 millions), and (7) with an average net absorption of silver of over £8 millions a year; he would be able to protect and defend, without any serious business inconveniences, the whole economic life of the 300 millions of human beings for whose good government and permanently progressive prosperity he would be responsible, in a manner which would upbuild both the internal and external trade, and stimulate into ever-expanding prosperity the agriculture and other industries of all classes of the people.

In addition to a modified application of Lord Liverpool's monetary policy of 1816, we have only to add the effective expedient adopted, by the United States during her Civil War, as a means of commanding the gold she required to buy in the markets of the world and pay for in gold, the supplies urgently needed to maintain her existence as an undivided nation, and the effective Indian monetary policy is at once in sight.

It is estimated that eleven millions sterling are annually added to the hoards of the precious metals in India.

"None of the smooth gold bars from London to India ever come back".—LORD ROTHSCHILD.

"The securities must be created on a Rupee basis if Indian money is to be invested on Indian Railways".—SIR EDWARD LAW.

"Wealth would be available if the Government would consult Indian experience and respect Indian prejudices".—SIR ROGER LETHBRIDGE.

"The strengthening of the bond between India and Great Britain mainly depends on economic and industrial development".—SIR MANCHERJEE BHOWNAGOREE.

Here is the suggested policy in outline :—

1. Re-open the mints of India to the free and unrestricted coinage of both gold and silver into unlimited legal tender money on private account at the ratio of 15:5 of Silver to 1 of Gold ; and as opportunities offer help forward the cause of international bimetalism.

2. Contract only Silver Rupee obligations in future ; as opportunities offer convert all Indian gold obligations into Silver Rupee obligations ; and make all Indian obligations payable in India.

3. Encourage the organization of a Great Central Bank of India, upon the model of the Bank of France, with provisions for the adequate representation of the agricultural, manufacturing, commercial and Government interests, on the *Directorate* ; and encourage such a Bank to establish Branches, and Agencies throughout the whole sub-Continent. Transact all the financial operations of the Government, issue all legal tender Currency Notes (convertible on demand into unlimited legal tender metallic money) through this Bank, and deposit all the revenues of the Government into the Bank.

4. Collect ALL THE EXTERNAL TAXES on Imports and Exports in unlimited legal tender gold money exclusively, and collect also, so much of the

internal taxes in gold money exclusively, as, together with the taxes of the external trade, will yield a sum of £18 millions annually—the amount of the external gold obligations—or whatever may be the maximum amount of the external gold obligations, provided that in the case of the INTERNAL TAXES, these shall be payable in gold, only whenever the specific sum due to be paid, at one time, by a single individual or Corporation, shall be equal to One Mohur (equal to £1. 10s.) or more than One Mohur.

5. Hold all the gold collected as taxes in India to be paid out in India in exchange for Gold Bills on London representing as much of the £35 millions of the merchandise balance of the external trade in favour of India as may be needed for remittance to London to discharge annually the external gold obligations of India.

This suggested monetary policy rests for its justification upon the following considerations, which have never been seriously questioned by the "concensus of the competent" throughout the West from 1666 down to the present time.


(a) That the maximum economic influence exercisable by the Government of a nation for the purpose of uplifting and maintaining, to the utmost degree, the exchange value of either one or both of the precious metals, is developed in practice by the opening of the national mints to the free and unrestricted coinage of either one or both of the precious metals into unlimited legal tender money on private account. That is to say, by conferring upon either one or both of the precious metals unlimited legal tender functions, or general debt-paying powers.

(b) That the maximum economic influence exercisable by the Government of a nation for the purpose of depressing and keeping down, to the utmost degree, the exchange value of either one or both of the precious metals is developed in practice by the closing of the national mints against the free and unrestricted coinage, of

THE NATIONAL IDEA IN THE EAST.

BY MR. J. C. ROOME.

(Sub-Editor, *Advocate of India, Bombay*.)

Fifty years the division of races has become more marked than it had ever been during the past. Perhaps nowhere else is this more apparent than in the East. Where formerly the idea of nationality was not understood by the Oriental peoples and the bond of religion only distinguished the communities, now race plays a very important part in determining the relations between one section of the people and another. The contact with the West is of course responsible for the new condition of things. In former times while the traveller ran the risk of losing his life in entering an Eastern State, it was due not so much to the fact that he was a foreigner as to the greed of the people for his money. It would perhaps be correct to say that the people in the East were ignorant of the idea of nationality. In China, it might be said, the foreigner has always been looked upon with disfavour but there also the dislike of foreigners cannot be attributed so much to racial prejudice as to the fact that the foreigner has always proved a disturbing element in religion and social life. A foreigner to a Chinaman is a missionary bent upon subverting the ancient religion and customs. With such an estimate of the character of the foreigner is it any wonder that the Chinese find them intolerable? Those who murmur on the Chinese attitude should do well to consider what they would do if a person or group of persons were to preach at them in season and out of season.

It is no exaggeration to say that the dislike of the foreigner in some Eastern countries was, in no manner, due to his belonging to a different race but only to some imaginary or real danger which the people attributed to his presence. Now, however, the aspect of affairs has changed. With the majority of the Orientals, the idea of nation-

ality is now a living force. It is daily gaining ground. The Persian, the Japanese, the Indian and the Chinese, not to speak of the innumerable races peopling Asia, are now awake to the advantages of working combinedly for the amelioration of the condition of the country to which they belong. It is a novel idea for the East and it should not be surprising if its assimilation is accompanied by a violent disturbance at times of the existing order of things. It remains to be seen what changes it undergoes in the process in the East.

Those who are interested in the translation of ideas from one people to another would perhaps find, after some time, that the barbarism which lies hidden in the dim background of all exclusive national movements in the West had been toned down in the Orient. From its passage through the hands of the Oriental people with their deep religious feelings, the idea is bound to acquire a higher and nobler significance. As it stands at the present time, it means in its effects nothing more than the material advancement of a body of men without regard to the well being of the other communities of the human race. It is not improbable that when the Asiatic peoples have become familiar with the idea, they would bring to light fresh beauties which lie hidden now and which the peculiar temperament of the Western peoples obscures from view but which will reveal themselves to the speculative mind of the East.

There can be no doubt that in Europe, the national movements in the different countries have succeeded only in making the line of separation more defined and have brought suspicion and greed in their train. As it was said the other day at the Imperial Press Conference in England, Europe is lapsing back into barbarism. It is a common belief in Europe that national development is entirely dependent upon the possession of a number of Dreadnoughts. If a nation has more Dreadnoughts than one or other of the nations,

the future of that body of men is said to be assured. In the East, people think otherwise. Dreadnoughts or a huge array are not necessarily the forerunners of progress. They may produce certain conditions which might easily be mistaken for progress but they do not always make for the real advancement of a people.

History teaches us the inevitable result of following a rule to the exclusion of other great principles. Life is not made up of rules although their observance is essential for its preservation as occasion demands. As the spiritual idea followed to its end at the expense of other equally great principles has ended in stagnation for the East, the Dreadnought idea is bound to end in disaster for Europe. It is perhaps in the scheme of things that the East should, at the present juncture, take up the new idea and examine the aspects which the West has revealed and bring her experience to bear upon them.

It is no crime to be optimistic of the result although one cannot help feeling that at the commencement the acceptance of the national idea will be fraught with a violent upheaval of the existing conditions of life. There are signs already of this disturbance in Japan, the ideal nation of the Orient. The leaders of public opinion attribute the slowness of their progress to the influence of the foreigners. In commerce, they complain the foreign merchants take an unreasonable share of the profits to the detriment of their own traders, and they devote all their talents to bring about the ejection of the former. It is no exaggeration to say that the Western idea of our country for ourselves has so far been adopted in Japan that the latest Returns show that the very existence of the foreign business houses is threatened. Year after year the trade done by the foreign merchants is dwindling and nothing would please the Japanese more than to see them shut up their shops and walk out. At present Japan is solely concerned with material prosperity.

The Japanese are devoting all their energies to the development of their trade and the other Oriental nations seeing the wonders performed by the magic wand of wealth in that distant Island are not slow to draw comparisons and find themselves wanting. In India, we find the people have discovered that all is not well with them. They have only dimly realised the immense advantages accruing from the possession of this world's goods and efforts are everywhere being made to improve the industries, introduce new ones and transform the land into a field of factories, and mills. So far, so good. But there are dangers ahead in a reckless one-sided progress.

In the United States where perhaps the gospel of wealth is believed in its absolute totality, conditions have been produced which are not at all desirable. The crushing tyranny of capital, the oppressive revolt of labour, men, women and children reduced to common slavery for their daily bread these are unknown in the East, but with the blind acceptance of the materialistic creed of the West they are bound to spring up into life. It seems a wanton waste of human effort to devote it to the production of these evils.

It is, however, not improbable that, with the progress of time, the East will realise the danger of losing sight of equally important things in the pursuit of wealth. But the lesson might be learnt too late. For progress in this direction as in others preparation is absolutely necessary and the leaders of public opinion would be better occupied in pointing out the disastrous consequences of following the West blindly than in trying to create ill-feeling between their nation and others.

There is, as a matter of course, no harm in taking new ideas from the other nations but then they should be religiously examined and adapted to one's own circumstances with due regard to the fact that in the eagerness to acquire them, the old things which have already been gained are not lost. Like the dog in the fable, the bone should not be lost for the shadow.

PIONEERS IN EDUCATION.

BY "AN EDUCATIONIST."

ONE of the most remarkable features of the 19th Century is the great interest taken in Education and the rapid development of Educational Science. Most people have now realised that the educational question is a vital one, that on its proper solution depends the future of the people, that without the spread of education no social reform is possible. What were once hard-learned principles applied by an earnest educationist in this or that corner of Europe have now become trite maxims and common places with which the ever-so-humble teacher is well familiar. That education must be broad-based, that it must train all the faculties of the young, that it should be a preparation for practical life, that as far as possible self-education should be encouraged, is known to every one with the slightest claim to be called an educationist. With the explosion of the old faculty-theory of psychology has also perished the old-fashioned view that the child's brain is something like a gunny-bag to be stuffed with matter; and every one knows now that the 'natural reactions' of the child's mind should be pleasurably aroused, and that each new thing should be drawn into the mind by 'tacking it on' to something already existing in it. Lastly, not only professed educationists but political theorists and practical statesmen are gradually coming to realise that it is essential to the well-being of a country that its masses and its women should be educated and uplifted.

It is not difficult to formulate striking phrases of profound pedagogical wisdom, but we are even to-day confronted with practical problems which are still awaiting solution. In this matter we derive great assistance from the history of great educators who have lived and laboured for the benefit of humanity. For there is, as Montaigne observed, instruction to be had alike from the

avoidance of evil examples and from the imitation of those that are good. Every educationist should therefore welcome the brilliant monographs* on the subject recently issued by Gabriel Compayre, a writer of established reputation and authority, on the History of Education. The aim of the author is thus put forth in the preface to his volume on Rousseau.—'In the first place we wish to represent the men... as they lived, to show what they thought and did, and to exhibit their doctrines and methods, and their moral character'. He has also sketched the background of each reformer, the general tendencies of the epoch in which he lived, the scholastic institutions of his country, and the genius of his race. But his ambition has gone further. He has sought to bring face to face ideas held long ago with accepted opinions, with the needs and aspirations of society to day, and thus to prepare the way for the solution of the pedagogical problems confronting the 20th Century. Five of the volumes have been already published, and it may be said of them at once that they have all been skilfully done and well got up. The author has proceeded on the healthy principle that true criticism is that which insists upon the good and deals with the bad only to explain it. Every volume in the series has an analytical table of contents and a bibliography but an index is sadly wanting.

Rousseau is given the first place in the series, and rightly so, for in sovereign disdain of antiquarian tradition he was the initiator of the modern movement in Education, the leader of

* 'Rousseau and Education from Nature.' Translated by R. P. Jago.

'Spencer and Scientific Education.' Translated by Maria E. Findlay.

'Pestalozzi and Elementary Education.' Translated by R. P. Jago.

'Herbart and Education by Instruction.' Translated by Maria E. Findlay.

'Montaigne and the Education of the Judgment.' Translated by J. E. Mansion. Price 2s. 6d. net each volume. George Harrap and Co., London. These books may be had of G. A. Natesan & Co., Esplanade, Madras.

Pestalozzi, Spencer and other educators. His *Emile* is a combative book full of fire and smoke, but in it some treasures of abiding truth can be detected—such as that education should follow nature, should be adapted to practical life, etc. Rousseau's personal reminiscences doubtless affected his pedagogical theories. Whatever he knew he learnt by himself, and therefore he wants his *Emile* to be self-taught. But his "teachers' gospel" as Goethe called his book, is on the whole a visionary structure which he erected by way of contrast to the base realities of his actual life. He insisted on 'negative education' till the age of twelve, from which the authority of parents and teachers was excluded. 'All the virtues have been sown by nature in the heart of man: the one thing needful is to let them blossom forth.' This is flagrant utopianism and has been condemned by John Morley as the fundamental weakness of Rousseau's system. *Emile* 'had never obeyed,' and it strikes one that M. Compayre might have dwelt more emphatically on the need for teaching children the virtue of sweet obedience to authority. For the best results are doubtless achieved by a proper balance and judicious application of the principles of liberty and obedience. Other capital errors in his system are noted by our author,—the adjournment of instruction, the suppression of all moral discipline and all didactic teaching during the first period of life, and the strange isolation of the child to whom all intercourse with the rest of the human species is forbidden. Rousseau is in favour of domestic education; Colleges are to him 'laughable establishments.' His application of the principles of successive education to the three periods into which he artificially divides the life of the child and the youth, contradicts his essential principle, for Nature makes the several faculties of the human creature advance abreast in their development. Lastly, this "new Socrates" forgets that the formation of social or of religious feeling is a

difficult and delicate matter, and that the "temporary atheism of his *Emile* is in great danger of becoming fixed, quite as much as his egoism or his intellectual inertia." Rousseau forbade the teaching of history, the great agent by which social consciousness is developed, and M. Compayre might have accounted for this by referring to Rousseau's ignorance of the ends and meaning of history, not easily excusable in a writer who lived amidst a revival of historical studies.

Rousseau's ideal woman is a thorough failure. It is strange that the very man who emancipates his *Emile* enslaves his *Sophie*. His views on the subject are quite in line with those of orthodox Hindus. 'Dependence is woman's natural condition' 'Woman is not man's equal.' But, with the usual inconsistency, 'a virtuous woman is almost the equal of angels.' *Sophie's* education is quite the reverse of *Emile's*. *Sophie* is a 'frivolous Parisian,' merry and 'skittish' but also religious and of amiable virtues. She is created for family life but she is rather a grace than a power in the house. M. Compayre says, 'she has the temperament of an Italian, the pride of a Spaniard, and the sensibility of an Englishwoman.' All that she lacks to be perfect is the good sense and sedate simplicity of an instructed and cultured French woman.' Not quite, for *Sophie* is unfaithful to her faultless lord.

Mr. Davidson assures us that he could see no firm and solid substance in the most vaunted theories of Rousseau. And M. Compayre confesses of the man himself that, though the apostle of liberty, he was a slave to his sensations, that though he upheld the reign of sovereign reason he was tossed about by the caprices of his fancy. Nay, even in his most poetic hymns to love and beauty we hear 'a coarse echo of erotic sensuality.' Yet Rousseau's passionate appeal awoke maternal conscience in the matter of the nursing of children. And his hand is seen in the educational practices of to-day. It is seen wherever nature-study and

manual training are emphasised, in the object-lessons of our infant schools, in our Tutorial and Hostel system, in our encouragement of the pupil to learn as far as possible by himself.

From the charming romance of Rousseau and his advocacy of education from Nature we turn to the brilliant essay of his 'genuine disciple,' for M. Compayre considers Herbert Spencer's 'Education' as but an 'orchestral setting' of themes borrowed from Rousseau, though Spencer himself assures us that he had not read the *Emile* before writing his essay. In the essay as everywhere else the heavy mass of Spencer's erudition and solid thought is brightened by the charm of his style. His ideas on education are well-known and need not be sketched here. The end of man is to be happy in the noblest sense of the word, comprehending 'the satisfaction of altruistic sentiments as well as of egoistic inclinations.' Education must in the fullest sense be a preparation for life, and as for all the 'five-fold activities of man' Scientific Education is essential, Science is 'the knowledge of most worth' and Literature and the Fine Arts are relegated to the last place. If Rousseau exaggerated the value of the individual, Spencer altogether forgets human personality. For his pupil, trained in a truly scientific spirit, might be a good business-man, but would he be a *good*, man or a *true* man? In fact, in Spencer's scheme the training of the moral senses must be supplied just after that of the body. In his under-estimation of the value of history, of teaching children the heroic struggles of the past, he is sacrificing the education of the emotions to positive instruction. The mere student of sociology will have neither love of country nor loyalty to the constitution. Again, is aesthetic culture the mere 'efflorescence' of civilized life? Is it not essential to provide the human plant with moral nutrition? Further, as he himself admits elsewhere, each science will discipline the mind only in a limited sphere, so that to form an all-round mind we

would have to teach all the sciences, an ideal impracticable in the short span of human life. The best intellectual discipline is certainly to be found in a 'flexible and varied plan of studies' including both Science and Literature.

M. Compayre is particularly strong in his criticism of Spencer. And Spencer has been generally attacked, and with good reason, for his under-estimation of the value of literature and his over-estimation of the importance of Science. But Spencer might perhaps have been led to go to one extreme because the humanists had gone to the other. In 1837, Lamartine had said that 'without literature humanity would perish' and M. Renan had complained as late as 1869 that scientific investigations had been left only to 'amateurs and inquisitive minds.' The truth of course lies midway. Education will be complete only when the pupil has alike traversed the flowery paths of literature and clambered up the rough ascents of Science.

Into the details of Spencer's Scheme of Education we need not enter. His views on intellectual and physical education will command general approval and acceptance. But his 'discipline of consequences' in the field of moral education is not at all satisfactory or sufficient. It is hard and unjust to the weak and takes no account of the moral quality of the agent; for Nature chastises alike the innocent breaking of its laws and voluntary disobedience. The justice of Nature is slow-footed and not infallible. Further it is ineffectual, for it chastises the crime but does not amend the criminal. In the telling words of our critic, 'Does the tipsy man remember his head-ache the day after a drunken bout?' All this is true. But we can ask M. Compayre, is it not equally true that a burnt child dreads the fire? And may we not apply this principle to cases where the injury to the child could be only slight and not serious? Almost every writer has had a stone to throw at Spencer for his doc-

trine but it seems to us that, the doctrine has been too much criticised, and that, with all its faults, it is applicable in a great variety of cases where good results are sure to follow its application and where there can be no room for any grave danger to the child. But the discipline of Nature must be supplemented by rewards and by an appeal to the affections of the child and to his moral sentiments, remorse and repentance. Our author says of the book as a whole that it contains very few really new ideas, but that Spencer did much good by emphasising the importance of the study of psychology. As regards women, he was for granting them the same rights as to men, barring only participation in political rights.

Pestalozzi was the father of Elementary Education: it is to the lowly and the little ones that he dedicated the sentiments of his heart and the fruits of his strength. In him we have a man passionately fond of pedagogic work. In 1798 he wrote 'I wish only to be a schoolmaster,' and he desired to sleep his last sleep 'beneath the eaves of the school.' His career as a schoolmaster was stormy and chequered, at Zurich, (1764) Neuhauf, (1768-80), Stans (1780-98), Burgdorf and Yverdon (1800-1825). The main principle he followed was 'intuition as the starting-point of instruction,' and in this he was the direct descendant of Rousseau. Indeed, Jean Paul Richter wrote in 1806:—'Still Pestalozzi continues among the people the work of Rousseau.' To the principle of intuition was added that of rigorous connection between successive teachings and the training of the activity by exciting the interest. Instruction should be made attractive—a principle copied by Spencer—and the method simplified to the extent of 'making teaching mechanical.' Pestalozzi brought all elementary knowledge under three heads—number, shape and word. This was to him a 'marvellous revelation' illumining 'his vague, irresolute reveries.' But why a separate

category for words, the modern critic asks, since the 'word' is the expression of all thought, whatever its nature? Is not colour also a universal quality of things? Why neglect the composition of bodies? Morality he wished to build upon the heart and the sensibility. 'Education,' said Pestalozzi, 'should be benevolence and continued kindness.' So too he advised his children, 'Love your brothers, be not in love with yourself.' He held that filial love led to divine love, and that true religion is nothing other than morality. But the greatest advice the Indian Schoolboy can get from Pestalozzi is, we believe, that he must think and learn for himself.

Pestalozzi's name has made the tour of the world, and his excellence consists in that he did not rest content with writing, but that he was an active philanthropist who made his acts conform to his thoughts. His greatness lies in the goodness, nobility and beauty of his heart. But in spite of his admirable natural gifts, and the excellent example of his pure and earnest life, our author asks us to remember that Pestalozzi lacked the support of a sound psychology, had only 'dim perceptions' and 'partial intuitions.' Lastly, his theory concerned almost entirely the education of little children and elementary instruction. He had no special views on female education.

In Herbart we have at once a schoolmaster and a profound philosopher, 'the father of modern psychology' as well as the 'founder of a scientific pedagogy'. M. Compayre considers the excellence of his system to consist in this: that he establishes it on the natural history of the mind and proclaims as the chief ends of instruction, morality and virtue. To the vague enthusiasm and occasional flashes of genius of Pestalozzi we can oppose the scholarly reflection, methodical reasoning, and gift for abstraction of Herbart. But both accepted sense-perception as their starting-point. 'Sense-perception' said Herbart 'is

the great inspiring idea of Pestalozzi'. He wanted to widen its sphere, for 'Pestalozzi had applied it over a narrow sphere—only that of elementary education'.

With Herbart, says M. Compayre, instruction, i.e., the acquisition of ideas, was the only basis of education. Ideas were acquired by *apperception*, the act by which ideas already acquired assimilate and incorporate a new idea. He considered home-education much better than public education. Education must have a double aim—to give knowledge of things and love of humanity. This is best done by creating interest, by arousing the hunger of the intellect in various ways. 'The true destiny of man is to take interest in everything human and so to speak, to bear and to honour all humanity in himself'. Many-sided interest is the safeguard of a broad well-balanced education. But such a universality of interests is unhappily an inaccessible ideal. As regards method of teaching, the various steps in teaching are intuition, comparison, abstraction or generalisation, and finally application or description. Herbart did not, like Spencer, ask what knowledge is of most worth. For to him every kind of knowledge is necessary to make the complete man.

But to Herbart, virtue is the end of education. 'The worth of man is measured not by what he knows but by what he desires to do.' 'Character consists of a man's desires, and he desires what he persistently thinks about.' Like the other educationists he exalts the importance of freedom and under-estimates the value of discipline. 'Education would be a tyranny if it did not tend towards freedom'. But he allowed discipline as 'a necessary evil' and in his writings we can discover germs of the Spencerian doctrine of consequences. As regards women he thinks them inferior in character to men but superior in powers of acute observation. Herbart

pays supreme importance to moral culture. But he does not seem to be right in making 'variety, extent and multiplicity of knowledge' a condition of virtue. Further, the Herbartian 'unity of Sciences' is an illusory dream. For example, how to co-ordinate the teaching of grammar with that of geography? Yet he foreshadowed the dawn of a golden age in Education.

If 'instruction' is all-important with Herbart 'judgment' is with Montaigne. Montaigne was only a dilettante who 'tickled' himself with his imaginings, but in the matter of education he shows unaccustomed gravity. He founded a School of Pedagogy to which belong the Recluses of Port Royal, the mild Fenelon, the wise Locke and even the revolutionist Rousseau. 'And that school is the school of Commonsense, the school which subordinates instruction to education, memory to judgment, Science to conscience, and all studies to ethical teaching.'

The 'seed of universal reason' is to be found in every 'unperverted' man. Montaigne disowns anything which is supported only by the 'hoary beard and the wrinkles of custom', and refers everything to truth and reason.

The most important thing is to teach the scholar to judge—to think for himself, to think rightly and to act well. 'Learning will be of use only to one who assimilates it and makes really his own the opinions which one borrows from others'. Further, all teaching is subordinated to Ethics. He thus violently attacks the book-learner who neglects practical and moral education. But he fails to see that a sound judgment, even though it preserves us from errors of thought, does not always preserve us from errors of conduct. In the teaching of history, the explanation of events is more important than either facts or dates. Let the master bethink himself 'not so much where Marcellus died, as why it was unworthy of his duty that he should have died there'. He recommends meditation

and self-communion. Philosophy ought to be the first study, and 'logic, physics, geometry and rhetoric' should be put off until the day when the child's judgment shall have been formed. There are short-sighted views. But Montaigne recognised the importance of physical education. Joy should reign as a reality in the class-room. He wished to see the walls adorned with the pictures of 'gladness and joy, of Flora and the Graces'. Woman should study only what is necessary to teach her patience, resignation and obedience. Poetry is 'a pastime fitted for her needs'. He even holds that learning would be prejudicial to her natural charms. M. Compayre concludes that the child who is trained by Montaigne's method will be clear-minded, but he may lack the qualities of the heart, a taste for action, and a confidence in the future.

Montaigne, remarks Mr. Quick, *did* nothing in the field of education, but he gave imperishable form to various truths. Many have felt, as Mr. Stevenson did, that his Essays continue to be amongst the growing influences on their mind and character. His system was a revolt against the 'bookishness' of the Renaissance. The true educators, said he, were the Spartans who cared only for character and action. This is perhaps the greatest lesson the Indian teacher can learn from Herbart and Montaigne, a lesson which modern India so much requires:—'The education of the young should be directed to the development of faculties and valuable qualities rather than to the acquisition of knowledge'.

A Fragment on Education.

By J. Nelson Fraser, M. A. (Oxon.) Principal, Secondary Training College, Bombay. Price Re. 1. To Subscribers of the *Indian Review*, As. 12.

These are a series of essays designed for Indian readers as specimens of method in the treatment of educational topics.

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ROMESH CHUNDER DUTT.

STUDY OF A LABORIOUS LIFE.

THE Life of Mr. Romesh Dutt is a record of steady work and noble ambition. It is a record of varied and many-aided successes, achieved by firm courage, tenacious purpose, tireless endeavours, and true devotion to his country. As a youth of twenty he won his laurels in London at the Examination for the Indian Civil Service; as an old man of sixty he retains the esteem of his countrymen as a high administrator, a gifted writer, a true patriot. The life of such a man has its lessons for all.

EARLY YEARS.

Romesh Chunder Dutt comes from a cultured family of Calcutta which was distinguished even in the days of Clive and Warren Hastings. His great grandfather, Nilmani Dutt, was a kind-hearted, broad-minded, distinguished Hindu leader of Calcutta, well known in the latter half of the Eighteenth Century. His great uncle, Rasamoy Dutt, was the first Indian who held the high posts—first of Principal of Sanscrit College in Calcutta, and then of Judge of the Court of Small Causes. His father Isan Chunder was one of the first Deputy Collectors in Bengal, when that Service was created for the higher employment of Indians by Lord William Bentinck. Miss Toru Dutt, a cousin of Romesh Dutt, wrote English verses which were much admired in England a generation ago; and several others of the gifted family distinguished themselves in literary pursuits.

Mr. Romesh Dutt was born in Calcutta in 1848 (August 13,) but his early boyhood was mostly passed in many Bengal Districts, where his father was employed as Deputy Collector. These were pre-railway days, and Mr. Dutt has pleasant recollections of long journeys by land and river, and of many villages and towns and

Districts visited in his boyhood. He has recollections too of the rule of the East India Company; he remembers the departure of Lord Dalhousie and the arrival of Lord Canning in Calcutta in 1856; and after the Great Mutiny, he was present with his father at the great gathering in the District of Pubna, when the Proclamation of Queen Victoria was read in 1858, in English and in Bengali, amidst the roar of cannon and the cheers of the assembled multitude.

Losing his mother and father soon after, young Romesh and his brothers and sisters lived under the guardianship of his uncle, Shashi Chunder, himself a man of literary pursuits and greatly devoted to English literature. Romesh's successes in the university examinations were marked; he was the first of his school at the Matriculation Examination of 1864; and he stood second in order of merit among all the students of the university at the First Examination in Arts held in 1866. But he never graduated;—an event happened which changed his future life and career.

DEPARTURE FOR ENGLAND.

One fine morning in 1868, (March 3,) three Bengali youths left India and sailed for England. One of them, Surendra Nath Banerjee, went with his father's consent; the two others, Bihari Lal Gupta and Romesh Chunder Dutt had simply run away from their homes under the cover of night! We can scarcely realize in these days the risks and the difficulties, the social and caste prohibitions, which young Hindus had to face, forty years ago, before they could cross the sea. We have heard that the three youths in the steamer were engaged in the name of "Surendra Nath Banerjee and two friends", because the two friends feared to have their names published before they had effected their escape! But they were determined, all three of them, and calmly faced all the risks that lay before them; and it almost seems as if the hand of Destiny impelled them to the bold

venture which shaped their future life. The name of Surendra Nath Banerjee is a household word to-day all over India; as a patriot, an orator, and a statesman, he has nobly performed his life's duty. Bihari Lal Gupta has also had a distinguished career, and retired from the Indian Civil Service, full of honours, a few years ago, as a Judge of the High Court of Calcutta. Romesh Chunder Dutt has also retired from the same service, but has won fame and distinction by his varied labours in other lines.

Who could have imagined, over forty years ago, when these three young Bengalis were sailing over the blue ocean on a difficult and arduous venture, that their work, their character, and their life would leave an impress on the history of their native land? Who could have foreseen that they would live to direct the progress of their country?

All the three succeeded at the Open Competition of 1869. More than three hundred English candidates had appeared at that Examination, but Mr. Dutt won the third place in order of merit; and he stood second among all the English candidates in English Literature. In Sanscrit he easily stood first.

STUDY IN ENGLAND, TRAVELS AND RETURN HOME.

The Indian students found easy introductions to English homes, and Mr. Romesh Dutt was welcomed by many English families. He witnessed the great Parliamentary Election of 1868 which returned the Liberals to power, and Gladstone became Prime Minister for the first time. The young Indian student had admission to the House of Commons, listened to the speeches of Gladstone and Disraeli, and had personal introductions to John Bright and Henry Fawcett, the greatest friends of India in those days. He attended meetings where John Stuart Mill spoke or Charles Dickens gave readings from his novels; he was present at receptions at the India Office, given by the Duke of Argyll then Secretary of

State for India; and he made many friends among the eminent Englishmen of those days. Among Professors of the London University College under whom he studied, he knew Henry Morley and Theodore Goldstücker most intimately; and altogether he carried away with him very pleasant recollections of his first sojourn in England.

He travelled, too, in Scotland and in Ireland, and after passing all his Examinations he left for home with his two friends. They came through France, Germany, Switzerland and Italy, and an incident happened in France which is worth narrating. The War of 1870-1 was just over when the three Indian youths visited Paris in August 1871. The Communists had destroyed most of the fine buildings in that city; the French Government was furious; and French soldiers were shooting down men as Communists on mere suspicion. The three Bengali youths, on the occasion of a visit to Versailles, were by some strange mistake suspected to be foreign Communists; they were arrested, and had the strange experience of passing a night in a French lock up! The next morning they were taken out for examination; they pointed to their passports and indignantly asserted their rights as British subjects. The first fury of the French officers was over by this time, and they were in a mood to listen. The officer who questioned the Indian youths was satisfied, and they escaped being shot! If the arrest had taken place a few weeks before, the incident might have ended differently, and India might not have heard anything more of her three venturesome sons!

EARLY OFFICIAL WORK.

For eleven years, from 1871 to 1882, Mr. Romesh Dutt served in various capacities in various Districts in Bengal. His first experience of famine-relief work was in the District of Nadiya in 1874; but a more arduous work was imposed upon him in 1876, when a terrible cyclone and

storm-wave swept over south-eastern Bengal, and carried away over a hundred thousand people. Mr. Romesh Dutt was selected to re-organize administration in the island of Dakshin Shahbazar in the mouths of the Ganges. The whole island was covered with dead bodies like a vast battle field; and dead men and women hung on trees, floated on tanks, and were carried up and down by the tides. A cholera broke out almost immediately which was scarcely less fatal than the cyclone; the looting of property which had been washed away from private homes was a daily occurrence, and a famine due to the loss of crops ended the tale of disasters. Amidst all these terrible disasters the young officer of five years' standing worked almost single handed; he rebuilt villages, restored order, relieved the sufferers and re-organized the administration. Peace and prosperity smiled once more on the island before he left.

EARLY LITERARY WORK.

In the midst of official work in various Districts, Mr. Romesh Dutt's pen was not altogether idle even in those early years. He wrote small works in English about his Three Years in Europe, and about the Literature and the Peasantry of his own Province; but his first serious work as an author began with his well-known Bengali Novels. The famous Bankim Chandra Chatterjee, the greatest Bengali writer of the 19th century, was an intimate friend of Mr. Romesh Dutt. They met one day in Calcutta, and Bankim Chandra urged his young friend to try his hand at Bengali. "Write in Bengali!"—exclaimed the latter,—“but I hardly know the Bengali literary style!” “Style!”—rejoined Bankim,—“why, whatever a cultured man like you will write will be style. If you have the gift in you the style will come of itself!” Mr. Dutt remembered this conversation and between 1874 and 1880, he produced his four historical Novels in Bengali which

are now a part of the permanent literature of Bengal. One of them, *The Slave Girl of Agra*, has lately appeared in English.

DISTRICT MAGISTRATE.

Eleven years had passed since Mr. Romesh Dutt had commenced service. Within this time he had twice acted as District Magistrate for short periods, and other Bengali officers had also acted in such capacity for a few months. Was it safe to place Indians in charge of Districts for long periods? Was it safe to make Indian officers permanent District Magistrates? These uneasy thoughts rose in the minds of many English administrators, and many Anglo-Indian journals scoffed at the idea! Fortunately the question was solved, not by angry controversy, but by fair trial, and Mr. Romesh Dutt was the first Indian officer who held executive charge of a District for a prolonged time. From April 1883 to April 1885, (with a very short interval) he was kept in charge of Barisal, (Backergunj) the most turbulent and difficult District in Bengal. The time, too, was unfavourable, and race-feelings ran high during the Ilbert-Bill controversy. But the experiment ended in complete and marked success. The Indian Magistrate worked in perfect harmony with his English subordinates,—Joint and Assistant Magistrates, the Civil Surgeon and the Police Superintendent. He secured peace, and cases of rioting and disturbance in that turbulent District were fewer under his administration than they had been for many years. He won the love and respect of the people, and the Annual Resolutions published in the Government Gazette commended in high terms the results of his rule.

The Marquis of Ripon was then Viceroy of India. He was pleased to send for the Indian Magistrate, and expressed his high approval of his work in a difficult District, and during a time of great tension of race feelings. "I sent for you,"—Lord Ripon was pleased to remark,—

"as I wished to see you and know you before leaving India. Your work should be known in England; the fitness of Indians for high administrative posts would not then be questioned." It is a pleasure to record that the fitness of Indians to hold charge of Districts has never been questioned since 1885.

THE BENGAL TENANCY ACT.

Perhaps it was a higher gratification to Mr. Romesh Dutt that he was able to render some help towards the final triumph of a cause for which he had laboured for years. Very early in his career, he had written on the condition of the Peasantry of Bengal, and had pointed out the need for some security of their tenures and some fixity of their rents. The book had little influence at the time, and had been scoffed at by Zemindars and ignored by Government, but the writer never lost heart. Many years had not passed, before Government awoke to the necessity of the reforms, and Mr. Dutt had many opportunities of reiterating his arguments and pressing for legislation. Sir Anthony Macdonnell (now Lord Macdonnell), then Revenue Secretary of Bengal, at last took up the work of drafting a Bill. No reports were more valuable to him than those of the young Magistrate of Barisal; no help was more cordially acknowledged by him in the Government Gazette than that of Mr. Romesh Dutt. The Bill was at last passed by Lord Dufferin in the Legislative Council of India; the protection needed by cultivators was secured by the Bengal Tenancy Act of 1885; and Lord Macdonnell has never since forgotten the services rendered by Mr. Dutt on this occasion in the cause of the voiceless cultivators.

THE RIG-VEDA CONTROVERSY.

After fourteen years of service, Mr. Romesh Dutt took two years' furlough, 1885 to 1887, and the first of these years he spent in India. He at once plunged into literary work, and produced a social Novel which has since been

rendered into English under the title of *The Lake of Palms*. But this was mere literary pastime; he entered on a more formidable undertaking when, with the help of some Sanscrit Pundits, he began a Bengali translation of the ancient Hymns of the Rig-Veda. If he had promised himself a quiet and congenial literary work, he found himself mistaken. Orthodoxy took alarm at the prospect of the sacred hymns being laid open to laymen; and the idea of a non-Brahman like Mr. Dutt laying sacrilegious hands on the holiest of holy books raised a perfect storm of opposition. Bengal had seldom witnessed such a violent literary controversy since the days when the venerable Vidyasagar had stood up for the Marriage of Hindu widows and the abolition of Polygamy. Furious articles appeared week after week in Vernacular newspapers, sarcasm or invective was poured on the devoted head of the daring translator; and the translation itself was condemned and vilified before it had appeared in print! Mr. Dutt faced this opposition in the way in which he has faced all opposition through life. He scarcely deigned to make a reply; he worked silently and laboriously through the hot summer months; and, before the year 1885 was out, his first volume astonished an orthodox world! The very attacks on his book had added to the list of his subscribers; and before he sailed for Europe, early in 1886, the complete translation of the work was in the Press. It is the only complete translation of the Rig-Veda hymns published in the Bengali language.

SECOND VISIT TO EUROPE.

Early in 1886, Mr. Romesh Dutt, accompanied by his wife and children, and also by his elder brother Jogesh Chunder, the laborious translator of the Sanscrit History of Kashmir, sailed for Europe. His old friend Bihari Lal Gupta had preceded him and received him in London. The friendship of these two gifted men, Mr. Romesh

Dutt and Mr. Bihari Gupta, is one of the romances of their life! They had studied in school and college together; they had run away from their homes and passed the Civil Service Examination together; they equally distinguished themselves in service, one in the Executive and the other in the Judicial line; and after their retirement, and in their old age, they remain united by ties of friendship as strong as in their boyish days, half a century ago. The world were richer if such lifelong friendships were more frequently seen.

The English summer was passed in a quiet seaside place, but Mr. Romesh Dutt wished to see more of the world. First he made a trip to the North Cape, and travelled through the delightful countries of Norway and Sweden; and later on he made a prolonged tour through the Continent of Europe. Deeply read in Mediæval European History, he visited with intense interest many towns of mediæval fame in Belgium and Holland, Austria and Germany; and at Berlin he saw the aged German Emperor, one of the builders of the modern German Empire. Striking through Tyrol, he then travelled in the classic land of Italy, Pisa and Bologna and Florence, Rome and Naples, recalled ancient associations; the ruins of Herculaneum and Pompeii were explored, the crater of Vesuvius was seen. Venice and Milan had been visited before, and to the traveller returned by way of Genoa to France, and thence to England. Shortly after he returned with his family to India.

HISTORICAL WORK ON ANCIENT INDIA.

On rejoining work after leave, Mr. Romesh Dutt was posted for a short time to Punjab, where he was reminded of the days of his boyhood; and then was transferred to Mymensingh, perhaps the heaviest District in Bengal. It is a vast District with a population of nearly four millions; and Mr. Dutt was sent there when the indiscreet acts of a senior English Collector had embittered feelings between Hindus and Maho-

medans. Within a few months the breach was healed, and peace was restored.

For two years and a half, Mr. Romesh Dutt worked in this heavy District. His administration was marked by repression of crime, increase of prosperity among the people, and by a great development of roads and communications, —the new District Boards and Sub-District Boards working satisfactorily under his sympathetic guidance. One would think such heavy work would suffice for any officer, but what is bred in the bone will not come out of the flesh, and Mr. Romesh Dutt undertook and completed, in this District, what is perhaps his greatest literary work.

The translation of the Rig-veda hymns had first inspired him with the idea of writing a History of Ancient India, based on Sanscrit Literature and the researches of European scholars. A few essays from his pen had already appeared, but it was now that he fairly began the Herculean task. Huge packages of books of reference arrived from Calcutta, as there was no suitable local library; and when the District Officer went on his river tours in the rains, his boat was stocked and loaded with manuscripts, books, and proof sheets! Without a moment to spare during the day, he often worked after dinner till past midnight, and sometimes the grey light of the dawn came to him as a surprise, and sent him hastily to bed. It was rash, it was risky, to overwork thus, but the determination, the passion of writing a history of his own country, impelled him to his labours, and the book at last appeared in three volumes, between 1888 and 1890. It is called *Civilisation in Ancient India*, and remains to this day the only complete and comprehensive history of Ancient India in the English language. An edition appeared in London a few years later, and several editions have been published and sold in India.

DECORATION.

In 1890, Mr. Romesh Dutt was transferred to Burdwan; and as the Maharaja of Burdwan was then a minor, the Collector had to look after his education and his estate. From Burdwan he went to Dinajpur, and then to the heavy District of Midnapore, of which he remained in charge for nearly two years. His long and meritorious service in some of the most important Districts in Bengal, as well as his brilliant literary work, was known to Government, and in 1892, Mr. Romesh Dutt was made a *Companion of the Indian Empire*.

But his arduous work at Mymensingh and Midnapore, as well as the malarial climate of Burdwan and Dinajpur, had told on his health; and in the autumn of 1892 he was compelled to take furlough again.

THIRD VISIT TO EUROPE.

During that autumn and winter, he visited Kashmir and Mussourie and Hurdwar and other places in Northern India with his friend Mr. Bihari Lal Gupta; and early in 1893 he sailed for Europe.

The inclement spring of England brought about a fresh attack of the malaria he had contracted in Burdwan, and for weeks he was confined to his room in the seaside place of Bournemouth. A story is told that, even on his sick bed, he went on revising his books, till his English landlady had to remove all his papers and books from his bedside! Recovering from this attack, he proceeded to Germany, and went through a course of mineral baths and mineral drinks at Wiesbaden. He amused himself there with German grammars and easy readers, but never made much progress in that language. With French he is more familiar. French historians are his constant companions, and he thinks they have a clearer and a more philosophic grasp of the sequence of events, and the character of the ages they describe, than English historians. It

is a defect, Mr. Romesh Dutt thinks, in the Indian system of high education, that the European Modern languages are neglected. It is not possible to study any subject thoroughly,—History, Science, or even Indian Antiquities,—unless one knows English, German and French.

DIVISIONAL COMMISSIONER.

Restored to his usual strength and health Mr. Romesh Dutt returned to India in 1893. And it was about this time, we think, that he founded the *Bangiya Sahitya Parishad*, or the Academy of Bengali Literature, now one of the most flourishing and useful literary institutions in India. But it was his administrative career which excited intense interest at this period. He had done 22 years' service, and had established his reputation as a strong, sound, and thoroughly efficient officer. His opinion and judgment were valued by Government on large questions of administration; his sympathies with the cultivating and labouring classes were known; his work in difficult Districts under difficult circumstances had been uniformly successful. "He is perilously near a Commissionership!"—remarked many an Englishman with bated breath. "Will he be passed over for a Commissionership?"—asked his countrymen in their own circles. We have heard that the question went up, in some shape or other, to the India Council at Whitehall, and it was the view held there that the Indian Officer should not be passed over if he was fit. Accordingly, when the time came, Mr. Romesh Dutt was appointed Commissioner of Burdwan Division in April 1894; and he was the only Indian who rose to the rank of a Commissioner of a Division, in all India, in the nineteenth century.

There was an English Collector who, by seniority, was entitled to the Commissioner's post before Mr. Romesh Dutt. But he was not in strong health, and was otherwise not considered quite fit for a Commissioner's work. Mr. Dutt was promoted over his head, and the senior officer

served under Mr. Dutt as one of the Collectors in the Division. It speaks well of the loyalty of the Civil Service that the most amicable relations always subsisted between the two officers. And it also speaks well of that service that, during all the years that Mr. Romesh Dutt was Commissioner, first of Burdwan and then of Orissa, there never was any serious misunderstanding or friction between him and the European Collectors who served under him.

It was when he was Commissioner of Burdwan that Mr. Romesh Dutt was appointed a Member of the Bengal Legislative Council. His great experience in District work enabled him to render much help in District questions, which the then Lieutenant Governor of Bengal, Sir Charles Elliott, gracefully acknowledged on more than one occasion. But he had to resign his Membership when he went to the more distant Division of Orissa, as there was no railway connection then between Orissa and Calcutta.

The Commissioner of Orissa is also *ex-officio* Superintendent of some twenty Native States called the Orissa Tributary Mahals. And Mr. Romesh Dutt was appointed to this quasi political appointment over the head of a senior English Officer who was not considered quite fit for the work.

Both in Burdwan and in Orissa, the first Indian Commissioner maintained the high reputation he had won by his long previous work. Early in 1897 he went again on furlough; and in October of the same year, after a service of 26 years, he retired from the Indian Civil Service.

RETIREMENT FROM SERVICE.

Much surprise was felt at Mr. Romesh Dutt's retirement after 26 years' service, when under the rules of the service he might have continued nine years more. His best friends thought that he had taken an unwise step in leaving a service so honourable, so well paid, and holding out prospects so rich. And the general public whispered that

he must have retired under some feeling of dissatisfaction at some unfair treatment. Those who have heard him speak on the subject know that these last rumours were absolutely without any foundation. Mr. Dutt was treated with perfect fairness throughout the period of his service; he was never once passed over in the regular line of promotion; and on two occasions, as stated before, he was promoted over the heads of his seniors. More than this, his good work was prominently recognized; even his mistakes were treated with indulgence; he was never once seriously found fault with. He retired from the service with the most lively sense of the fairness and the courtesy of the Government he had served.

The true reasons for his early retirement were two. In the first place he wished to devote himself whole-heartedly to literary pursuits which he always called his "first love." He had formed the ambition of leaving some durable works behind him, which his countrymen would value, even after his death. He was in the fiftieth year of age and had earned his pension; and he decided to devote the remaining years of his life to earning literary fame rather than to earning a fortune, to serve *Saraswati* rather than to serve *Lakshmi*!

In the second place he wished for greater independence and larger opportunities to strive for that progress in self-government and those liberal reforms for which the time was ripe. His long experience in administration had convinced him that British Rule in India could be more efficient and more popular by the admission of the people to a share in the control and direction of that administration. And he felt an irresistible impulse to take a part in the national endeavour to secure this share for his countrymen.

These were the two motives which led to his early retirement from service. The general public did not then believe that such dreamy reasons could have induced Mr. Dutt to sever himself

from a fine career in a fine service. But those who have watched his career, since 1897, will now admit that he decided rightly in obeying the impulses which he felt within himself.

PROLONGED STAY IN EUROPE.

For seven years, from the early months of 1897 to the commencement of 1904, Mr. Romesh Dutt was mostly in England. Twice within this period he came to India, once to the Lucknow Congress of 1899, and again in 1902; but most of his work during these seven years, literary and political, was work done in England.

Mr. Romesh Dutt's wife and youngest daughter accompanied him to England in 1897; his only son had preceded him in the previous year. The young man was admitted to Christ Church, Oxford, where he eventually took his degree, and afterwards came out to India as a Barrister. Mr. Dutt himself was appointed Lecturer on Indian History at University College, London; and he lectured on that subject for a number of years before many English students, including selected candidates for the Indian Civil Service. He also co-operated with Mr. Dadabhai Naoroji and Mr. W. C. Bonnerjee in all endeavours for the reform of Indian administration; and his paper on the Separation of the Judicial and Executive functions in India, published as far back as 1893, brought the question into prominence.

Both Mr. Dadabhai Naoroji and Mr. W. C. Bonnerjee were Mr. Dutt's seniors. Dadabhai was then over seventy years of age, and his long, disinterested, and patriotic labours had endeared his name to all Indians. He had been Member of the House of Commons from 1892 to 1895; but whether in the House or outside, his efforts were unremitting, his energy was inexhaustible. And even those who differed from him in some of his views respected and loved him for the noble disinterestedness of his public work, and the beauty and purity of his private life.

Mr. W. C. Bonnerjee was not quite fifty-five then, and still practised in Calcutta; but every year he spent long months in his house in Croydon near London, where his family lived. He kept himself in touch with English life and English politics; and with his strong intellect and high abilities, his vigorous grasp of Indian questions and lucid exposition of Indian problems, he did yeoman's service to the Indian cause.

They and Mr. Romesh Dutt were the three leaders of the Indian party in London,—earnest devoted men who laboured in England for the Indian cause in the closing years of the Nineteenth Century.

THE INDIAN EPICS.

But Mr. Romesh Dutt never lost sight of his literary pursuits. Ancient Sanscrit Literature was his favourite study, and he conceived the bold idea of presenting the two ancient Epics of India, the *Mahabharata* and the *Ramayana*, in a readable form to the modern world. His plan was not to give a condensed version, but to make a full and literal translation of the essential portions of the epics, and to link them together by short explanatory notes. He tried several English metres, till he hit on the one most closely resembling the sanscrit *Anustubh* metre; and he laboured for years together till he completed this self-imposed task. He consulted Professor Max Müller while his work was still in progress; and the venerable Oxford Scholar wrote back that it was scarcely possible to present within readable limits even the main story of the *Mahabharata* an epic of ninety-thousand verses! Mr. Dutt, however, quietly went on with his work,

and when the *Mahabharata* was completed, he presented a copy of it to the Oxford Professor. Dr. Max Müller was so charmed and astonished with the result, that he readily consented to write an Introduction. It is a valuable little essay, all the more valuable because it was one of the last things that Professor Max Müller lived to write.

Mr. Romesh Dutt had wisely arranged to issue his metrical translations in the well-known Temple Classics series. They were much appreciated in England and America, and 15,000 copies of the *Mahabharata* and 10,000 copies of the *Ramayana* were sold in a few years. Mr. Dutt's purpose was fulfilled; the ancient Indian Epics were made known to the modern world. We understand they will shortly be issued in the still more popular series, known as Everyman's Library, in which numerous Classical works have already appeared.

CONGRESS OF 1899.

Throughout the years 1898 and 1899 Mr. Romesh Dutt was invited to speak on Indian subjects on many English platforms; and he succeeded to some extent, in arousing an interest in the state of India, then in the throes of a famine, a plague, and a frontier war. One of the first speeches he delivered was in support of Lord Fitzmaurice, brother of Lord Lansdowne, who was seeking Parliamentary election in the Liberal interest. Mr. Dutt's speeches were valued, more for their lucid and vigorous exposition of facts and arguments, than for any flights of eloquence or rhetoric; and he established a reputation as a safe and trustworthy and sound exponent of Indian views. His countrymen read his speeches with delight, and hailed this new advocate of the Indian cause, so strong in facts, so rich in official experience and knowledge. And towards the close of 1899 they bestowed upon him the highest honour in their power by electing him President of the Congress which was to be held at Lucknow.

Thousands of his countrymen, who had only known him by name or by his works, saw him for the first time when he stood on the Congress platform in December 1899. He had passed the age of fifty, but his tall figure and vigorous erect form struck his audience. He did not belie their expectations; and he gave almost a new

turn to Congress politics when he pleaded vigorously for the cultivators and landed classes of India, exposing the excessive and uncertain assessments on land which necessarily led to chronic agricultural poverty and accentuated frequent famines. Mr. Dutt's Congress speech was a virtual declaration of war against excessive land assessments in India; and those who know him felt that he meant to fight.

CONTROVERSY WITH LORD CURZON.

Mr. Romesh Dutt had a long audience with Lord Curzon on his return to Calcutta, and he pressed two points before the Viceroy. In the first place he pleaded for some reasonable limits to the Government demand from land, both in Ryotwari and in Zemindari tracts,—limits which would control the operations of Settlement Officers, and could be enforced by impartial tribunals. Lord Curzon listened courteously to the facts and arguments urged, promised to give them consideration, but was not prepared to give an immediate reply. In the second place Mr. Dutt pleaded for some share for his countrymen in the control and direction of the administration, some room in the Executive Councils of the Viceroy and of the Provinces. There was some debate on this point, and Lord Curzon ended the debate by asking the question which he has often asked since:—"After all, is not the rule of one man the best form of rule for India?"

The brilliant young Viceroy, who governed India for seven years, failed to see then, as he fails to see to this day, that it is this one man-rule, in Districts, and in Provinces, which leads to arbitrary acts and oppression; which leads to widespread dissatisfaction and discontent; which has ultimately led to sedition, anarchy and crime! Lord Curzon fails to see to this day that the age of one-man-rule has passed away over the whole civilized world; that there is no good government on earth without representation; that the

well-being of the Indian Empire itself depends on conceding some representation to the people.

Mr. Romesh Dutt had begun the war, and meant to proceed to the end. He followed up his verbal representations with those *Open Letters on Land Assessments in India* which have now become historic. Returning to England, he published these *Open Letters* in the shape of a book, with a vast deal of additional information compiled from Blue Books which was a revelation to most readers in India. Furthermore, he associated himself with a number of high Anglo-Indian administrators who had retired from India rich in renown and experience, and on the 20th December 1900, they jointly presented a Memorial to the Secretary of State for India demanding reasonable restrictions on land assessments in India.

The India Government was thus forced to make a reply. The reply came in Lord Curzon's famous Resolution on the Land Revenue Policy of India in January 1902. No enquiries as to the condition of the cultivators had been made; no Commission had been appointed; no evidence had been taken. Lord Curzon thought it enough, on this grave and momentous question, affecting the welfare of the entire agricultural population of India, simply to put forward the opinions of officials as a conclusive reply! But even so, the reply has its value. It admitted certain definite principles in the matter of Land Assessments for which Mr. Dutt and his colleagues had contended. It laid down certain authoritative rules regulating future assessments. It was a document which could henceforth be appealed to for fulfilment of the pledges it contained. In so far the result of the controversy was satisfactory.

ECONOMIC HISTORY OF BRITISH INDIA.

But if Lord Curzon had hoped to have the last word in this famous controversy, he had mistaken his opponent. Mr. Romesh Dutt had not been

idle after the publication of his *Open Letters* and the submission of the Memorial. He had put forth all his energies on the task he had undertaken. He had collected a vast library of Indian Blue Books, dating from the commencement of British Rule in India, and consisting of over two-hundred bound bulky volumes. He had ransacked these invaluable records, and studied the history of Land Settlements and Industries, and the Finances of India. And he prepared an exhaustive *Economic History* of India from the date of the Battle of Plassey to the dawn of the 20th Century. The great work appeared in two volumes, the first in 1902 and the second in 1904. It was the crowning work of Mr. Romesh Dutt's patience, industry, and literary ability. It was a lucid history of the industries, trades and manufactures of India. It was the last word on the history of Land Settlements. Lord Curzon's Land Resolution is scarcely read to-day except for official reference. Mr. Romesh Dutt's *Economic History* has already passed through two or three editions, and is studied by every Indian desirous of knowing the Economic condition and history of the people of India.

The machinery of the Indian Government moves slow; but nevertheless, since the publication of Mr. Romesh Dutt's *Open Letters* and *Economic History*, some of the evils pointed out have been remedied. Government has become more alive to the duty of encouraging Indian industries and manufactures. Land assessments have been reduced in many Districts. The habit of looking for increase of revenue from each recurring settlement has been abandoned. Rules for the remission of taxation on the failure of crops have been proclaimed and forced on unwilling Governments like that of Bombay. The burden which had lain heavy on the cultivators of the soil has thus been somewhat lightened. But the great principle that there should be no enhancement of the Government Demand in the

absence of specific and tangible reasons, such as were laid down by Lord Ripon, has not yet been proclaimed. And the security which has been given to cultivators in Zemindari tracts by Tenancy Acts has not yet been given to cultivators in Ryotwari tracts, where the Government is virtually the landlord. It is said that these questions are still engaging the attention of the Indian Government. Agricultural India will know no rest till agriculture is secured from uncertain and excessive demands.

BARODA ADMINISTRATION.

After seven years of arduous, incessant, and not unsuccessful work, done mostly in England, Mr. Romesh Dutt returned to India early in 1904. He had passed the age of 55 years, but rest was not for such men as he. One of the most enlightened Princes of India, the Gaekwar of Baroda, had watched the career of this earnest worker, had studied his books, and on more than one occasion had welcomed him to the Palace of Baroda as his guest. And now, when Mr. Dutt returned to Calcutta, he received a message from the Gaekwar inviting him to take a share in the administration of Baroda. Such an invitation,—to help in the administration of one of the foremost Native States,—Mr. Dutt could not refuse. And from August 1904 to July 1907,—for three years,—Mr. Romesh Dutt was Revenue Minister of Baroda.

The results of his three years' administration are shown in the Annual Reports of the State, but some of them will bear recapitulation. It was on Mr. Romesh Dutt's advice that the Gaekwar made large remissions of outstanding arrears of land revenue, to the extent of over thirty lakhs; and a vast burden which had weighed down the cultivators was thus removed. Taxes on various professions, paid mostly by poor artisans, traders and even labourers, were abolished; and an Income Tax, payable by the richer classes was imposed. The minimum of taxable

income was proposed to be Rs. 150, a year; but it was raised successively to Rs. 300, Rs. 500, and then to Rs. 750, before Mr. Dutt left Baroda. A whole series of customs duties, harassing to trade, were done away with, and duties were limited to a few principal articles which brought a substantial income without detriment to trade. Octroi duties were abolished in all small towns in the State. Great encouragement was given to industries and industrial enterprises, and State competition with private Companies was abolished. The revenue and judicial services were improved and graded, and none but graduates were ordinarily admitted to these gazetted services. A complete separation of the Judicial and Executive services was effected.

He built up a complete system of Self-Government from the bottom to the top. Village Boards were re-organized in all villages in the State, and were entrusted with powers of Village Administration. Groups of these Village Boards elected Members for the Taluka Boards, and the Taluka Boards returned Members to the District Boards. An Executive Council supervised the entire administration of the State; and an Advisory Legislative Council, consisting partly of elected Members, has since been formed.

Lastly the great idea of free and compulsory Primary Education throughout the State was initiated by the Gaekwar himself, by orders issued by him from Europe, where he saw such education established. These orders were faithfully carried out; and to-day there are schools in almost all villages in the State, and boys and girls within certain ages are compelled to attend under penalty for absence.

When, after his labours of three years, Mr. Romesh Dutt left Baroda in July 1907, all classes felt that they were losing a friend, a friend of the poor (*Daridra ka Dost*) as he was called.

DECENTRALIZATION COMMISSION.

If Mr. Romesh Dutt hoped for retirement when he left Baroda on long leave, he was disappointed. He was spending a few days quietly with his friend Mr. Bihari Lal Gupta at Simultala, when the papers announced that he was appointed a Member of the Royal Commission on Decentralization. Mr. Dutt met his colleagues on the Commission in November 1907.

The Report of the Royal Commission has now been published, and our readers can consult it for themselves. We need only remark that, while the Commission have made many excellent suggestions for improving the administration and broadening the basis of government, they have, at the same time, made some retrograde and very undesirable recommendations, tending to increase the autocratic and almost irresponsible powers of Commissioners and Collectors. We are glad to find that Mr. Romesh Dutt has cordially agreed with his colleagues in all liberal recommendations, and has vigorously dissented from them in those that are illiberal. Mr. Dutt's labors on the Commission and the following points on which he has dissented from his colleagues show his watchful care and his jealous regard for the welfare of his countrymen.

The majority of the Commission recommend:—

That a general Delegation Act should be passed, empowering Government to alter Legislative Acts by Executive Notifications, in order to delegate to lower officials such powers as are reserved by the Acts to higher officials. [Mr. Dutt considers such a General Delegation Act bad in principle, unknown in any part of the British Empire, dangerous in India, and a breach of faith if applied in altering Acts already in existence (416).]

That Commissioners should have the power to invest first-class Magistrates and Sub-Divisional Officers with criminal appellate powers, and should also appoint Tahsildars. [Mr. Dutt thinks that to confer criminal appellate powers to first-class Magistrates and Sub-Divisional Officers generally would create alarm and endanger justice; and to invest Commissioners with powers to appoint Tahsildars would lead to favoritism and a deterioration of the service (512, 516 & 530).]

That Advisory Councils are not needed in Districts. [Mr. Dutt contends that the present system of District Administration, which is a one-man-rule is the real cause of much discontent in India; that an Advisory Council in each District, with some provision to help the Collector

in his work, would make administration more efficient and popular (534).]

That the Collector should always be President of the District Board. [Mr. Dutt points to Lord Ripon's Resolution of 1882 directing that official control on Boards should be exercised from outside and not inside; and urges that there is, and can be, no *Self-Government* in India if people are not trusted to manage local matters free from official control inside the Boards (795).]

LORD MORLEY'S REFORMS.

It was a fortunate circumstance that Mr. Romesh Dutt was in London all through the summer and autumn of 1908; and his labours on the Commission did not prevent him from taking an active interest in the scheme of Reforms which Lord Morley was preparing for India. Lord Morley himself was ever ready to see and consult all well-informed men, Englishmen or Indians, who could speak from personal experience on Indian questions and Indian administration. Mr. Dutt also interviewed some Members of the House of Lords, including Lord Courtney and Lord Maedonnell whom he had known for many years. He discussed reform proposals with Members of the India Council; and he was in close touch with several Members of the House of Commons who took an active interest in Indian affairs. All through the summer and autumn of 1908 he exerted himself personally, and through friends, to secure some real reforms for India, to secure some share for Indians in the control and direction of Indian administration.

In all this work Mr. Romesh Dutt laboured hand in hand with Mr. Gokhale who was doing yeoman's service in the same great cause. No two men were better suited to work together in such a cause than Mr. Romesh Dutt and Mr. Gokhale. Both moderate in their views, practical in their aims and methods, accurate and well-informed in facts, tenacious and persevering in their endeavours,—they were in complete agreement in their opinions, and were often strangely similar in their style of expression. Both of them had been Presidents of the Indian National Congress, and both were listened to with attention

as to the reasonable demands of their countrymen. Mr. Romesh Dutt had now counted sixty years, Mr. Gokhale was a little over forty; but the elder and the younger man worked as fast friends in 1908, as they have ever done in life, in the cause of their common motherland.

The Reforms came at last; and, except in the matter of separate elections by Hindus and Mahomedans, have given general satisfaction. The agitation for separate election was more an Anglo-Indian than a Mahomedan agitation. Retired Anglo-Indian officials pleaded more strenuously for it than Muslims; the Tory papers gave greater space to this agitation than they had given to any Indian question since the Mutiny; and the *Times* fought as strenuously for the separation of the Hindus and Mahomedans in India, as it had fought for the separation of the Northern and Southern States in America, half a century before! The reasons too were similar. British statesmen conceived that British power was safer in India if Hindus and Mahomedans were divided; and British historians proclaimed the dirty doctrine that the security of British rule in India rested on the antagonism between the various races and religious sects in the country! * The doctrine is the reverse of truth, because such antagonism creates political danger in India, and the security of British rule rests on its impartiality and equal treatment of all races. But the British agitation to divide and rule succeeded, and separate elections were decreed. How far they will benefit either of the sects, thus divided, time will shew.

Mr. Romesh Dutt returned to India in March 1909. After a few months' rest, he rejoined work at Baroda at the expiration of the long

* The Mahomedans, who joined with the Hindus in the Mutiny of 1857, together with the Sikhs who at that time remained loyal to the British, held aloof from the Hindus in 1907. The security of British rule in India rests on this antagonism between the various races and religious sects in the country, &c. &c. *The Historians History of the World*, Vol. XXI. p. 668.

leave which the Garkwar had granted him. He is the Prime Minister of that State to-day, and the people of the State rejoice to find that able and veteran administrator once more at the head of affairs.

CONCLUSION.

We have tried in the above pages to give a clear and lucid sketch of the life of the indefatigable worker, but we are not sure that we have succeeded. It is his many-sided endeavours which puzzle us; it is his varied successes which bewilder us! But perhaps we understand him best if we regard him under the triple character of an Administrator, a Patriot, and an Author. As an Administrator, both in Bengal and in Baroda, he ranks with the highest of his generation. As a Patriot, too, he takes his stand in the esteem of his countrymen with the greatest of his contemporaries. As an Author in English he has scarcely a peer to-day among his countrymen. His *Ancient India*, his *Indian Epics*, and his *Economic History* will be valued by our posterity as they are valued by us. Works like these, written by Indians for Indians, form and mould the mind of a nation; for they inspire a legitimate pride in the past, a self-respect in the present, a bold but not vainglorious confidence in our destiny in the future.

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BY

MR. SEEDICK R. BAYANI.

THE cotton trade of India, large as it is, has got many possibilities. The demand for raw cotton is not only enormous, but increasing. At present, India does not take her full share in supplying the world's markets with this indispensable product. The total output and consumption of cotton is estimated at 185,000,000 bales of 500 lbs. each. Of this the United States supply about ten millions, or about 80 per cent. of the commercial demand for cotton. India, on the other hand, is producing about 3,600,000 bales of 400 lbs. each or about 3 million bales of 500 lbs. When we consider the fact that in India the average under cotton is not less than 10 millions the figures are astonishing. In the United States there are about 28 millions of acres under cotton, that is, about fifty per cent. more than the corresponding average in India, but the output is more than three times as much.

The other unsatisfactory feature of the cotton industry in India is the great inferiority of the product. In America the output of cotton is not only greater per acre, but is also of a better quality. Hence it commands a better price and is readily marketable. For the same reason even the United Kingdom has steadily diminished its off-take of Indian cotton during recent years. In the later eighties, Great Britain took between 30 to 40 per cent. of the cotton exported from India; it has now fallen to five or six per cent. only, America chiefly taking her place. Of the 3,900,000 bales required by the United Kingdom India supplies about one lakh bales only, America 31 lakhs bales, while Egypt and other cotton-producing countries supply the rest.

The question therefore arises, can we grow American and Egyptian cotton on a large scale in India? Can we improve the quality and

yield of our indigenous cotton by breeding, selection, suitable manuring, &c., or in other words by improved scientific methods? Hitherto attempts in these directions had almost invariably failed; especially the introduction of American cotton on a large scale was often tried without any success. But fortunately during the last two or three years, experiments with the Egyptian variety have given very encouraging results in Sindh. Experiments with tree cottons also have proved satisfactory especially with the Spence and Caravonica varieties. As regards hybridisation, a new hybrid produced by crossing "Kumpta" with "Goghari" has turned out better than the ordinary "Broach" cotton.

That India can produce cotton of the best quality is a proposition hardly requiring any proof. The Dacca District once used to produce the finest cotton in the world, and the cloth made from it was famous for its great beauty and fineness. Cotton is an indigenous product of India and one which has long been cultivated in the country; even Herodotus refers to it as a plant "which produces wool of a finer and better quality than that of sheep, and of which the natives make their clothes."

We have tried to show above that the cotton cultivation in India is capable of being improved in several directions, of which four claim most attention, namely, (1) Introduction of a better variety. (2) Increasing the average output. (3) Improving the quality of indigenous cotton and (4) cultivation of tree cotton. Of these the first is perhaps most important and fraught with the greatest possibilities; we shall therefore try to discuss it more fully.

Experiments show that out of the four common varieties of Egyptian cotton, one, namely, Mataffi, can be grown on a large scale in Sindh. The Abasi variety yields a brilliant white lint, is stronger and finer, and lends itself to "Mercerisation," or the process by which a silk-like finish

is put on the cotton texture, but it is less productive. Hence the former is more profitable from the point of view of the cultivator, and the latter from a manufacturer's point of view. The best stapled and highest priced variety, namely, Yanowich, is perhaps too delicate for India. The fourth and the coarsest variety, Ashmorin, has not been tried successfully in Sindh yet. But as it matures in about five months it can probably be sown in June (in Sindh) and picked successfully before the season of frost commences. The best time for sowing the first two is the end of February or the beginning of March. The selection of seeds is also an important matter. In India all kinds of seeds are mixed up at the cotton gins and hence there is a tendency of their deteriorating gradually. It is essential that the best plants growing in the fields should be selected and seed sown from these alone. Another important point to be kept in view is that the plants should not be watered abundantly, especially when grown on impervious subsoils, since that stops the aeration of the soil, gives the sickly pale or yellow hue to the plants and causes, by the capillary action of the soil, salt efflorescence which renders the land sterile.

There exist several cotton diseases for which no remedy has been devised as yet. But whenever a remedy or a probable remedy is found its knowledge should be spread amongst the cultivators. For instance, a certain grasshopper which attacks not only the leaf of the plant, but also its stem, has been known to disappear after the second watering. The cause of a fungus which affects the cotton plant has been traced to over-manuring. With regard to this disease Dr. Butler, the Imperial Mycologist, is of opinion that plants affected by it should be pulled out and burnt, and the field not sown with cotton for three years. With regard to bollworm Mr. Lefroy is of opinion that as a rule when they increase, their parasites increase more rapidly and thus keep down their number. Hence, when

they are found in or near old cotton plants the best plan is to burn the old cotton stalks and sow bhindi as a trap crop, since the bollworm prefers it to cotton; then parasites should also be re-introduced.

Irrigated cotton crops soon exhaust the soil. In Egypt, therefore "Berseem" or Egyptian clover is grown in rotation with the cotton plant. Attempts to grow this plant in Sindh, in 1903-06 failed. Renewed attempts have been made this year however, and are likely to meet with success. If successful it will supply the place of cheap manure, being a leguminous plant. By preventing the weeds and clearing the fields and by supplying organic matter, it has the property of rendering light lands more retentive of moisture, and heavy lands more friable and easy to work. The high quality of Egyptian cotton grown in Sindh is proved by the fact that as high a count of yarn as 120's has been spun of it and some of the best Mulls and Jaconettes made of it.

The suitability of Sindh for growing cotton is proved also by the following statistics. In Sindh in 1904-05 the output of cotton amounted to 176 lbs. of lint per acre, in 1905-06 to 119 lbs., in 1906-07 to 253 lbs. Punjab's being respectively, 96, 38 and 101 lbs. Madras's 31, 36 and 40 lbs. All India's average being 77, 65 and 88 lbs. Sindh's output being exceeded only by Ajmere with 580 lbs. which is the best average yield in the world.

Coming now to low average output (2) in India we find that in 1903-06 it was only 56 lbs. In 1906-07 it was 88 lbs. which is the highest on record. But in the same year the average in America was 233 lbs. This low yield is not only bad in itself, but is also assigned as one of the causes of the gradual disappearance of the famous Dacca Cotton. Its cultivation gradually went out of use because it was not very remunerative to the cultivators, the soil and climate of Bengal

being more suitable for other more remunerative crops. The famous Photee of Bengal yielded on an average about 9 maunds of seed cotton per acre. Taking one-fourth of this as the lint, the fibre amounted to 180 lbs. only. This yield, though much higher than the average yield of India (80 lbs.), is less remunerative than jute. One hundred and eighty pounds of ordinary Indian Cotton would hardly be worth Rs. 45 whereas the same area sown with jute would bring in more than Rs. 100 to the cultivator. The average yield of jute per acre is 15 maunds of fibre, i.e., at Rs. 8 per maund, Rs. 120.

(3) The improvement in the quality of the indigenous cotton may be done in two or three ways. First, by the carrying of the best Indian types to places where they are either not known or not cultivated at the present day. This has already been done to a certain extent by the introduction of "Broach" cotton into Dharwar District. Secondly, by carefully combining different strains of a variety and thereby producing one of better quality. Thirdly, by preventing two causes of deterioration, namely, want of selection by the cultivators and the mixing of varieties which takes place at the gin; this may be prevented to a certain extent by giving instructions in the principles of selection of cotton for seed. Fourthly, by the cultivation on a large scale of the hardy cotton tree. We have already said above that some success has been achieved even now in all these directions.

To sum up, it is proved that superior cotton can be grown on a large scale in India; that the quality and yield of indigenous cotton can be improved; the only question now is not the possibility, but the required skill and capital for cultivating it. A well-known planter referring particularly to the Sindh cultivators says that they are intelligent and capable of grasping the most intricate details of cultivation. But being illiterate and improvident, they require primary education. We shall deal with this aspect of the question more fully elsewhere.

The Medical Colleges of America.

BY MR. T. C. MUZUMDAR.



HE chief feature in the scheme of instruction are thorough laboratory training in all the subsidiary branches, daily recitations from standard text-books, clinical teaching in dispensaries and at the bedside in hospitals, and enough didactic lectures to make clear the general principles and conflicting theories in the practice of Medicine and Surgery. All students in any one class advance simultaneously in the various subjects, and no section or group work apart from any other, thereby losing the opportunity to appreciate the relationship of the different subjects which at any given time may be under discussion. Allowance, however, has been made for those who through natural endowments or superior energy or previous education can outstrip their less fortunate fellows. A careful record is kept of the attendance and character of the work of every student, and by this means at the end of the year each is placed in the grade to which this record entitles him. A system of electives in clinical, laboratory, and recitation work is also provided, which it is the aim of the Faculty to enlarge as opportunities arise. A student is required to master all the subjects taught in any given year before being allowed to advance to the next, as the knowledge acquired in each year is necessary for a proper understanding of that which follows. Examinations are held at the end of each Session; a failure to pass not more than two subjects, one of which at least must be a laboratory subject, is allowed in the Spring, but every subject must be satisfactorily passed at the beginning of the next ensuing College year, or the applicant will be compelled to repeat the work of the preceding year.

The essential feature of the entire system is the division of the classes of several years into small sections for recitations, demonstrations, laboratory

exercises, and for clinical instruction in the College dispensary, and in the wards of the numerous hospitals, attended by the members of the Faculty.

The following is a statement of the curriculum in each of the four Annual Sessions necessary to obtain the degree of M. D., and attention is called to the careful arrangement of the instruction in time and correlation in subject-matter so as to provide for a proper understanding and assimilation of the knowledge imparted in the different Departments.

If a student without neglecting his required scheduled work desires for taking advanced work and can make an opportunity to do this, without interfering with the work of other students, he shall be permitted to do so and shall receive credit for it.

The first year.—It is devoted to Anatomy, several consecutive uninterrupted hours being provided for dissection—embryology, normal histology, chemistry and physics. The gross anatomy of the thoracic, abdominal, and pelvic viscera is demonstrated in outline in the early weeks of the Session in anticipation of the examination of these organs in the Histological Laboratory and a consideration of their physiology in the second-half of the Session.

The general principles of mechanics, hydrostatics, optics, electricity, heat and acoustics and their application to Medicine are taught in the lecture throughout the year. The class is divided into small sections, each of which must attend daily one or more recitation exercises in anatomy, histology, physiology and chemistry. These follow as closely as possible the practical work.

Students who have had the advantage of a thorough preliminary education in physics and chemistry before entering the Medical College, after satisfactorily demonstrating to the Professor in charge of this Department, by examination or otherwise, that they are familiar with the work of the first year, may be excused from attendance

upon these subjects. In their place they must elect at least one of the following courses given in the second year—namely, laboratory, pharmacology or physiological chemistry or bacteriology.

The second year.—Anatomy, physiology, and chemistry are completed, and the study of the text-books of medicine, surgery, obstetrics, and pathology is begun. The gross anatomy of the organs of special sense, and then that of the nervous system, is taught at the outset of the year by demonstrations to small groups of students. The demonstration of these organs is followed as closely as possible by the study of them in the Histological Laboratory during the first-half of the Session. The lectures and recitations in physiology follow the same course, and in connection with the study of the gross and histological aspects of the parts under discussion, are more fully comprehended. Organic and physiological chemistry are studied in the Laboratory and by lectures and recitations throughout the year. At the same time a Laboratory course in pharmacology is pursued, familiarising the student with the physical and chemical properties of drugs. Bacteriology is begun, the student commencing with the preparation and care of media and the recognition of the gross and microscopical characteristics of micro-organisms.

During the first few weeks of the Term lectures are delivered upon the general principles of Pathology with particular references to the elucidation and classification of the various forms of inflammation. The substance of these lectures will form the basis of the subsequent instruction in this subject in all Departments, and thus insure uniformity in the teaching and understanding of the cases of disease. Having obtained some knowledge of pathology, the student by means of recitations is made familiar with the principles of surgery, medicine and obstetrics.

Students who have completed elsewhere courses in physiological chemistry or pharmacology equi-

valent to those of the second year, may by passing examinations at the beginning of the Term be excused from further attendance upon them.

The third year.—Medicine, surgery, materia medica, therapeutics, and obstetrics are studied systematically from text-books, and practically at the bedside, in the dispensary, and in general clinics. A sufficient number of didactic lectures are given by the Professor of Medicine and Surgery at the beginning of the Session to explain general principles in symptomatology and diagnosis. Throughout the year the class must attend in small sections from standard text-books upon the subjects previously assigned and learned. Pathology is studied in greater detail than previously both in the Laboratory and the Dead House, and as far as possible, morbid processes are demonstrated in advance of the study of the disease in the text-book or its clinical presentation.

In conjunction with the bedside teaching, instruction is given in all of the modern Laboratory aids in diagnosis classified under the term of clinical pathology.

Students in groups of ten and twelve are taught the methods of examining patients for the detection of abnormal physical signs, and at the close of the Session are expected to be familiar with the recognition and treatment of the common diseases and be conversant with the fundamental subjects of a Medical education. The specialties taken up in this year are neurology, pueriatrics, toxicology, genito-urinary diseases and gynaecology. They are taught by clinical lectures as part of the general subjects of the practice of medicine, surgery and obstetrics.

The fourth year.—This is devoted chiefly to the study of diagnosis and treatment of disease at the bedside, in the dispensary and in clinics. The extent of this may be inferred from the present arrangement of the Schedule, which contemplates about 70 hours of hospital-ward work in medicine, and nearly the same number in surgery of every

student. There are as few lectures as are consistent with the proper exposition of the chief problems confronting the professions, and these are delivered at the outset of the Term in order that the student may become familiar as soon as possible with the facts which are to be taught practically. For example, to the Professor of Medicine twelve didactic lectures are assigned. This proportion has to be exceeded somewhat in therapeutics, obstetrics and the specialties, but many of these lectures are illustrated by presentation of typical cases and are really clinics. The clinical instruction in Surgery is supplemented by an operative course in which the student performs upon the cadaver all the common operations. Particular attention is also given to the methods of making medical and surgical diagnosis, and in this connection constant use is made of the Bacteriological Laboratories.

Hygiene and its application in the province of the Physician and Public Health Officer is taught by lectures supplemented by demonstrations of the plans and methods of the City Health Board.

The major part of the theoretical instruction, as in the previous years, is given by recitations in the subject of medicine (including neurology), surgery (including orthopaedic surgery and genito-urinary diseases), therapeutics, obstetrics, gynaecology and pathology.

The instruction in the specialties, which is made the distinguishing feature of this final year, is begun with a few clinical lectures, and is continued by a course in the examination and treatment of dispensary patients by each student. Every one receives from 14 to 21 hours of this training (the number varies somewhat with the subject) and should be reasonably proficient in the use of instruments, the ability to make diagnosis and give relief. There is no attempt made to know enough about the specialised branches of Medicine to be competent general practitioners.

The lectures upon the physiology of the organs of special sense delivered in the full to the second year class, must also be attended by seniors. These lectures serve as an introductory review of facts necessary for a proper knowledge of the specialties and obviate unnecessary repetitions by the different Professors.

Every student is required personally to attend a definite number of cases of labor, and for this purpose the Maternity Service connected with the College offers excellent opportunities.

There is also offered an advanced course in Neurology in a hospital devoted largely to the care of this class of patients. There will in addition be elective practical courses in the Dispensary as opportunity arises.

EXPENSES OF STUDENTS.

The following estimate of the Annual expenses of a student for a degree in the Medical College is based on the statements of students:—

| | Low | Average | Liberal. |
|----------------------------|--------|---------|----------|
| Matriculation (once only) | Rs. 15 | Rs. 15 | Rs. 15 |
| Tuition (annually) | " 575 | " 575 | " 575 |
| Books | " 48 | " 85 | " 105 |
| Chemical apparatus | " 12 | " 15 | " 18 |
| Room | " 276 | " 390 | " 570 |
| Board | " 472 | " 387 | " 441 |
| Clothes and Laundry | " 177 | " 240 | " 336 |
| College Incidentals | " 48 | " 63 | " 72 |
| Other expenses | " 132 | " 222 | " 294 |
| Graduation Fee (last year) | " 75 | " 75 | " 75 |

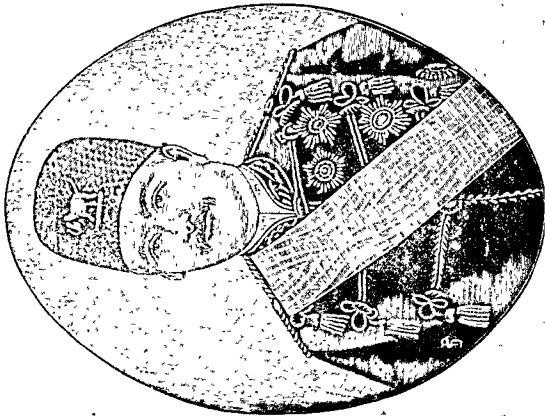
I shall be very glad to give any other information about the American Universities, if any of my brother students in India want.

Morley's Indian Speeches.

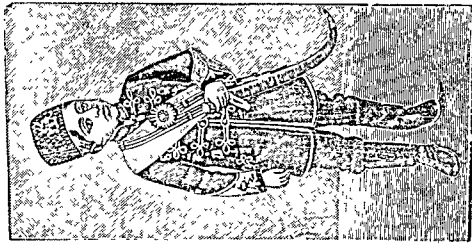
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THE DEPOSED SHAH OF PERSIA.



THE NEW SHAH OF PERSIA.



SULTAN AHMED MIRZA.
The Heir-Apparent.
Son of Mahammad Ali Shah.

CURRENT EVENTS.

BY RAJDUARI.

FALL OF GERMANY'S STRONGEST MAN.

THE fall of Prince Buelow, Chief of the German Chancellerie, and therefore, the strongest man in the Empire, next to the Emperor himself, is, indeed, the most important event of Continental politics during the last four weeks. There seems to be an irony of fate connected with that Chancellor ever since the masterful William came to occupy the throne of the Hohenzollerns Bismark who had so long enjoyed the hegemony of the Germans and Prussians during the long incumbency of his Chancellorship under the aged Emperor William I. was the first who had to go and sulk in his retirement at the rank ingratitudes of the grandson—he of the mailed fist and fitful temper. Him followed Caprivi and Prince Hohenlohe in rapid succession. Prince Buelow then became the Prime Minister of William II., and he had, too, to go. This is the moral to be derived from the careers of German Chancellors under an absolute monarchy. But the fall of Buelow is singular in this: that it is owing to no stern and unbending mood of the master who for some years past has been greatly toned down, no doubt by the bitter experience of the past and chastened by the fact of an autocratic form of Government tempered by a popular, elected assembly. The great Chancellor was compelled to resign by the might irresistible of the modern democracy even in despotic Germany. The Conservatives and the Clericals conspired to bring about his downfall, and that, too, not on matters of high foreign policy, in which, of course, the Emperor is supreme, but on matters purely domestic. Scientific tariffs of a most oppressive character to the masses of consumers have not saved the Empire's finances from the jaws of yawning deficits. Expenditure, mostly on bloated

armaments of a most unproductive character, has been the principal reason of the financial deficits in the German Budgets for the past few years amounting to colossal millions. Heavy borrowings had had necessarily to be resorted to in order to escape the odium attaching to new and enhanced taxation. The sound policy of meeting the annually growing expenditure by taxation was given the go-by owing to the dread of Dumas which has created an immense amount of wealth for the Empire during the last thirty years and upwards. But heavy borrowings of millions have not stemmed the growing tide of deficits. Neither have high tariffs proved such a tower of strength as the most ardent followers of List fondly imagined. The time had come to make a supreme effort to overhaul the entire fiscal system so urgently demanded by the servants of the Government. So it came to pass that Prince Buelow had to face the music of the strong Reichstag with its many stubborn and combative elements. And *mirabile dictu*, it so happened that the very elements which till hitherto were his stoutest supporters abandoned him wholesale. His programme of land taxation mortally offended the Conservatives whose landed interests it threatened to injure. The Clericals, too, for reasons of their own, made common cause with the Conservatives. And by an irony of fate, the Socialists—the enemies of the Clericals—supported the fiscal proposals, fully believing that it was the thin end of the wedge and that their agitation of years was going to bear fruit. Thus the friends and supporters became the opponents and the opponents friends. But singly the Socialistic votes did not much help the Chancellor. So after a strenuous fight, memorable even in the annals of the stormy Reichstag which gave so much worry in the past to the Iron Chancellor, Prince Buelow had to place his resignation in the hands of his great master. And that master found, to his great chagrin and discomfort for the first

time, that even his autocracy could not withstand the surging tide of the Democracy.

Never before had such a stern lesson been brought so unpleasantly home to his Imperial Majesty. The strength of a determined people is thus stronger than the whole strength of the Empire!

YET ANOTHER FALL OF ANOTHER PRIME MINISTER.

But it is not in Germany alone where a Prime Minister had been dethroned. France, too, has experienced a similar earthquake in its politics. The only difference is this, that whereas the German fell in connexion with a domestic policy, the French fell in regard to a purely personal quarrel but which had its origin in foreign politics. Again, since the date of the Institution of the Third Republic so many Ministers and Ministries have fallen in quick succession, that it has been computed that their average duration has been not even full twelve months. From 1870 to date fully 47 Ministries have come and gone. Thus the fall of the Clemenceau Ministry is, after all, not so unusual a thing. And yet Clemenceau was a strong Minister and had been in office for well-nigh three years. In his retirement that clever but irate Celt will have at least this comfort to soothe his angered heart that he had beat the record by being so long at the helm of the Republic. The Session of the Deputies was drawing to a close. No doubt the Lower Chamber has had also its fiscal troubles like Germany. There have been even larger deficits on the Annual French Budget and they too have been devising a variety of fiscal measures to stem the tide. But there was not the least expectation that there would fall from the blue the bolt so suddenly and so dramatically. Mon. Delcasse, the original author of the Anglo-French *entente cordiale*, emerged from his temporary retirement last year and led a bitter attack against the Government in matters Naval. Mon. Clemenceau, according to all reliable reports, made a rejoinder

which was entirely unnecessary. No doubt at the fag-end of the Session he had become exhausted with the worries inseparable from Parliamentary life. He was out of sorts with himself and in this condition Mon. Delcasse's attack irritated him. Clemenceau taunted him by observing that the charge of neglect came most churlishly from a Minister who had concurred in that neglect at a time, when by his foreign policy, he was conducting the State to disaster. This, of course, had reference to the bad feeling which his anti-German prejudices had aroused about the time that he was negotiating the *entente cordiale* with England. It was apprehended at the time that Mon. Delcasse would have plunged the Republic into a War of Ravages with Germany. The scene therefore, in the French Chamber may be imagined. Clemenceau's angry rejoinder at once alienated the sympathy of his own supporters. The irreconcilable Monarchists joined hands with the "unified socialists" who are in their turn irreconcilable to the Ministry. So the Ministry was defeated.

THE DEPOSED SHAH.

But it would seem the narrative of the fall of great Ministers and Potentates is not yet complete. The Shah of Persia also met his deserved fate at the hands of the Nationalists as much as Abdul Hamid met his at the hands of the Committee of Union and Progress at Yildiz. The Shah's doom had been overhanging him these many months past. Were it not for Liakhoff and his "Persian Cossacks" the fall might have been earlier and a good deal of the tragedy enacted at Tabriz might have been avoided. However, the world of civilization rejoiced at the deposition of Muhomed Ali, the most incompetent of all the Shahs of the Kazan Dynasty and also the most unscrupulous and knavish. It is well that the Nationalists have got rid of him. The Mijlis is revenged and a spirit of nationalism is now most dominant. Naturally it wants to shake

off the members of the Russian troops who were brought down from the Frontier some weeks ago. No doubt Liakhoff has taken his allegiance to the new Government. For the present he has been most useful in restoring order. Tcheran is quiet as if the great event had never happened. Let us hope now that Sir Edward Grey will not be so respectful to the intriguing Russian as to allow him an upper hand at the Persian capital. The World of Freedom would like to see both Turkey and Persia evolving their higher political destiny, now that they are both emancipated from the galling thralldom, corruption and what not of regimes which have passed away.

CRETE.

Affairs at Constantinople are for the present quiescent. The work of evolving order out of past chaos is going on smoothly, while the Committee of Union and Progress seems to be ever watchful and on the alert against any new complications which may arise internally. The different Departments of Administration are being thoroughly overhauled and reorganised, while the Army and Navy are being carefully attended to with a view to their being brought up to a state of the highest equipment and efficiency. The Finances, also, are the chief subject of unabated attention by the Minister in charge of the financial portfolio. Adana is growing quiet and in all parts of Asiatic Turkey order is replacing disorder and anarchy. There is a strong patriotic feeling pervading the whole population and if Christians and Moslems would lie down quiet as in India and work out their common natural destiny in unity and harmony a great step will have been taken by Turkey. The integrity and independence of the Ottoman Empire will then be a reality. The only rift in the lute at present is offered by Crete. But here the Great Powers have for some time past been doing their best to restrain the boastful but rash and fiery Greek. If there be any serious apprehension of hostility in the near

future it will be owing to the rashness of the Greek, specially those in Macedonia. The hot-bed of intrigue is there; and it is to be hoped mutual forbearance will lead to a more stable and quiescent state of affairs in Crete. It will not do at this juncture to raise fresh storm in the European cockpit. It can argue no good either for the Greek or the Turk. Indeed, if unfortunately the worst came on, there can be no two opinions on the absolute success of the Turks. The Greek would be crushed like mushroom.

ANTI-MONARCHICAL SPAIN.

Whatever may be the real reason of the present hostility between Spain and Morocco there can be no doubt about the existence of a wide-spreading anti-Monarchical element in Spain, specially in the South where they seem to be pro-Moroccites more than Spanish. They dislike war and gave no uncertain signs of their dislike by creating riots in Barcelona, Cadiz and elsewhere. For the nonce the Spanish Cavalry has been able to spread terror among the rioters and disperse them. But it would be a mistake to suppose that this anti-Monarchical element will soon die away. Its embers may repose awhile only to burst into another and more serious conflagration on a suitable opportunity, that is, on the Spanish Ministers making another error like the one in reference to Morocco. For one thing there is, perhaps, more peace at Madrid by reason of the death of the Pretender Don Carlos. Whether he has left a numerous following as implacable and as undaunted as himself it is impossible to say. But if the Carlites again show a bold front considerable trouble may be expected at the Spanish Capital. Alphonso seems at present to be rather unpopular. There is still the old antagonistic feeling about his widowed mother Isabella who is known to be a consummate intriguer in Spanish politics. Spanish finances too, are not in a healthy condition. All these are elements which are favourable to the spread of anti-royal feeling.

August 1909.]

four bye elections, specially of High Peak, have made it clear to the country that the vast mass of the people, the consumers and wage-earners, are in perfect accord with the Ministerial fiscal programme. The country is growing more and more convinced of its equity. The capitalists are nowhere. Their agitation has received its own quietus. While the counter-flash raised by the Prime Minister at Caxton Hall has made it more clear than ever that the majority of the bankers and merchants are with the Ministry. They have established a new League for the better conservation of England's Free Trade policy which tells us that a more sound Budget to meet the growing expenditure in years to come could not have been introduced. It is also freely acknowledged on all hands that the Budget has seated the Ministers more firmly in power than when they introduced it. Mr. Asquith's latest speech at Caxton Hall to which we have just referred needs to be carefully digested by Indian students of Economics.

The Imperial Press Conference had had its *tumasha*. We have not been much impressed by it despite that statesmen of both the great parties were enthusiastic and Lord Rosebery, sitting astride on the fence, harped on his old familiar fads. In our opinion the secret aim and object of the Imperial Press Conference was to infuse into the guests a spirit of "Imperial" Tariff Reform. They say the whole thing was passed from behind by the Harroworth clique who have been striving might and main to bring about the downfall of Free Trade. If that be really the case, what a spectacle in economic morality did the secret wirepullers prevent! Open arguments having failed they now try to corrupt the conscience of Englishmen at home and abroad. But let that pass.

The Lords are foaming at the mouth and none more so than the invertebrate Lord Landsdowne whom accident and a break of fortune has brought up to the front as leader of the Opposition in the gilded Chamber. There is nothing in him. He never was strong and never will be. Unsupported by some of the young lions of the Unionist party he would cut a very sorry figure indeed. The three Cecils, sons of that great Minister, are rapidly coming to the front and are destined soon to make a mark in British politics, specially that Puritanic Lord Hugh Cecil, an excellent analysis of whose character and great attainments may be read in the July number of the *Review of Reviews*.

Lord Curzon, on the other hand, is soon finding his own level and though he does his best to keep himself in evidence in diverse ways, he is a discontented Lord and a much more discounted ex-Viceroy. Very few believe in him and it was good that Mr. Lloyd George the other day was constrained to rebuke him for his arrogance. Lord Amthill is fast gaining a reputation in the Lords. His popularity with Indians of all classes is great, certainly for his continued sympathy and efforts on behalf of British Indians in the Transvaal. Our fellow-countryman, the intrepid and much suffering Mr. Ghandi is back again in London and the latest information is that his unwearied efforts for the amelioration of the present cruel and oppressive condition of British Indians is likely to be crowned with fair success. It is a matter of the deepest regret that in the matter of the Colonies England should be so pusillanimous as to dread even raising its little finger on behalf of suffering Indians to whom Transvaal owes a great deal of its prosperity. There never was a Colony of Britishers more ungrateful than the one now in power and place at Johannesburg. Lastly, the Master of Elibank has succeeded Mr. Buchanan as the Under Secretary of State for India. He is the *Fourth* Under-Secretary whom Lord Morley has secured. Mr. Ellis, the very first one selected, threw up his office in detestation at the freaks of the permanent Anglo-Indian bureaucracy ensconced at the India Office. He was succeeded by Mr. Hobhouse, a routine man with mediocre ability. It was a relief when the able Mr. Buchanan took his place. A most careful man of facts and great accuracy, he had a wide acquaintance with the Indian problems more or less acquired as a Member of the Welby Commission. His independent views on Indian finance generally, and specially on Army expenditure may still be read with profit in the separate minute he has made. Ill-health had compelled him to resign his office which he had filled with the greatest satisfaction. This is, indeed, a loss to have lost such a capable Under-Secretary. He is now succeeded by a stripling of the Scotch Aristocracy known as the Master of Elibank. We cannot say that he made his mark when expounding the Indian Budget recently in the House of Commons. But then he is not to be blamed for he has hardly been in office for three months. At the Budget he had simply to rely on the brief prepared for him by the Financial Department of the India Office whose performances in this respect for years are well known as those of a cryptic character.

THE WORLD OF BOOKS.

European Travellers in India. By E. F. Oaten, B. A., L. L. B., late Scholar of Sidney Sussex College, Cambridge. (Kegan Paul Trench Tribner & Co., Limited., London)

This is a highly stimulating and rapid summary of the work of European travellers in India from the beginning of the fifteenth to the end of the eighteenth century after Christ. Though there is nothing original in the book, Mr. Oaten runs over the three hundred years covered by him in an exceedingly discriminating manner. Most of the notable travellers are given the prominence they deserve, and their views on men and things Indian are duly recorded. The evidence afforded by them with respect to Indian Social Institutions and the nature and influence of Indian Governments during their times are also touched upon. The relative merits of the accounts given by different contemporary travellers is, in a work of this sort, soon brought to prominent notice. That should be highly useful to research students in Indian history. Books on the period covered by Mr. Oaten are far too many and he has done well to give a fairly complete bibliography of them at the end of his book. A nominal index of travellers is also appended to it, and we should have been glad if he had inserted a nominal index of places as well visited by them and a map or two to illustrate the periods they travelled in India. This is more necessary since some at least of the travellers travelled widely over India. We believe Mr. Oaten secured the Le Bas Prize for 1908, for which he sent in this Essay. His work is a sober narrative of the doing of a particularly interesting set of travellers and of their bearings on the Indian History of the periods during which they visited India. If for nothing, at least for the Kaleidoscopic views he gives of them and their work in India, Mr. Oaten's book ought to be on the shelves of every College Library in India.

Christianity and Islam. By Professor Becker. [Harper Brothers, London.]

In this little book we have a short but interesting comparison of Christianity with Islam intended chiefly to show the points of similarity between the two religions. This is work in the right direction of which we shall no doubt have much in the years to come and it is very satisfactory to find one of Prof. Becker's scholarship and ability acting as a pioneer of religious reconciliation.

The opening chapters are devoted to an examination of the influence of Christianity upon Mahomet and on the religion which he guided. Mahomet like the Eighteenth Century Theologians sees that Christianity is one of many religions and knowing only this system and that of Judaism, he from these two evolves one which seems to him best suited for the heathen Arabs amongst whom he laboured. In the remaining chapters, a scholarly sketch of the development of Islam is made. The defect of the book appears to us to be that Dr. Becker, who is evidently not an Occultist, rather ignores the *a priori* method of treatment. Behind all that is visible as the effect, there is the hidden cause—a Divine Providence rules the world—our belief, e. g., that Mahomet was a great Teacher and that the religion which goes by his name has been a power for good in the world is not entirely dependent on a survey of the past—as a posterior acknowledgment of merit compels us to further fortify our belief by particularizing an *a priori* general acknowledgment also. Great Teachers do not appear by chance.

All through Dr. Becker's book the failure as it seems to us to realize this truth accounts for a partial and less illuminating treatment of his subject than was possible.

But the time has not yet come when our literary men may be expected to speak with the combined wisdom of both Scholar and Occultist and in the meantime we may prize those who like Dr. Becker are distinguished no less for fair mindedness than for scholarship.

The Slave Girl of Agra. *By Romesh Chunder Dutt. (T. Fisher Unwin.) Rs. 1-8. Available at G. A. Natesan & Co., Esplanade, Madras.*

The story of this historic political novel is very simple. It relates to the days of Akbar the Great. The greatness of the ruler and the largeness of his heart, his fortitude in war and his clemency to the subjugated, his constant endeavour to serve his subjects and his religious neutrality are described in glowing language in the pages of this book. A young Zamindar whose predecessors served the Moslem Emperor with zeal and fidelity is left an orphan. A scheming neighbouring Zamindar with whom the boy's father was in constant warfare and whose Zamindari was made over to the boy's father succeeds in becoming the manager of the Estate of the minor boy which includes his own territory. Hemleta is the only daughter of this new manager. She and the orphan boy are brought up together and love each other. The mother of the girl—a typical Hindu lady, devout and austere, serene and self-contained—desires the marriage of her daughter with this boy. The father yields to the advice of a wily old counsellor of his, whose devotion to his master is as great and sincere as his unforgiven and unforgetten hatred of the Zamindar who deprived his master of his Estate and resolves upon marrying his daughter to some body else. The bridegroom upon whom the choice falls had fallen upon evil times, though the descendant of a respected and once affluent family. His straightforwardness and courage and his determination to do the right thing over all difficulties mark him out as not a very unworthy consort for the slender, beautiful and trusty girl. As in most novels, the rival is not a villain. His qualifications are in no wise inferior to those of Norendra, the orphan boy. Norendra, heart-broken becomes a soldier of fortune. He sees wars and is wounded and is an inmate of the great Emperor's Household. There he meets a

Tartar slave girl of great beauty who gives her name to this tale. The intrigues of the harem the brutality of the eunuchs, the amorous propensities of the heir apparent are described in great detail. The reader is introduced to Nurjehan whose beauty has been the theme of innumerable ballads. Nurjehan is already married and is a devoted wife and rejects the advances of the heir apparent. How Selim subsequently succeeded in winning her as his spouse is a matter of history with which this story does not deal. Whatever Mr. Dutt touches he ennobles. Hemleta who adores her husband still cherishes her love to Norendra. But the love is that of a sister to her brother. The slave girl's attachment to Norendra is as great as any woman can give to man. Still there is nothing, in the least impure or improper in the love scenes between the two. The rebuff which Selim receives from Nurjehan shows what sacrifices a woman can make where she is devoted to her husband. In fact, the women whom Mr. Dutt introduces to the reader are all of them finest specimens of their sex; and we doubt whether it is possible to tell a more discriminating tale of the antagonism between wifely duty and heartfelt affection for another. To proceed with our story, Norendra is employed by the Emperor in more onerous duties and is ultimately rewarded by the restoration of his Estate and by the bestowal of higher honors.

What would interest the reader most is the relationship that subsisted between Akbar and his Indian subjects. There are lessons in this book which our Rulers ought to bear in mind in governing an alien population. The prosperity of the land and the contentment of the people under Akbar were due to the watchfulness of the ruler to see that his Moslem and Hindu subjects were impartially treated. In fact, Akbar chose his wives from the Hindus, appointed Hindus to the highest posts in his gift, and impressed upon his Mahomedan Counsellors the necessity for treating the people with consideration and care. We have no desire to say more. Every page and line of the book has been carefully thought out. It is not a novel which you can skip over. It must be read and digested.

BOOKS RECEIVED.

- LECTURES AND ESSAYS. By Professor Tyndall. Price 6 d. Rationalist Press Association, London.
- A NEW CATECHISM. By M. M. Mangasarian. Price 6 d. Rationalist Press Association, London.
- THE INTERMEDIATE ARITHMETIC. By J. L. Martin. Price 1 s. G. Harrapp & Co., London.
- THE TRUTH ABOUT SECULAR EDUCATION. By Joseph McCabe. Price 6 d. Watts & Co., London.
- ADVENTURES OF JOHN JOHNS. By Frederick Carrall. Price 14 As. T. Werner Laurie, London.
- A BOOK OF NATURE MYTHS. By Florence Holbrook. Price 9 d. G. Harrapp & Co., London.
- STORIES FROM THUCYDIDES. By H. L. Havell. Price 1 s. 6 d. G. Harrapp & Co., London.
- THE FAIRIE QUEENE. By Edmund Spenser. Price 1 s. 6 d. G. Harrapp & Co., London.
- TALES OF EARLY ENGLAND. Price 9 d. G. Harrapp & Co., London.
- THE ADVENTURES OF THE CALIPH HAROUN-AL-RASCHID. By Anne Manning. Price 9 d. Anne Manning.
- THE PATH TO PEACE UPON THE SEAS. By Andrew Carnegie. The Peace Society, London.
- THE PRACTICAL CRICKETER. By J. N. Crawford. Price 1 s. Health & Strength, London.
- THE SERVICE OF MAN. By Cotter Morrison. Price 6 d. Rationalist Press Association, London.
- NEW SIGHT ON OLD PROBLEMS. By John Wilson M. A. Price 6 d. Rationalist Press Association, London.

BOOKS RELATING TO INDIA.

- ASOKA: The Buddhist Emperor of India. By Vincent A. Smith, M.A. Price 3 s. 6 d. The Clarendon Press, London.
- HINDUISM AND INDIA: A Retrospect and a Prospect By Babu Gorinda Das. Price Rs. 1-4.
- AVYAYAR'S YOGA APHORISMS. By P. Narayana Aiyar. Price 12 Annas. (In English.)
- NOTES ON THE MANAGEMENT OF CATTLE in India and Ceylon and their Diseases By A. S. Chandra Sekara. Price. Rs. 2.
- THE PROBLEM OF PRICES IN INDIA. By. R. Sivarama Aiyar.
- LIFE, PHILOSOPHY AND TEACHINGS OF SRIMAD VALLABHACHARYA. By Lalubhai P. Parekh. Price 2 Annas.
- TALES FROM SHAKESPEARE, in Tamil By Pandit S. M. Natesa Sastri. Price 6 Annas.
- MEMOIRS OF THE GEOLOGICAL SURVEY OF INDIA in three Parts: Part I. Introduction and Mineralogy Part II. Geology (Mode of occurrence and origin.); Part III. Economics and Mining. Price 11 s. each. Superintendent Govt. of India Printing.
- THE LINGUA FRANCA OF FUTURE INDIA. By Frederick Otto Schrader. Price 4 Annas.
- THE GOVERNMENT ON INDIA. By S. Das. Price One Rupee. The Indian Press, Allahabad.
- HINDU TALES. By John Jacob Meyer. Luzac & Co., London.
- THE BURMESE AND ARAKANES CAJENDARS. By A. M. B. Traut, I. C. S. Price. 5 s. Luzac & Co., London.

India in Indian and Foreign Periodicals**BRITISH RULE IN INDIA:—**

- Brooks, Sydney, on, ["Asiatic Qrly.," July.]
- Chailley, J., on, ["Asiatic Qrly.," July.]
- Rocheverre, P., on, ["Rev. pour les Francais," June.]
- Vay von Vaya, Count, on, ["Deutsche Rundschau," June.]
- Unsigned Article on, ["Asiatic Qrly.," July.]
- DECENTRALISATION OF GOVERNMENT IN INDIA. By Sir A. Arundel. ["Nineteenth Century," July.]
- THE REFORMED INDIAN COUNCILS AND FREE TRADE. By Sir R. Iethbridge. ["Asiatic Qrly.," July.]
- INDIAN INDUSTRIAL DEVELOPMENT. By R. F. Chisholm. ["Asiatic Qrly.," July.]
- CONSTITUTIONAL AND ADMINISTRATIVE CHANGES IN INDIA. By G. Ritchie. ["Asiatic Qrly.," July.]
- THE DRAIN OF INDIA'S WEALTH INTO GREAT BRITAIN. ["Asiatic Qrly.," July.]
- THE INDIAN COURTS AND THE UNREST. By B. C. S. ["Asiatic Qrly.," July.]
- THE INDIAN DEPORTATIONS. By H. C. Streatfeild. ["Nineteenth Century," July.]
- THE MOSLEM-HINDU *Entente Cordiale*. By S. M. Mitra. ["Asiatic Qrly.," July.]
- AKBAR AND AGRA (Side Lights of History.) By Mr. K. P. Padhanabha Menon. ["Malabar Quarterly Review," June.]
- THE ETHICS OF SELF RELIANCE. By Mr. C. P. Singh, M.A. ["Vedic Magazine," July.]
- THE HIGHLANDS OF ORISSA. By Mr. Romesh Chandra Dutt, C. I. E. ["The Indian World," June.]
- POOR MEN'S PROBLEM. By Mr. Nareesh Chandra Sen Gupta, M. A. ["The Indian World," June.]
- BRITISH-RAJ AND SWARAJ. ["Standard Magazine," July.]
- THE TERMS MAHEYANA AND HINAYANA. By Dr. F. Otto Schrader. ["Theosophist," August.]
- THE DRINK TRAFFIC IN THE MADRAS PRESIDENCY. By A. Moffat. ["Christian College Magazine," July.]
- THE TRIUMPH OF CANADIAN INDIANS. ["Modern Review," August.]
- THE ANCIENT DIGNITY OF AN INDIAN FARMER'S LIFE. ["Modern Review," August.]

UTTERANCES OF THE DAY.

Babu S. N. Bannerjee at Manchester.

My Lord Mayor, Ladies, and Gentlemen.—

To me, as an Indian delegate, a special measure of consideration has been shown, for which I am deeply grateful. May this feeling of personal kindness deepen into a widespread and enduring sentiment of sympathy for the great and ancient race to which I am so proud to belong, and whose destinies you now control. Speaking at Manchester, I permit myself to entertain this hope with some measure of confidence, for I remember that Manchester has always been the home of progressive ideas, that it is associated with the honoured names of Cobden and Bright and that it is the cradle of that school of politicians whose principles may not be challenged but whose achievements in the past cannot be questioned. For the last few days at the sittings of our Conference we have been talking of the Empire and of Imperial considerations. No theme could be more appropriate for an Imperial Press Conference; and here let me press for the preferential treatment of the claims of my country; not indeed commercially for Manchester would scout the idea, but in a political sense. For India in the words of a late Viceroy is the pivot of the Empire and she is undoubtedly the brightest jewel in the Crown of England. (Applause.) May she long continue to be so, through the justice of British laws, the righteousness of British administration, the operation of that kindly and practical sympathy which more than laws and edicts bring the people nearer to their rulers and bind them both in the golden chains of an indissoluble union. (Applause.) Great anticipations have been fanned of our Imperial Conference by responsible persons, great results are expected to flow from its sittings. Whether these anticipations will be realised or not it is impossible to say, for the future is in the lap of the gods and I will not embark upon the venturesome task of unravelling its mysteries. But this I will say—and here I stand upon firmer ground free from the perils and embarrassments of prophecies and even of intelligent anticipations—that never was the sense of Imperial unity more forcibly demonstrated. It is a unity which extending from the heart of the Empire embraces the most distant units of the Imperial system and includes not only the Self Governing States

which have sprung from the loins of the parent-country, but the remote dependencies which have not yet attained to that political status. In the orderings of Providence, for good or for evil—for good, as I verily believe—the destinies of 300 millions of my countrymen, not savages or barbarians, but the representatives of a great and ancient civilisation—(applause) have been entrusted to the care and keeping of the people of these islands. Never was a nobler trust or a more sacred function assigned to a great and Imperial race. God grant that this solemn trust, this awful responsibility, may be so discharged as to conduce to the permanent benefit of India and the lasting glory of England.

INDIA'S LOYALTY.

We have heard in these festive gatherings the strongest notes of loyalty struck by the delegates who have come from beyond the seas. Canada, Australia, New Zealand, South Africa, the representatives sometimes of a culture and civilisation different from those of the Mother Country, have expressed their fervent devotion to the Empire and their unflinching determination to stand by the flag in the hour of emergency and danger. The history of these Islands has been a history of great and unexampled prosperity and happiness; may it long continue to be so. For England has been the guide, the leader, the instructress of mankind in the difficult art of Self-Government. But should even a crisis arise—I will not say disaster—I desire to say, on behalf of my countrymen—and I am entitled to speak with authority in their name—that we in India will not be wanting in our duty by the Empire. (Applause.) An ounce of fact, they say, is worth a ton of theory; and let me here refer to an incident—not drawn from the domain of the imagination, or the debatable land which separates truth from fiction—which will strongly confirm the view I am endeavouring to put forward. There occurred in 1885 what is known as the Pendjeh incident. Pendjeh is a small town on the Afghan frontiers. There in 1885 a brush took place between an Afghan outpost and some Russian soldiers. The incident, trivial as it was, threatened to involve England and Russia into war. For some time the rumours of war were persistent. At this juncture, I will not call it a crisis, the Indian Press—that section of it which I have the honour to represent, at this Conference—appealed to our countrymen to offer themselves as volunteers for the defence of their hearths and their homes. In response to this

appeal 500 young men of Calcutta all of them in positions of respectability, some of them in positions of light and leading, applied to the Government to be enlisted as volunteers. I myself was an applicant; and about that time, addressing a Public Meeting of my countrymen, I used language which I with your permission, reproduce now as illustrative of the sentiment which then prevailed amongst us. I said: "Let the Russians come, if they please. They will find behind the serried ranks of one of the finest armies in the world the multitudinous races and peoples of India, united as one man, resolved to die in the defence of their hearths and their homes, and for the maintenance of the honour and dignity of the Empire." Such was the feeling in 1885; such would substantially be the feeling now if there was a repetition of the Penjdeh incident. But it will be said: "Oh! there are the Anarchists, and there have been anarchical developments in Bengal." I desire to repeat what I have said more than once, here and in my own country—and I re-echo the sentiments of the vast majority of my countrymen—that we deplore these anarchical incidents and have condemned them with the utmost emphasis. The mind, the judgment, the conscience of the country are arrayed against them. I regard them as a passing phase of excitement which will disappear under the soothing effects of progressive and conciliatory measures.

THE CEMENT OF EMPIRE.

May I pause for a moment to enquire into the secret of that wonderful loyalty and devotion of the Colonies to the Empire, which is one of the most pleasing features of the Imperial system? The secret is told in one word—it is Self-Government. Self Government is the cement of the Empire; it is not inconsistent with the paramountcy of British Rule in India. On the contrary, in my opinion, and in that of my countrymen, Self-Government will make that rule permanent—it will broad-base, the Empire of the King on the gratitude, the contentment, and the affections of a vast and multitudinous people. India wants Self Government suitable to the development of the ideals that have grown up under the fostering care of the British people. That is our first and last request. And is there any Britisher, here or outside these walls—and in the term Britisher I include his kinsmen over the sea—who will not sympathize with an appeal which is in such entire consonance with his own instincts, with the justice of the case, with the

orderings of Divine Providence, who has assigned to each nation in the grand and progressive evolution of affairs the full, the free, the absolute, the unfettered control of its own destinies? India in the enjoyment of the blessing of Self-Government—India prosperous, contented, and happy—will be the most valuable asset of the Empire, the strongest bulwark of Imperial unity. And the Empire thus knit together upon the basis of common civic rights and obligations may bid defiance to the most powerful combination that may be formed against it, and may gaze with serenity and confidence upon the vicissitudes which, as all history tells us, have wrecked the fortunes of States and Thrones which relied upon the security of physical force rather than upon the paramountcy of those moral laws which represent the index-finger of Divine Providence in the dispensation of human affairs. (Loud applause.)

The Hindu-Mahomedan Question.

Mr. Gokhale delivered an address in Marathi under the auspices of the Deccan Sabha on the Hindu-Mahomedan question. Till recently the differences between Hindus and Mahomedans which from time to time assumed an acute form and attracted public attention were generally in regard to matters involving religious sentiment, such as cow-killing and street music. No doubt complaints were occasionally heard in the addresses presented by Mahomedan Associations to men in authority, or in the columns of the Press about the Mahomedans not securing a sufficient share of the public services, or a sufficient representation on Municipal and Local Boards. But a separate organized movement of Moslem leaders, with a comprehensive programme of their own, to win special concessions for Mahomedans as a community in the administration of the country was a matter of the last two or three years only, and while there was undoubtedly a cause for sincere congratulation that their Mahomedan brethren had at last shaken off their apathy of years in political matters their separate organization and their demand for special concessions did not tend to diminish their growing difficulties of their public life. After glancing briefly at the past history of the two communities and the contributions made by them to the progress of the world, Mr. Gokhale proceeded to consider their respective positions at the present day in India. The Mahomedan minority, who were a little over one-fifth of the whole population,

were very unequally divided among the different Provinces. In the Punjab and East Bengal they actually formed a majority of the population, being a little over one half in the Punjab and about three fifths in East Bengal. In Bombay, on the other hand, they were only one-fifth, in West Bengal between one-fifth and one-sixth, in the United Provinces one-seventh, in Madras about one-sixteenth and in the Central Provinces less than one-twentieth. The bulk of the Mahomedans did not differ from the Hindus in race, but they had to remember that religion was a most powerful factor in life and it modified and sometimes profoundly modified race characteristics. In numbers, in wealth, in education and public spirit, the advantage at present lay with the Hindus. They had also so far contributed far more than the other community to the present national awakening in India. But they were greatly hampered by caste and by temperament they were mild and passive. On the other hand, the Mahomedans were burdened with fewer divisions, their social structure rested on a more democratic basis, they had more cohesion among them and they were more easily roused to action. The worst of the situation was that over the greater part of India the two communities had inherited a tradition of antagonism, which, though it might ordinarily lie dormant, broke forth into activity at the smallest provocation. It was that tradition that had to be overcome. And though there were certain special difficulties in their way and the task at times appeared well-nigh impossible, it was no more impossible than what Europe had to face for more than two centuries in the fierce antagonism between Protestants and Catholics. Spread of education, a wide and efficient performance of civic duties, growth of national aspirations and a quickening of national self-respect in both communities were among the forces which would ultimately overcome the tradition. The progress in that direction was bound to be slow and there were sure to be repeated set-backs. But they must believe in final success with all their will and persevere ceaselessly against all odds. It was a common place of Indian politics that there could be no future for India as a nation, unless a spirit of co-operation of a sufficiently durable character was developed and established between the two great communities in all public matters. They could not get over that, no matter how angry they might be at times with one another. And those among them who wish-

ed to devote themselves to the promotion of such co-operation had no choice but to refrain as far as possible from joining in controversies likely to embitter the relations between the two sides, and exercising forbearance and self-restraint themselves to counsel it in others. The speaker was of opinion that a special responsibility lay in the matter with the Hindus, who had an advantage over the other community in regard to the spread of education and who were therefore in a better position to appreciate the needs of a growing nationality. They could also do a great deal towards the establishment of better relations if some of them devoted themselves to educational and other useful work among Mahomedans for the special benefit of that community. Such work could not in course of time fail to be appreciated and it would powerfully help in gradually substituting confidence and good will and co-operation in place of the present distrust and suspicion and aloofness.

Having thus dealt with the general position Mr. Gokhale proceeded to express his view of the controversy that had agitated the country during the last six months. Much of the excitement, he said, had been due to a misapprehension of the character and scope of the new reforms. Mr. Gokhale stated his own position in the matter quite frankly. He had all along been in favour of special separate electorates for important minorities but he wanted such electorates to provide not the whole of the representation to which the communities were entitled but only so much of it as was necessary to redress the deficiencies and inequalities of general elections; and he wanted the same treatment to be extended to other important minorities than Mahomedans where necessary. Mr. Gokhale held strongly that in the best interests of their public life and for the future of their land they must first have elections on a territorial basis in which all communities without distinction of race or creed should participate, and then special separate supplementary elections should be held to secure the fair and adequate representation of such important minorities as had received less than their full share in the general elections. He had urged that view publicly from his place in the Viceroy's Legislative Council last March and he had been called hard names by both sides for it. He however adhered to his view that in the present circumstances of the country, that was the only course which reasonably safeguarded the interests of all communities and prevented injustice to any one of them in practice. As far as they could see, the Govern-

ment of India's original proposals had been very much on those lines. And if the Secretary of State had not unfortunately disturbed them in first instance, very probably they would not have heard much of the demands that had since been made. No doubt, under those proposals special treatment was proposed to be accorded only to Mahomedans, but there was nothing to prevent the same treatment being extended to others later on if necessary. The Secretary of State, however, having proposed, from the highest motives as they could all see, a scheme of his own and having afterwards found it necessary to abandon it and fall back again on the Government of India's proposals, did so in language which opened the door to large demands by the Moslem League. Straightway the League threw the Government of India's proposals overboard and began to urge the grant of larger concessions. Mr Gokhale made no complaint of this. Indeed so far as the League urged the substitution of election in place of nomination for all special seats, his sympathies were with the League. But when some of the leading spokesmen of the Moslem community demanded a larger representation than they were justly entitled to on grounds such as special importance and higher loyalty, traditional or otherwise, an occasion undoubtedly arose when it became the duty of the other communities in the country to protest strongly against such claims. His own feeling in the matter was the same as that of their great leader Sir Ferozeshah Mehta than whom the country had no wiser or more patriotic guide.

Mr. Gokhale associated himself fully with the telegram recently despatched, and as he knew, most reluctantly despatched, by Sir Ferozeshah Mehta to the Government of India. He had assented to that telegram personally, having specially attended the meeting of the Presidency Association for the purpose. When any one said that his community was important and should receive fair and adequate representation, the claim was entitled to the sympathetic consideration of all. But when any one urged that his community was specially important and should therefore receive representation in excess of its fair share, the undoubted and irresistible implication was that the other communities were comparatively inferior and should receive less than their fair share. That was a position to which naturally the other communities could not assent. British rule was based on equal treatment for all communities and the speaker trusted that the Government would never be so weak as

to lean for support on any one community in particular. It was urged that the Mahomedans had ruled in India for five centuries. It must not however be forgotten that the Hindus had ruled for countless centuries before them and even afterwards, before the British came on the scene, the Mahomedan power had been broken and displaced over nearly the whole country by a revival of Hindu rule. Then it was said that there were large Mahomedan populations in other countries—some of them self-governing countries—and that invested the Mahomedans of India with special importance. Mr. Gokhale could not see how that mattered in determining the extent of the representation which the Government of India should grant to its own subjects, unless it was on the assumption that in the administration of this country, those whose whole heart was not with India were to have preference over those whose was. Moreover the same ground could with equal reason be urged by Indian Christians and by Buddhists. Lastly as regards the higher traditional loyalty of Mahomedans to British rule, the claim was not historically tenable. And even during the last two or three years Mahomedan names had not been altogether absent from the lists of those speakers and writers against whom the Government had thought it necessary to proceed, though it must be admitted that the number of such names had been extremely small. Before concluding Mr. Gokhale referred to the speech recently made by His Highness the Aga Khan. He said that he read portions of that speech with considerable astonishment and he could not help regretting that so well informed and broad-minded a gentleman as His Highness should have been labouring under so much misapprehension. His Highness had said that unless larger concessions were made to the Mahomedans the Hindus would be exultant and triumphant. All that Mr. Gokhale could say about this was that His Highness was evidently not in touch with Hindu feeling in the matter. Not only was there no disposition among the Hindus to exult or to feel triumphant there was actually a sullen feeling of resentment throughout the country, a feeling daily growing deeper and stronger that the Government had not held the balance even and that it had already leaned too much on the Mahomedan side. His Highness had further said that unless additional concessions were made to Mahomedans it would mean a monopoly of political power to the Hindus. Mr. Gokhale said that he rubbed his eyes as he read

that statement. Surely the Aga Khan could not be under the impression that what the Government proposed to do was to hand over the administration of the country to elected Councils with Hindu majority on them. No, even with the councils reconstituted as proposed the last word would still be with the officials. The enlargements of the Councils and the increase in the proportion of elected members were no doubt important matters but they were not so important as to afford to any community a shadow of an opportunity to obtain a monopoly of political power in the country. As the speaker had often pointed out, the most important and the valuable part of the reform of Legislative Councils was the power proposed to be conferred on members to raise discussions on administrative matters. This power, if wisely exercised would gradually give the country an administration conducted in the light of day and under the scrutiny of public discussion in place of the present administration carried on in the dark and behind the backs of the people. For this purpose what really mattered was the capacity, the public spirit and the sense of responsibility of the members. How many members were returned by any particular community was not of much consequence and a member or two, more or less on this side or that would not make the smallest difference in practice. Mr. Gokhale earnestly trusted that Government would soon close the question in a definite manner and he was confident that before long the present soreness of feeling would disappear and normal relations again return between the two communities. When once the new Councils commenced to work it would be realised that there was no demand or scope there for work on sectarian lines and the man who worked for all would find his service appreciated by all communities. Controversies like the present were occasionally inevitable but if they took care not to employ words or express sentiments which would leave sore behind, they might succeed in averting the injury which otherwise was likely to result to the best interests of their growing nationality. They were all of them trustees of those interests and the world and their own posterity would judge them by the manner in which they discharged that trust.

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QUESTIONS OF IMPORTANCE.

BRITAIN'S FUTURE IN INDIA.

The Times' Special Correspondent writes:—

The reforms recently instituted in India have left almost entirely unaffected those essential conditions which chiefly concern us. So far as there is any menace, direct or indirect, to the continuance of British rule in India, the reforms have not abated that menace in any material degree. On the contrary, it would not be difficult to demonstrate that their ultimate and inevitable effect must be to accentuate it. We are face to face with the antagonism, open or veiled, of a very large proportion of the Indian peoples. Our rule is disliked, not because it is bad, but because it is alien; and if we were a race of administrative archangels the situation would be very much the same. Our difficulties in the future are likely to arise in a great measure because we are reluctant to recognise this tangible fact. We want to be loved for our good works, yet it is not our works, but our presence that is chiefly resented.

LORD MORLEY'S REFORMS.

Confronted with these conditions, what was the first duty of those who desired to carry out reforms in India? Surely to see that nothing was done which would in any way impair the stability of our rule. It may be freely admitted that reforms were necessary, but there was no need to lavish concessions which were unsought. The time had come when some enlargement of privileges was desirable, but it was far too soon to embark upon large new departures which unquestionably involve elements of danger. When the full history of the present changes comes to be written it will be found that they imply a disregard of informed opinion for which I know no recent parallel. It is too late now to discuss details, but it may be said broadly that many of the most important features of the reforms are regarded with grave misgiving, with either frank or tact opposition, by nearly every experienced administrator now in India, and by the vast majority of the men of Indian experience now in retirement. It is not the function of the India Office to be in advance of the Government of India, to drag the collective Government of India reluctantly at its heels in such matters; yet that is the real spectacle that has been recently witnessed. Few men were ready to oppose the introduction of further limited reforms into India; yet very few indeed were willing to go the lengths which have been reached. The most distressing feature of the case is that the opposition in India has been for the most part silent. Parliamentary control over Indian affairs has tightened to such a degree that men are afraid to speak out. One wonders whether this is not a proof of deterioration in the spirit and independence of the Indian Civil Service. The men of an earlier day, one fancies, had higher ideals, would have come less readily to heel, would not have shown such eagerness—as has been unfortunately the case in some instances—to crush private convictions in order to gratify their transient controllers. The men who made the British Empire in India and held it for us in the past would not have sat silent and covering upon the mountain tops. Had Lord Morley been content to endorse the earlier intentions of the Government of India, which were specifically limited, there would have been little room for criticism. Time alone can fully show whether his sincerity has been greater than his wisdom. We may q

Possibly he has foreseen the trend of the future more truly than many of the men with whom he is in contact; perhaps he is right in his determination to liberalise, in excess of present needs, and against the bulk of informed opinion, the institutions of India. At least it may be said of him that in all that he has done he, in common with those who have opposed him in Parliament, has kept Indian affairs out of the belittling strife of parties. The paradoxical thing is that the statesmen who has forced greater liberties upon India exercises a more autocratic and imperious personal control than any of his predecessors.

INDIAN ASPIRATIONS.

It is quite true to say of India, as Lord Morley says his advisers tell him, that "the position of the hour and the prospects are reassuring." We cannot contemplate India, however—still less should we legislate for its people—with sole regard for the circumstances and supposed requirements of the hour. No man who takes "the long view," who even looks two or three years ahead, can regard the outlook as at all reassuring. Events and opinions have moved with astonishing rapidity in India of late. The changes visible, the development manifest in the minds of the reputed leaders of the people, seem amazing even after a brief absence of a year or two. The present lull is due in only a very limited measure to the reforms. It is far more ascribable to the tardy vigour of the authorities in dealing firmly with the seditious Press, and to the wise and discriminating exercise of that salutary power of deportation which the Prime Minister has defended with so much welcome determination.

The reforms, however, are not likely to bring permanent or even prolonged peace to a troubled land. The Indian political leaders are so surprised at the unexpected success which has at last attended their variegated agitation that they will very soon be found asking for more. They frankly confess that they aim at complete legislative and financial autonomy "on colonial lines." With the possible exception of Mr. Gokhale none of them seems to have any clear idea of what Colonial Self-Government is. They are asking for a boon the nature of which they have not troubled to understand. They have never produced any definite proposal of a practical kind designed to adapt the Colonial system to Indian conditions. Amid the masses of literature which have poured from the Congress Presses, I have never seen a single careful scientific study of the Colonial methods of Government from an Indian pen. The cry remains an empty phrase, which even the most eminent Indians are incapable of expounding. They seek for power, and not for representative Government. As M. Faguet said of his countrymen they are "accustomed to submit to despotism, eager therefore in turn to practise it." No one who has studied the working of Municipal Institutions in India can doubt that, while the spirit of the people remains as it is, any form of representative Self-Government in that country would rapidly be resolved into control by a very limited oligarchy. Even the National Congress is directed in the most irresponsible manner by half-a-dozen men, some would even say by one or two. The Congress leaders, who clamour for Colonial Self-Government, have never dared to face the crucial problem of the Native States. I asked one of the most distinguished among them what he proposed to do with India's Princes when he had Parliaments in every Province and a Central Assembly on the banks of the Hooghly. He placidly replied, "They must remain outside." It is not to be supposed that the Princes and Chiefs of India would consent for a moment

to see Imperial as well as Provincial control pass into the hands of the lawyers of British India; it is equally difficult to conceive their meekly taking their seats in a loquacious representative assembly appointed by popular election.

It will not do, however, to continue to treat these aspirations with ridicule or contempt. However inchoate and unformed they may be, it must be recognised that, from the point of view of those who expound them, they are neither unreasonable nor unnatural. They must be met with argument, and not with petulant contumely. Only it should be always remembered that, as presented, they are conspicuously partial in their range. The claim for Self-Government proceeds almost entirely from Hindus, and is in the main Brahminical in its sources of inspiration. Not only does it fail to take into account the Native States, but it also does not present the desires of the bulk of Mahomedans. The Mahomedans of India suffer from a lack of intelligent leadership. They are badly organised, and there is sometimes a conspicuous lack of unity between their views and those expressed by their very able spokesmen in London. But they have not thrown in their lot with the Congress Party, they are not likely to do so and they number many millions who have to be considered. They are undoubtedly being stirred by that wave of reawakening ambitions which is passing through the whole Mahomedan world.

THE CAUSES OF UNREST.

We shall never rightly understand the problem of India unless we realise that such causes of unrest as exist are only in a very limited way local and accidental. There may have been incidents or enactments or tendencies which have given unrest a temporary stimulus, but the real origins of unrest are far deeper and wider. It was the fashion in certain circles some time ago to ascribe the troubled condition of India to the strenuous rule of Lord Curzon. People in India are now seeing Lord Curzon's admirable work in a truer perspective; and, so far as he is concerned, there would have been very much the same amount of unrest in India to-day if he had never been born. Another popular and still current theory is that it is due to the "partition" of Bengal. Outside Bengal itself the peoples of India do not care two straws about the "partition" and if the Province were reunited to-morrow the only marked result would be a recrudescence of defective administration and an alarming storm of protest in Eastern Bengal. The Bengal question was a convenient cry for agitators, but the "partition" injured nobody, it has produced excellent results, and save that it was made a pretext for creating much temporary excitement, it is no more a cause of the deep-seated and permanent unrest which perturbs India than the beaten punkah-coolies of whom we hear so much. The real cause of unrest is not Indian at all, but Asiatic. The unrest is the most visible symptom of that resentment of prolonged European domination which is affecting the whole Continent of Asia. It is part of a great world-movement, the end of which no man can foresee. No concessions, however, sweeping, will conjure it. We have to reckon with its continued—and most natural—increase and growth, and to shape our course accordingly. And, meanwhile, it is of little avail to peer into odd corners for minor causes of unrest. These swell the stream, but they do not furnish the main current.

THE OUTLOOK IN INDIA.

The inquirer returning from India is constantly asked, "Is there likely to be trouble, and when is it coming?"

The dangers of political prophecy are manifold. It is wiser to confine oneself to indicating certain possibilities. It is not the individual alien who is disliked, but the collective alien rule, and the gulf that is created by awakening political desires is widening, and cannot be bridged. Sedition spoken or written, is only a casual symptom, though a very serious one, of the general tendency of Indian thought. Probably no country has ever been without sedition. We have to modify some of the popular notions about Oriental tendencies. One very great misconception is that the Oriental is always meek and subservient. The real fact is, as the history of India shows, that the Oriental mind is accustomed to rebellion. Given a suitable opportunity, the rebellion will generally be forthcoming. A serious factor of the present situation is the reflex action upon India of our incessant habit of explaining to the world that we have no Army and are very dubious about our Navy. Thoughtful Indians are apt to take the asseverations of some of our journalists and orators very literally. I had just returned from witnessing on the frontier some manoeuvres of the splendid Peshawar Division, the first fighting line, when an able Indian said to me blandly, "Of course we all know that the English Army is now no good." In quiet, confidential moments Indians have of late asked me whether a certain foreign Navy was better than *ours*, and whether it was not true that we would have "no chance" if a certain foreign Power chose to attack us. When we set out to belittle ourselves, we should take some heed of the eager listening ears of India.

What, then, are the probabilities? That the anarchist organisation will continue to spread, and will break forth into fitful outrages is tolerably certain. The anarchists remain a class apart, though they are really only the ultimate expression of a very widespread phase of Indian feeling. Lord Morley is under no illusions about their continued existence, and has repeatedly warned the British public that "bombs are not at an end." Alone the anarchists could do little. A Punjab Civilian said proudly, "The bomb is not made that could burst the Indian Empire." But we have also to reckon with the permanent irremediable antagonism which exists among large sections of the population. That is a factor which must endure, and it is unsafe to assume that it will always smoulder and never flare forth. It cannot now abate, and must ultimately find an outlet. How or when, it will seek vent are matters which are on the knees of the gods. Some wild and improbable story, passed excitedly from lip to lip, may prove to be the spark which will start a conflagration. A far more possible cause will be the entanglement of Britain in difficulties elsewhere. Ten years ago Lord Curzon sent across the Indian Ocean the contingent that saved Natal. One can hardly conceive a reputation of that Act to-day. It cannot be too often insisted however, that there is not the slightest visible possibility of any trouble in India which cannot be dealt with by the forces now on the spot. The utmost that can happen is an interregnum of muddled anarchy in certain areas, a period of suspension of settled rule, a withdrawal into the great centres, a series perhaps of isolated assassinations in outlying districts. The means of communication will be preserved. Wireless telegraphy, which is urgently needed, should make the authorities independent of the telegraphs; and when all the explosives of the Hind failed to destroy the South African railways there is no need to fear that the main lines of India will not be kept

open. The stability of British Rule in India is never likely to be seriously impaired, at any rate in our time, except by ourselves. The great industrial undertakings cannot be materially affected by any outbreak. There is not the slightest reason why capital should be chary of Indian investments. The manner in which English investors continue to look askance at the Indian Market is inexplicable. If trouble comes in India, it can assuredly be suppressed—this time. There has been no lack of warnings, and the Government is certain not to be caught slumbering.

THE NATIVE ARMY.

The cognate topic of the native Army is obviously very delicate ground, and can only be briefly discussed. Such symptoms as were visible a year ago in small sections of the native Army have now admittedly almost disappeared. The native Army, as a whole, is as true to its salt to-day as it has ever been. But it is true because that is its general tendency, and not because the sepoy has received another Rs. 2 a month and an allowance of firewood. The Indian soldier has grumbled, as the British soldier sometimes grumbles, at the increasing demands made upon him, but where there were unsatisfactory symptoms—and they were few—the real cause was political and not administrative. It could not be expected that the wave of agitation which swept over India would leave the Indian sepoys, who are as intelligent as their compatriots, entirely untouched. The marvel rather is that it made so little impression upon their faithful ranks. Now that Lord Kitchener's term of office is drawing to a close, it is recognised even by his adversaries, that he has done much to improve the well-being and the comfort of the Indian soldier. Though his original projects have undergone large modifications, he has done still more to strengthen and increase the efficiency of the Indian Army. I talked with many Officers while in India, some of them by no means partial to the present regime. I never met an Officer who did not frankly acknowledge that Lord Kitchener had greatly improved the moral of the whole Army, and that he will leave the defences of India far better than he found them. It is not the present native Army, but the future of recruiting about which we must chiefly think. We shall be fortunate if we get in the future as loyal and unquestioning soldier as we possess to-day. The efforts of the foes of British rule among the rising generation of the war-like populations do not invite complacent thoughts.

THE PRESENT POLICY.

I was asked the other day to say what struck me most on revisiting India. I replied that I was most struck by the fact that I did not meet a single man, Briton or Indian who habitually thought of India as a whole. In a fairly wide experience, I have personally known only two men who habitually thought of India as a whole. They are Lord Morley and one other. Even Viceroy's are wont to allow their minds to become unduly coloured by prolonged sojourns in Calcutta; and Simla is not India at all; it is as remote from realities as the Republic of Andorra. Yet we shall never grapple properly with our difficulties in India unless more men in authority accustom themselves to think, not only of their own province or their own immediate environment, but of the general tendencies of the whole Indian Empire. Had there been a wider and more discerning outlook, for instance, the Government would not have made the mistake of nominating a Kewaji, however worthy and capable, as the first Indian Member of the Viceroy's Executive Council. There is, moreover, at the present time a

conspicuous and exceptional lack of touch between the various parts of the administrative machine. Both in India and in Whitehall the Councils exercise far too little influence upon the course of events. The spirit of the Indian polity is being very largely altered, and not, in my belief, for the better. If members of Council, in London and in Calcutta, find themselves of too little account and unable to make their knowledge and their experience sufficiently felt, they have only their own diffidence to thank. The corresponding lack of touch between the Government and the people has been so often expounded that it need not be enlarged upon here. All the administrations in India, central and provincial alike, live in little worlds of their own for the greater part of the year. The Secretariats must come down from their hill-tops, and remain among the toiling millions, as the business men of India have to do. Sir Edward Baker's recent order forbidding the annual migration of the Bengal Secretariat to Darjeeling will probably bring upon him much obloquy, but it is a bold and courageous step. It is not too much to say that it is one of the wisest and most prescient reforms ever introduced into India, and every Provincial Government, at any rate, should be compelled to follow suit.

There is need, at the same time, for a readjustment of the official attitude towards Indian politicians. The Indian official, unaccustomed to the prompt and free exchange of opinions customary in public life at home, is inclined to resent criticism from Indian public men merely because it is criticism. They should school themselves to recognise that the Indian politician has every right to speak his mind boldly, and they should encourage the frankest discussion of all measures. They should be prepared to defend and explain all their acts, administrative and legislative. The time is long past in India for the silent ignoring of the wishes and aspirations of the ruled. If our rule is honest and just and wise, we have no need to fear criticism. I have heard it said that Mr. Surendranath Banerjee "should not have been allowed" to come to England for the Imperial Press Conference, because he would utilise his visit to work for the undoing of the "partition" of Bengal. On the contrary, I hold that Mr. Banerjee, and every Indian entitled to speak with authority, should be given the freest hearing in India and in England. If what we have done is right—as assuredly it is in Bengal—we ought to be able to withstand the fire of criticism. If it is not just and right, then it ought not to remain unexamined for a single day. We must answer these men, and not vainly think of muzzling them. Nor should the visits of Members of Parliament and other investigators to India be sneered at or resented, provided they go in the true spirit of inquiry and not with preconceived convictions and a desire to stir up strife. The Government of India ought to have nothing to fear from the visits of Members of Parliament, but should rather welcome their presence. It might be wished, however, that every Member of Parliament and peripatetic journalist who visits India would impose upon himself a self-denying ordinance to abstain from public oratory while in that country. He should go there to hear both sides, and not to speak at all. He should further abstain from making himself ridiculous, and should not, for instance, be seen chewing betel on a Magisterial Bench or measuring Native Infantry quarters with a tape. The growing extent of the Parliamentary control of India is quite another matter, and contains very serious possi-

bilities of future danger, India should be ruled more upon the spot, and less from the India Office. One cannot help noting how the thoughts of responsible Indians have been led to turn more and more of late to Whitehall and less to Simla and Calcutta. No good can come of such a tendency, for the Viceroy of India must be in India and not at Westminster. It remains to be added, however, that the essential value of Lord Minto's work in India is far too little recognised and appreciated in England. He has had to hold office during a period of storm and stress unparalleled in the memories of most men now living in India. His calmness and restraint, and his inexhaustible patience, have carried him through crises in which more impetuous men might readily have come to grief. No ruler of India, since Canning, has shown more truly than Lord Minto the saving virtue of toleration. He has made few mistakes, and has deserved so well of his countrymen that it is unfortunate that they still regard his work so little.

OUR ATTITUDE TOWARDS INDIA.

The more one studies Indian affairs the more one is driven to the conclusion that many of our difficulties are due to the fact that we have never made up our minds as to our purpose there. As a nation we do not possess the faculty of clear thinking. Over and over again reflecting Civil Servants have said to me:—"What are we here for? If I only knew that, I should know how to order my life and my duty." The civilian now-a-days is perplexed and puzzled. He sees the conflict of the rival ideas—the one that we are in India for the good of the people, and the other that we are there primarily for our own good. He finds it difficult to reconcile the two schools of thought, and his way of life is thereby made uncertain. The task of the man who now-a-days seeks to implant a greater chief awakening desire is to control themselves is hard indeed. Benefits forced upon reluctant peoples are very soon benefits forgot. I can see no outcome save a gradual limitation of the aims of our work in India. To hold what we have, to make concessions slowly and cautiously, to rule justly and fearlessly, to continue our thankless endeavours to advance the well-being of India without praise and without gratitude, and never to do anything to impair the stability of our rule—these things must suffice. We must never forget that, as Lord Moile has said, India is our only real Empire. It is the keystone of the Imperial edifice. We recovered from the loss of America, but we should never, as a great nation, survive the loss of India. When we lost America we were calling a new Empire into existence. The growth of Australia and Canada, our services to the world in the Napoleonic wars, our long lead in the earlier era of manufacture by machinery assuaged and healed and reconstructed our wounded prestige, and brought us new and vast outlets for our wealth and our energy. Such a boon occurred twice in the life-time of a nation. All the the Empire of India. We shall only do it by always remembering, among other things, that, as has been most truly said, "beneath the small skin of white men lies the Indian Empire boils or sleeps away a patience the day when the ice shall break and the ocean regain its power of restless movement under its own laws."

TOPICS FROM PERIODICALS.

The Deportations

Mr. H. C. Streetfield, late District Magistrate, Bakerganj, contributes a long article to the *Nineteenth Century* on the Deportations. He thinks that the situation is full of dangers and if all fear of the bloody chaos of which the Secretary of State has spoken is to be removed it is vitally necessary that the Government of India should show that it is both able and willing to deal effectively with those who are its enemies to protect the law-abiding and to take drastic action to avert from the country the calamity of internal lawlessness and anarchical violence.

Referring to the Deportations he says that :

Evidence, other than police evidence, which without an almost unattainable standard of corroboration is not accepted by the Courts is not and in the nature of things cannot be generally obtainable in cases connected with political agitation but those who by open preaching or by covert instruction are instilling into young, unformed but enthusiastic minds the poison of anarchical disregard for human life and property and of reckless opposition to the established order of things are perfectly well known. There is the widest difference between a man who on their merits opposes the measures or policy of the Government, and one who preaches indiscriminate and undying hostility to the Government and to every one and everything British. The last is, in the present condition of things in India, a menace to the peace, prosperity and progress of the country; and he must be silenced if calamity is to be averted. As I have said, these firebrands are well known; and there is no reason to doubt that the persons deported belong to this class. In a matter of this kind private malice may lie, but public repute does not. Mr. Hobhouse has declared in the House of Commons that the Government have not acted on unsupported police testimony and it is on the face of it absurd to suppose that Lord Minto and Lord Morley, to say nothing of the Local Governments, would have sanctioned a measure so repugnant to their own feelings as the deportations and so certain to raise a storm of hostile criticism without complete proof, not only that the measure itself was necessary for the welfare of India, but that the persons to be deported were in fact those by whose activities that welfare was threatened. The demand that the proof on which they have acted should be published, which has been put forward in the House, could not be seriously made, if the risks run by Government witnesses in India were properly appreciated in England.

The writer thus concludes —

It is not necessary to be an alarmist or to be blind to the existence of various hopeful symptoms, to recognise that India is passing through a very critical period in her history, and that the whole welfare of the country, its present prosperity and its future progress, depends on the manner in which the Government faces the present situation. Anarchy and assassination cannot be allowed to prevail, but the ordinary law has proved powerless as a means of check to their growth. If the abnormal, but still mild, measures now taken fail to eradicate them, or at any rate to keep them, within bounds it is inevitable that more drastic measures should be taken, and measures which will affect a far larger section of the people than has been affected by the deportations. Military law has been spoken of in some quarters, and, though no responsible person would contend that anything which has occurred as yet could justify its introduction, it is there as a last resort, and as an alternative far preferable to the unthinkable one that a British Government should fail through sheer inability to govern. Fortunately we are not yet faced by these alternatives. The Government have other means at their disposal, should the deportation of dangerous agitators on the one hand and the recent concessions to legitimate political aspirations on the other fail in their object of restoring security and order in India for bringing home to the people at large the fact that their interests lie in helping to maintain the peace and to suppress anarchism. Such are organised and general searches for arms and explosives, the quartering of punitive police or troops in disturbed areas, and the levying of fines and compensation for injury from the inhabitants of places where outrages occur.

These are legitimate measures for the prevention of crime which in emergency have been adopted in other countries than India but they are measures which inflict serious hardship on the innocent as well as the guilty and are in all respects less merciful and less fair than the deportation under conditions involving no unnecessary hardship of a handful of persons who are known to have used their influence whether covertly or openly or deliberately or out of more wrong headed recklessness to promote that outbreak of anarchism and political crime which threatens to bring disaster upon their country. Of course if the theories embodied in the Bill introduced by Mr. Mackarness in the House of Commons on the 6th of June, are to be accepted if the Government of India are assumed to be unworthy of their trust and to be capable of exercising the powers vested in them with recklessness or malevolence, then they are unfit to wield any executive authority, unfit in fact to govern and our rule in the East is doomed. Let us be thankful that these theories find little favour among thoughtful Englishmen and let us trust that the result of the action taken may be such as to vindicate the policy of the Government of India and of Lord Morley that the threatened internal commotion may be averted and the troubled waters stilled. We must however recognise that the situation is still very grave and uncertain and that it would be madness in the face of present and impending dangers to allow (to borrow the Prime Minister's words) any lawful instrument for the suppression of the various forms of anarchical violence to be discarded.

Conscious Development.

A writer who signs himself "Indian Nationalist" contributes the following to the *Indian World*.

Political consciousness was indeed the first to be developed in New India; but by the inner logic of its being it has already given birth to an industrial consciousness. And if we are not very much mistaken it will during the next decade illumine some other aspects of national life. Two of these, it appears to us, are of the greatest importance and can no longer be ignored. The cause of social reform has already attracted wide attention. The different Caste Conferences are a distinct sign of the coming upheaval. Not everything that these Conferences have done or attempted to do can be said to be commendable but they show that the new spirit is at work everywhere. Undoubtedly many of these organizations are supremely unconscious of the great end which they are instinctively striving to realize. Occasionally their tendency is even anti-national and they foster differences between one caste and another when they should strive for unity. This, however, is a phenomenon which need not discourage us. Not only is the end that we want to attain unity and not identity—and surely unity is consistent with differences—but the process, as we have said is yet unconscious. The very activity in its present form is a sure sign that consciousness is about to be, if it is not already in the process of being, developed; while once it has become conscious it will necessarily effect considerable changes in the character of the organizations themselves. What we want to emphasise here is that the time has come when the cause of social reform should have the aid of the new consciousness that has been developed in the country. Even when the life of our people was individualistic, most social institutions badly stood in need of reform from time to time; social reform has become hundred times more imperative now that we have begun to see that the efficiency of the nation must considerably depend upon a modi-

fication of the existing social arrangements and a removal of some of those evils and anomalies which are eating into the vitals of our social organism. The development of national consciousness has no meaning if it has not produced among our people the knowledge that every nation is an organism and as such is subject to the laws of organic growth. Of these laws none are so inexorable as that the organism must adapt itself to its changed and changing environments, and that it must do so not in the interests of the individual and the present, but Universal and the Future.

The other cause that must demand our immediate attention is that of the physical development of the race. Here also the process must be conscious and the end must be national and not individual efficiency. So long as we were within the grip of individualism, physical development was a supreme necessity. In the period of transition, however, how joyless and comparatively sterile was the life which most of us lived because the physique was not what it ought to have been. How many lives have been cut short and made useless by diseases which generally follow in the wake of physical deterioration. The development of national consciousness makes it almost a sin to neglect the physique. If it is not the individual but the nation, and what is more, the whole of the future generations, that would suffer on account of the neglect of the individual physique, surely the man must be utterly worthless who does not realize the overwhelming nature of his responsibilities. Nor does national self-consciousness merely increase our sense of responsibility. It considerably alters the idea of physical development itself. There will be room for physical giants in the future as there has been in the past. What the new spirit dictates is that the lines of development must be such as would conduce to the purposes of national well-being. There cannot be the slightest doubt that the Indian Nation of the future will in many ways have to face a life

of keen competition. The competition will touch several points of life most vitally. What is necessary is that the people should so develop themselves physically as *not to get unnerved* in this competition. It is true, in a sense, that the future is with the brain more than with the muscles. But the muscles are neither superfluous nor unnecessary. Not only is the brain itself physically conditioned but humanity has not yet arrived at the stage when the muscles cease to form an important factor in racial development. And apart from that aspect of the question it is obvious that the nation which can endure most fatigue has still, as of old, the greatest chances of success. Our people, therefore, must address themselves to what, for want of a better name, we must call harmonious physical development. Here again the methods of the future must be unlike the methods of the past. Not each individual seeking to instruct himself as best he can, but each seeking to instruct every other, and the Press and the Platform as national organs, all. Japan has shown the power of public opinion where conscious physical development is in view. And Japan has only followed the examples of other nations. What France did when she discovered that the growth in her population was an evil, is a matter of common notoriety. Whether she was right in what she did is a different question; it is at least clear that she achieved a feat which is an example to other nations and which shows the immense power wielded under modern conditions by public opinion. The authority of the Church, of traditions and customs and even of the Government, when the Government is personal or bureaucratic, is every day passing more and more to the Press and the Platform. Let those who are best able to advise the country or to lead it on to its great destiny begin to use these great agencies for the purpose of helping the cause of conscious development of our manhood in all its varied aspects, and Indian mankind will achieve results in a few years which will completely astonish the world.

Egypt Under the Liberal Government.

A writer in the *Empire Review* for July, laments the change that has taken place in the policy of governing Egypt. He finds fault with the withdrawal of the Resident English Inspector from the Provinces,—“the first step towards leaving native authority more or less uncontrolled, for inspection from headquarters was completely useless.” With surprising frankness, the writer says that the initial mistake was made when the word *autonomy* was mentioned, and he is of the firm conviction that the Egyptian will not be able to govern himself efficiently for an indefinite period, if ever. The vernacular Press—a section of it—is virulent; bribery has only been stifled, not killed; wrecking of trains is a new feature in the country, “and who knows but we may yet come to bombs. The system of education is producing an Egyptian Babu, and we know what has happened in Bengal.” Consequently “the prestige of the Englishman and the English rule” is disappearing, if it has not entirely disappeared, and in an Oriental country loss of prestige is a serious matter.

Lastly, the English official, old as well as young, is absolutely discontented and disheartened, the former because he has lost the power he once possessed and which he never used either selfishly or oppressively, but only for the good of the country with which he had thrown in his lot; the latter because, as he says, “you don’t know where you are,” and his future prospects are more than uncertain. For any Englishman to enter the Egyptian Civil Service under existing conditions would be an act of folly. Formerly, while the active spirit in carrying out practical measures throughout the country, the English official has now, according to Sir Eldon Gorst, “to learn to guide without the appearance of guiding, and in so far as he acquires this quality, much of his work must be performed in the background, where his labours remain unseen and unrecognised.” Continual self-effacement in an Oriental country does not present to the average Englishman an attractive career.

A Modern Creed.

The *Hibbert Journal* publishes an excellent article entitled "Credo." It opens with the creed given below. It is interesting as a sign of the dissatisfaction of the modern mind with the existing creeds of the Churches and its search for something more in harmony with the fuller light of the present day. To the Brahmo Samaj it is specially interesting as it agrees so closely with its faith and aspirations. It runs as follows:—

I believe in one God, Just, Merciful and Holy. Eternal in Being, Infinite in Wisdom, Unchangeable in Purpose, Adorable in Majesty, Ineffable in Perfection; for ever Blessing and for ever Blessed.

I believe in God as the Absolute and only Good, in Whom there is Peace beyond all unrest, Harmony beyond all discord, Victory beyond all defeat. I believe that the whole Creation is moving towards the fulness of His Glory, and that He is for ever reconciling the world unto Himself.

I believe in God as the Beginning of Wisdom and the Satisfaction of Desire; the Life of all life and the Soul of every soul; Revealed and yet Hidden, Present and yet Beyond; Light of all Thought and Substance of all things; sustaining the World by the Immanence of His will, and Transcending the world in the Glory of His Being, the Depth of His Counsels, and the unsearchable Riches of His Love.

I believe in the Self-Communication of God in every soul; whereby the lost is found, the broken healed; the seeker answered; the perishing made impetishable; and the finite creature clothed upon with Infinity and Immortality.

I believe in a Divine Universe, revealing the Eternal Mind unto a Perfect Day: Radiant with the Beauty of God; the Temple of His Holiness, Built and still Building; the Word of His Wisdom, spoken and speaking for ever; the Habitation of Souls. I believe in the Reign of Law which is the Reign of Love. I believe in the Everlasting Gospel of the Kingdom of God—Everlasting and therefore ever-renewed, Ever-living in its essence and therefore ever-changing in its form.

I believe that I am in God, and of God and for God; that He is mine and that I am His, that from Him I came forth and to Him I return; that by Him I am thoroughly known, righteously judged, and graciously loved.

I believe in the Brotherhood of Man; in the Communion of saints; in the Holy Catholic Church of all worshipping souls; in the Church Militant and the Church Triumphant; and in the inspiration of the Prophets, past, present, and to come.

I believe that the faithful is justified and that the wicked has his due; that the merciful is blessed; that the mourner shall be comforted; that the pure in heart shall see God; that Death shall be swallowed up in Victory, and that the Righteous shall shine as the stars, for ever and ever.

I believe that Man is free and responsible; immortal and divine; of one Nature with God; imperfect but called to Perfection; good in becoming Better, wise in becoming Wiser, dying to Live; and I believe in the inexhaustible Riches of Eternal Truth, Immutable in Essence, but Endless in Progression and All-comprehensive in Diversity.

This I believe: a Covenant and a Promise; a Light of the Life that is; an Assurance of Life to come, True but incomplete; sufficing for present Knowledge, but falling short of the Glory that shall be revealed: I believe that other words will be given, though we cannot bear them now; and I look for the fuller Vision yet to be; and for the endless transformation of all souls into the Nearer Likeness of God.

New Turkey and India.

Mr. Henry Crossfield whose name is not unfamiliar to the readers of the *Indian Review* contributes to the July number of the *Hindustan Review* a paper on the above subject.

The writer is of opinion that "a free, progressive Turkey in close association with great Britain will form an impregnable bulwark to any hostile machinations whatever."

The successful revolution in Turkey and the dawn of the new Era therein at a time when in the Indian Empire great constitutional reforms are being introduced is an assurance that "Mahomedan interests are to receive careful consideration".

The Indian Mahomedan Community is also bastinging itself politically and the recent establishment of an All-India Muslim League to uphold their special interests as a distinct entity in the Indian system is of high import in connection with all these developments. But their most suggestive aspect is to be seen in the cultural relations that may arise therefrom. With the growth of facilities for intimate communion between Britain, Turkey, and the East, movements within the Mahomedan societies of each nation—particularly of an intellectual and cultural character—will tend to exercise a reciprocal influence. Thus the endeavour to harmonise Islamic tenets with modern science, signalled by the establishment of the Mahomedan Anglo-Oriental College at Aligarh, as its methods become familiar to Turkish educationists, may set the type for educational reform in its higher branches in their own country. The leaders of New Turkey are men, for the most part, inspired with respect for modern liberal ideas in all departments of thought and action. To graft these conceptions into the native theocratic polity of the Ottoman Empire is the practical problem before them.

The Depressed Classes.

To the July issue of the *Modern Review* Lal Lajpat Rai contributes a paper on the "backward classes in India." He begins by asserting:

A study of the Vedic literature will make it clear to any approaching it with an unbiased mind that on the authority of what are admitted to be the original sources of Hindu religion and its manifold variations there can be no justification for treatment which the present-day high caste Hindus accord to the so-called low castes. There is abundant authority for the proposition that caste in Ancient India was interchangeable and that outsiders could, after going through certain rites be admitted into the highest castes and into the best of social circles; that there was no permanent and absolute bar by birth; that it was open to individuals by personal merit to rise to the highest religious and social positions in the society of the Aryans.

Turning to the present-day attitude of the Hindus towards the depressed classes Lal Lajpat Rai observes:—

In educated circles there seems to be fairly practical unanimity as to the inherent injustice and monstrosity of the existing system, nay, even further, there seems to be an agreement; as to the desirability of taking steps to elevate the moral, material and social condition of the classes that have been most affected by the prevailing rigidity of the caste system. What stands in the way of progress in this direction, however, is the prejudice of the illiterate and the apathy of the educated classes.

Referring to the denial by Hindus of admission to the backward classes to the temples, Lal Lajpat Rai writes indignantly that "it is a standing disgrace to Hinduism." He adds

The so-much-boasted of tolerance of the Hindus disappears, the moment that tolerance is demanded by the classes lower in the social scale. The high caste Hindus of the present day, men who have received their education under Western ideals are often heard to speak with pride of the spirit of toleration possessed and shown by Hinduism towards other religions and other communities but a critic may very well say that this toleration is the offspring of fear or greed. You dare not be uncivil or unkind to Mahomedans or Christians because they can make matters unpleasant for you but you are insolent towards your own people whom you think you can defy without any fear of retaliation. The consequences are plain and can be seen even running. The Hindus are going down in numbers. Your insolence towards the lower classes of Hindus is being repaid by the latter turning their back on you. Mahomedanism and Christianity are extending their arms to embrace them and indications are not wanting of the readiness of the lower class of Hindus to accept the hospitality of non-Hindu religious and social systems.

In Southern India, writes Sir Herbert Risley, whole castes have been known to become Mahomedan. Because the Brahmans would not allow them to enter Hindu tem-

ples and compelled them to worship outside. It is conceivable that other castes in other parts of India will some day realize that but for the low-born Hindu the shortest road to success in life, whether at the Bar or at the Public Service may be through the portals of Islam.

Faithful to its earliest traditions, Christianity in India has from the first devoted itself to the poor and lowly, and its most conspicuous successes have been attained among the Animists and the depressed castes of Hinduism. To the Animist haunted by a crowd of greedy and malevolent demons ever thirsting for blood, like the ghosts that flocked round Ulysses, Christianity opens a new world of love and hope. To the Pariah, the Mahar, the Dher and a host of other helots, it promises release from the most searching and relentless form of social tyranny, the tyranny of caste it offers them independence, self-respect, education, advancement, a new life in an organised and progressive society.

Let Hindus wake up and "subordinate their caste pride to the exigencies of the situation".

The Greek and Aryan Ideal.

In an interesting paper on "some Aryan and Greek characteristics" a writer in the *Standard Magazine* for June thus contrasts the difference between the two:

The Greek ideal furnished many examples for Europe to imitate. In literature and art it is not excelled in some respects even to-day. The Aryan ideal, though excellent in certain matters, is not so wide in its influence. It has little effect upon Asiatic or even Indian progress. Its expression on life and human activities is yet to be demonstrated. That there are certain peaceful and ethical excellences which underlie all Aryan ideals has been fairly recognised by all. The teachings of Vivekananda and others have pointed out the direction of progress on Aryan ideals. Some of its principles have to be interpreted in modern light. The study of Greek civilisation points out how Aryan ideals when directed to the more practical pursuits express themselves. Individual development through meditation and withdrawal from worldly contact and worldly pursuits led to disintegration and decay. The Greeks attained individual perfection on different lines. How they combated the lower influences incidental to material struggle may be seen in their history. Where they failed, the causes of failure may be directly traced to their failure to control the material tendencies by ethical impulses. In European States the same struggle may be seen to-day. The Aryans lost their hold of material power through one-sided progress. Now they are failing to catch it again and ride with it. There is yet no proper hold. What expression the Aryan ideals take in the present struggle depends upon the due appreciation of the importance of both the ethical and material influences and their application to surrounding acts and circumstances.

Indian and English Virtues.

The Reverend W. E. S. Holland, writing in the *East and the West* for July, on the above subject enumerates the virtues which Indians may well teach the Westerners. Mr. Holland, in referring to the upheaval which has taken place in almost the whole of the non-Christian world, says "To explain the simultaneous plunging of two-thirds of the human race into the throes of unparalleled upheaval and transformation by reference to the machinations of a few political agitators is to make too large a draft upon credulity." In speaking of the religions of the races of India, he remarks that "there is a genius for religion. Never through millenniums of decadence and even degradation have they sunk to the exaltation of the material above the unseen and the spiritual."

It is India which will teach us the sheer strength of the things that we think weak, which will make us worship the qualities which, after centuries of Christian education, we still in our heart of hearts despise, which will make us see the power of patience, the grandeur of gentleness, the nobility of meekness, the dignity of submissiveness, the glory of humility.

Mr. Holland states that we should all agree that the nation which treats other nations as means to her own end is guilty of the sin of slavery on the largest scale. Is the touchstone determining every point of policy and development to be the preparation of India to take its place in the commonwealth of the nations, or is it to be the British interests?

Do Anglo-Indians, asks Mr. Holland, in the private expression of their sentiments regarding the natives of India, uniformly manifest a sympathetic and honourable respect for them, or not? If the answer be, as we fear it must in many cases be, in the negative, we have no need to probe further in order to discover the cause of Indian anti-British animosity. We are not a race of actors or hypocrites, and every thing we say or do shows the hypersensitive Indian exactly what are our true feelings towards him. The result is that the Indian feels

exactly as we should do were we in his place. And surely this is the only law by which we may in justice judge him. Were the Germans our rulers, governing England with an administration incomparably better than any we had before—and few educated Indians will deny the equivalent meed of praise to the British raj in India—but in their private dealings manifesting a superior disdain for us, we should wish them and their good government at the bottom of the sea.

What is Universal Religion?

Mr. W. J. Bolville discusses, in the August number of the *Occult Review*, the scope and import of Universal Religion. Universal religion must be pliant, adaptable, flexible in form of statement so as to lend itself readily to the varied requirements of all sorts and conditions of children, women and men; but it must not be indefinite or hazy in any of its main propositions.

Mr. Colville then examines the different religions to see what elements in them can be taken to be parts of the Universal Religion of Brahmanism. He says: "Hoary with antiquity, Brahmanism rises into view presenting us with its ancient Vedas, which will repay the closest scrutiny of the most crude scholar." It embodies the wisdom of ancient ages and there is much that is important. As regards Buddhism, when we have pierced the crust, the kernel will be found to be pure philanthropy as we have found in Brahmanism the essential concept to be aspiration for oneness with the divine. Parseism, dealing with duality as related to time and sense, is absolutely monistic in its teachings concerning eternity and infinity.

Approaching Judaism, Christianity and Mahomedanism we shall have to discriminate between husk and kernel just as precisely as when we are in furthest India, and because early trading may have afforded us a distinct bias in connection with

one, two, or all three of these systems, we shall need to be on our guard still more resolutely against making invidious comparisons and drawing unfair lines between them. Universal religion cannot appear until the best has been extracted from all sectional systems, and each of those systems must be frankly commended as one out of several means for the education of the human race. Whoever feels thoroughly at home and completely satisfied in any church, temple, pagoda, synagogue or mosque, must be allowed to feel that the universal religionist respects and honours him and sees good in his profession, but should any bigot seek to enslave the emancipated thinker and force him to submit to the narrowing influence of an old-world creed, the universal religionist must steadily adhere to his facts and undauntedly reiterate his watch-cry: *there is good in all systems but the whole truth can be confined in none*. Universal Religion cannot exist where sympathy is absent, or where creed or colour lines are arbitrarily drawn.

Swedish Education.

Lady Darwin describes a most interesting experiment in the *June Nineteenth Century* "Twenty years ago," she says, "Madame Gastat Hierta Retzius and a Committee of ladies and gentlemen opened the first workshop for children in Stockholm as a Memorial to the mother of Madame Retzius. In Sweden, the National Schools are only open in the morning from eight to one, or, if the school is too small to accommodate all the children in the neighbourhood, the younger children, aged from seven to nine, come in the afternoon from two to six o'clock. Thus, during the early part of the day many of the youngest children have nowhere to go, as their parents are out at work.

"It was to help these little ones that these workshops were started, with the idea of giving them shelter before and after school-hours, and

to teach them manual work. Since then many such workshops have been opened and now there are sixteen in Stockholm and seventy-two in the whole of Sweden. The masters of the Swedish National Schools unanimously praise the workshops, and declare that the training there has heightened the interest of the children in their book-work and improved them in every way.

"The older ones learn carpentry, iron-work, weaving, netting, boot making, basket-making, wood carving, brush-making, metal-work, sewing, cutting out clothing, dress-making, and tailoring. Every thing made by the children is sold for the benefit of the school, either at bazaar held at stated intervals or in the workshops. The money thus earned more than covers the cost of the raw materials. In return for their work the children receive a meal, either dinner or supper. The free meal may be an attraction, but the children do not come in order to get it, because they beg to be allowed to go to the workshops during the holidays, when no meals are given them.

"The children have to keep the rooms tidy and clean, and every week the girls take turns in helping to prepare the meals for the other children. They bring their own clothes and boots to mend. One hundred and eighty pairs of boots were patched in Stockholm in one year in one of the workshops.

"The teachers think it most important that the children should never be allowed to be bored with their work, so they are not kept for long at a time at patching or sewing or mending their old clothes. It is found that the making of new things stimulates the imagination and is more interesting.

"Among the few rules governing the management of these schools is one that no child can take up a new trade without first making several perfect articles in the trade which is being relinquished. This ensures thoroughness. The children make plaited chip hats, straw slippers, shoes, trousers, coats, dresses, aprons, plaited chairs, tables, clusters, and shawls. In some workshops they make iron and steel instruments, such as hammers, rakes, spades, small iron-beistenda and sledges. In one school a considerable success has been made by taking bread."

INDUSTRIAL AND COMMERCIAL SECTION.

A New Fibre-Decorticator.

The increasing demand for cheap fibres for various kinds of industry has, during the past few years, resulted in great attention being devoted to the possibility of utilising for such purposes various grasses growing so plentifully as almost to become classed as weeds. In India and the East generally this is a problem of vital significance, but the problem is one beset with innumerable difficulties. Many of these plants are tough, and their constitution such as to defy manufacture into the requisite raw material by existing facilities. The result is that inventive effort is being directed towards the evolution of special machinery. In this connection a notable achievement has been accomplished by an English inventor, the outcome of which will be that the pernicious weed *tara grass*, which is the *bête noire* of the tea-planter, will now be rendered of distinct commercial value, especially for the production of cordage. This grass thrives very luxuriantly, is of very rapid growth, and exists in illimitable quantities throughout a large portion of our Indian dependency. The new machine specially devised for preparing this material comprises two drums revolving in opposite directions. The grass is fed into a receiver and passes between these rollers, around the peripheries of which are disposed a series of bars studded with pins and varying from coarse to fine. As the grass passes over these teeth it is combed out, it being possible to secure fibres of any desired degree of fineness. One notable feature of the apparatus is that the decortivating teeth are self-cleaning, this being accomplished once in every revolution of the drum by bringing them into contact with a stiff brush which rotates at a rapid speed in a direction opposite to that of the drum. The result of this

treatment is that all the vegetable matter contained in the material is eliminated, leaving the fibrous constituents in long, straight lengths, which emerge from the apparatus in a perfectly clean condition. The only preliminary operation necessary with the grass is a slight crushing in order to remove the superfluous moisture from the stems and leaves. In this manner the acid constituents of the grass—which are so deleterious to the fibre if left associated therewith, either setting up a violent rotting action or seriously discolouring the finished fabric—are removed by means of a water-spray which is brought to bear upon the mass while decortication is in progress.

The fabric produced upon these lines has subsequently been manufactured into cordage, and has proved completely successful, equalling in texture that made from the orthodox materials. The market for the product is already assured both in this country and America; and as the cost of preparation, as well as that of the grass, is small, a new and flourishing industry should be possible of foundation. Seeing that the grass is an annual growth, easily maturing within twelve months of being cut, an inexhaustible supply is assured. Another feature of the machine is that it is applicable to a variety of other fibrous plants which hitherto have resisted preparation at a profit either by mechanical or chemical decortivating methods. The plantain-tree, for instance, can even be utilised in this manner. This is of supreme importance, since there are over a hundred thousand acres of this fruit under cultivation in Burma alone, the fibre of which has hitherto been discarded as waste. This is irrespective of the huge expanses of the wild variety of the same tree which thrives in the jungle, the fibre of which is stated to possess greater strength than the cultivated class. The process is economical in every sense of the word, as the short stuff left after the combing out of the long lengths is available for the manufacture of paper.

Fish Industry for India.

It has been pointed out more than once that the Indian Ocean teems with some of the finest fish in the world, and, every student of India knows that this is a fish eating country. Taken together, these two facts would seem to indicate that a very large trade might be done in fish. But instead of developing such a trade ourselves, we are content to place our orders for a considerable percentage of our fish supply in foreign countries. During the official year 1908-09, for example, India imported not less than 25,573,428, lbs. of salt fish valued at Rs. 27,58,839. The outlay however does not at all represent the full extent of our fish bill, for we also imported large quantities of canned fish, but the value in this case is not shown separately in the Customs Returns.

Backward as the fish trade is it cannot be readily doubted that it will one day be one of the important industries of India. Something has already been done by the trawler *Golden Crown* to show the extent of the fish supply in the Bay of Bengal; similar work is in progress in Rangoon and the experimental preservation and curing of fish is making headway in Chepauk, Madras. In order however to bring the possibilities of the fish industry to the knowledge of those who may be on the look-out for a suitable opening for capital Sir F. A. Nicholson, Honorary Director, Madras Fisheries Investigation, has issued an instructive book, which he modestly calls a pamphlet on *The Preservation and Curing of Fish*. It is published at the Government Press, Madras, at Rs. 1-4 or 2s. per copy. In this book the author deals with the fish industry from every point of view which his extensive travels over the fisheries in Japan, America, England and the Continent enable him to do with precision; and those interested in the technical details of this industry cannot do better than provide themselves with a copy of the work. The author seems to take for his text the fact

that fresh fish cannot under present conditions be carried to the masses of the people outside of a narrow belt of the country bordering the sea, at the low prices which alone they can pay, because we do not at present know how to keep fish fresh and good for more than a very few hours without the use of ice, and the cost of ice is prohibitive for all save the well-to-do. In an article in the *Indian Trade Journal* of November 19, 1908, (page 170) we described a process of picking by means of which the trade in fresh fish might be expanded considerably; but so far as the masses are concerned good cured fish must for years to come be the staple fishery produce to which special attention should be paid. Sir Frederick Nicholson tells us, however, that it is certain from evidence obtained (1) that the demand for fresh fish is far greater than that for cured fish and that no one will buy cured fish if fresh fish in fair condition can be obtained; (2) that the potential demand for fish of either class is far greater than the present supply; (3) that the quality whether of fresh or cured fish is very often poor and not infrequently bad. He thinks that the marketable quantity and quality of the fish supplied could be improved by scrupulous cleanliness in curing and also by the judicious use of preservatives such as salt, smoke, vinegar and boric acid. Of course there are strong objections in some quarters to the use of loric acid as a preservative, but Sir Frederick Nicholson is strongly of opinion that this acid has been very much maligned without just cause. The function of preservatives, he says, is to prevent decay and consequently, the formation of deadly ptomaines and toxins, some of which are as virulent as the snake poison which they resemble. Preservatives, such as boric acid inhibit or destroy germs and enormously lessen the chances of disease. Consequently he urges, the use of preservatives is necessarily beneficial, unless the preservatives themselves are more deadly

than the poisons which they prevent; but this, he thinks, reduces the argument against them into an absurdity since food preservatives are mild and practically innocuous, while the toxins are deadly. It is a question therefore of plenty of good, wholesome, and cheap food procured with the help of preservatives, or of a scanty supply of less wholesome and often actually poisonous food without preservatives. He maintains that the chances of harm from using preservatives are to be considered negligible because (1) after curing is effected only portion of the amount applied remains in the food; (2) that this can be and ordinarily is largely washed away by steeping in water before or during cooking; (3) that fish will only be used occasionally as an article of diet by any given individual; and (4) that the ratio of fish will seldom exceed a fraction of a pound. "It is not," says Sir Frederick Nicholson, "so much a question of permitting or of not prohibiting new preservatives as of compelling their use."

Simple desiccation by the sun's rays is perhaps the simplest and cheapest method of preserving fish. Bacteria cannot act in the absence of moisture, and salt is used as an antiseptic and to hasten drying of the tissues. Moreover, the nutritive value is mostly retained by simple drying whereas much is lost in heavily salted goods through the extraction by the salt of nutritive fluids from the cells. This does not mean, however, that fish should be dried to a cinder, by which treatment its digestibility and nutritive quality would be lessened. The method requires no costly packing and no expensive machinery, barrels, etc.

Of the various methods of preserving fish, that of smoking seems never to have found favour in India probably because of the comparatively small need for fire in this country and the very general use made of cow-dung as fuel. It has however been recently proved by experiments that good

smoked fish, such as mackerel, seer and pomfret are highly appreciated by British troops and practically by all classes of Europeans—a fact that seems to show that there is a large and immediate market for this class of goods. Another branch of the Indian fish industry, if it may be so called and one that has been completely neglected, is that of canning. A complete canning plant capable of dealing with 5,000 cans per day could be procured for about Rs. 6,000 and there is hardly any question that a ready market exists in practically all parts of the world for the finest grades of Indian fish. In this case the objection to preservatives does not apply for such substances are not necessary, the goods being simply packed in tins which are then hermetically closed and sterilised by heat. Drying, smoking and canning are three branches of the fish industry that seem to merit a good deal more commercial attention than they have yet received in India. All three, it may reasonably be supposed, should yield a fair return on the capital outlay, to say nothing of the valuable by-products in the shape of fish-oil, manure, and so forth. Those who would care to go more deeply into the subject should consult Sir Frederick Nicholson's book.—*Indian Trade Journal*.

A Remarkable Invention by a Young Bengali

Sj. Ashutosh Mallik, of 10, Shahnagar Road, Kalighat, Calcutta, has devised the model of a calculating machine called, after his name, the "Mallik's Calculator," which works out sums (both simple and compound in Rs. As. P. and £. S. D.) from Addition to Division. The machine is original in conception, and it would appear it is also simple in design and easy in operation; as such, it is believed it will create a revolution in the field of account-keeping.

The Indian Manganese Industry.

The expansion in the production of manganese ore in India in recent years and the potentialities of this industry are exhaustively dealt with in Vol. XXXVII of the Memoirs of the Geological Survey of India by Mr. L. Leigh Fermor which has just been published. As recently as 1893 the total output was no more than 3,130 tons, but by 1906 India advanced to the first place among the world's producers of manganese with an output of 571,495 tons. The all-important question of the extent of the available supplies was discussed by Mr. Fermor in his paper "Manganese in India" in which he stated that in the Vizagapatam district the difficulty of mining the ore is becoming more marked owing to the increasing depth at which it has to be worked. In the Central Provinces, however, there are vast quantities of easily quarried manganese ore, but with the increased output and the rejection of all but first grade ore, Mr. Fermor arrived at the conclusion that within from 30 to 50 years the majority of the deposits at present known would be exhausted, that is so far as the present methods of extraction are concerned. But he pointed out that there would then be left both underground and on the dump heaps millions of tons of second and third grade ore and also enormous quantities of manganese silicate rock carrying 30 to 40 per cent. of manganese. He added, moreover, the encouraging statement, so far as India is concerned, that owing to the limited quantity of the world's deposits of manganese-oxide ores the price is likely to rise sufficiently to enable the low grades of ore, if not smelted on the spot to be transported to the smelting centres. He also asserted that in the not distant future ferro-manganese smelting would probably be carried on in India, thus rendering valuable the low grade ores at present rejected. The view thus expressed Mr. Fermor still holds, though having regard to the enhanced output he believes that his estimate of 30 to 50 years

for the exhaustion of the deposits was excessive. A very important problem arises in connection with the production of manganese. At present the entire output is exported to foreign countries, the consequence being that with manganese at Rs. 30 per ton, only one-half of the price is received by India, the balance being absorbed mainly in freight charges. The manganese comes back to India in the shape of steel which it has helped to make, "and India pays both the foreign manufacturer's profit and the cost of return carriage." From the economic point of view this arrangement is wasteful in the extreme, and the loss to India through the absence of iron and steel manufacture is enormous. Mr. Fermor places the value of the manganese ore produced in India from 1892 to 1906 at 3 crores and 5 lakhs of rupees, and he estimated that if it had been worked up in this country into ferro-manganese the value could have been Rs. 17,17,28,000. It cannot be said that the whole of the difference between these two sets of figures represent potential loss to India but the loss is undoubtedly heavy, and constitutes a solid reason why it is desirable that an extensive Indian iron and steel industry should be developed. "I do not want to take up an alarmist position," writes Mr. Fermor, "for there can be no doubt that India has enormous supplies of manganese ore. Still if the export of this commodity continues at the present rate the next 20 or 30 years will see the exhaustion of a very large number of deposits, at least as regards high grade ores. Some deposits already show signs of exhaustion, and every year will see more deposits put on to the list of defunct. Fortunately, however, there are signs that the Indian iron and steel industry will get into full swing in the next ten years, so that it may be in time to take advantage of the existence of manganese ores in this country."

In discussing the various uses of manganese ore the writer states that 90 per cent. of the world's output is consumed in the manufacture of iron and steel. The ore is also utilised in the production of potassium permanganate, large quantities of which are imported into India for use as a disinfectant. It is a pity, he observes, that this product should be purchased from abroad when the material from which it is made exists in such abundance in this country.

The Approved Firms.

Somewhat lengthy and detailed rules for the supply of articles for the public service are appended to the recent Resolution on the purchase of local stores.

With regard to the purchase of iron and steel articles, it is stated that the following firms in India are approved by Local Governments and Administrations, and that supplies should only be obtained from them.

In Bengal.—The Bengal Iron and Steel Co., Ltd., of Barakar; the Vulcan Iron Works, Ltd., Messrs. Burn and Co.; Jessop and Co.; John King and Co.; Ahmuty and Co.; Martin and Co.; Kessory Lall Mukerjee and Co.; Heatley and Gresham, Ltd.; and A. and J. Main and Co., of Calcutta.

Bombay Presidency.—Messrs. G. Gahagan and Co.; Richardson and Cruddas; Alcock, Ashdown and Co.; Cosser and Co.; McKenzie and Co.; and B. R. Herman and Co., of Karachi.

Madras Presidency.—Messrs. Massey and Co., Messrs. Oakes and Co.; Arbuthnots Industrials Ltd.; Reliance Foundry; and Messrs. Mansfield and Sons.

Burma.—The Arrawaddy Flotilla, Co., Ltd., Messrs. Bullock Brothers and Co., Ltd., Rangoon; the Dunnedaw Engineering Works, Rangoon; and Messrs. Howarth, Erskine Ltd., Singapore.

United Provinces.—Messrs. T. Crowley and Co., Allahabad; the Empire Engineering Co., Ltd., Cawnpore.

The Punjab.—Messrs. N. D. Hari Ram and Brothers, Rawalpindi.

The financial limits of the powers of officers to make purchases in India are given at length, as well as the list of officers who may order manufactures direct from abroad for experimental or research purposes.

Rubber Cultivation.

Now that the cultivation of rubber has become so profitable a business it is gratifying to find an optimistic statement on the subject in the Annual Report of the Forest Administration of the Lower Provinces of Bengal for 1907-08. Rubber (*Ficus Elastica*) planting, it is stated, was continued in the Tista and Kurseong Divisions. In the former the work consisted of planting out rooted cuttings, while in the Kurseong Division little more than repairs of the previous failures in the Latpanchua and Bhamanpokri plantations was attempted. The Report definitely states that this rubber can be propagated with certainty and at a very moderate cost in suitable areas at or near the bottom of the Tista Valley, at from 800 to 2,000 feet elevation, by putting out rooted cuttings; and the growth of the trees in such localities is described as phenomenal. At elevations of from 2,000 to 4,000 feet where larger areas are available for rubber planting the difficulties are considerable. The total expenditure on rubber plantation during the year was no more than the trifling sum of Rs. 116, and it certainly would appear that a larger outlay might with advantage be made.—*Statesman*.

Tarpur Sugar Works, Ltd.

We have great pleasure to note that the above Company has been revived under the auspices of a strong Board of Directors consisting of the Maharaja of Cossimbazar, Mr. Sarada Charn Mitra and others. The objects of the Company are: (1) To manufacture sugar, especially date-sugar, without the use of animal charcoal or any substance which may be repugnant to religious feelings; (2) to prepare useful trade articles out of the by-products and wastages after the manufacture of sugar, and (3), to develop new industries by utilisation of the extra forces of the very powerful engines with which the Company's machine is fitted. It is expected to turn out 400 maunds of sugar and 750 maunds of molasses daily. The capital of the Company has been fixed at Rs. 4,00,000 divided into 16,000 shares of Rs. 25 each. We wish this Swadeshi enterprise every success, and hope that the shares will be speedily taken up.

Industrial Progress in Madras.

The Madras Government have issued orders dealing further with the Resolutions passed by the Ootacamund Industrial Conference last September. With reference to the formation of an Inquiry Bureau and Industrial Museum, the Director of Industries recommended that both had better be deferred first till the Department had a staff of experts able to deal with inquiries and other matters. Until proper accommodation was provided Mr. Chatterton suggested the formation of an up-to-date Industrial Library and Reading Room. He also suggested the formation of local Industrial Committees to keep the Director informed of the local needs and requirements in each district, and that preparation of the lists of industries and manufactures of the Presidency can be allowed to stand over till the appointment of local committees. With regard to the Resolution regarding the furthering of the Oil Industry by offer of a special prize for an extracting machine, he suggested that Government should hold two Exhibitions every year, one for industrial and the other for agricultural products. He proposed that rewards should be given for suitable machinery. The Government have approved all the suggestions except that relating to the Library and the Reading Room.

A World's Shoe and Leather Fair.

During the month of July there was to have been held in Cambridge, just across the river from Boston, Massachusetts, the first World's Shoe and Leather Fair, ever undertaken in the United States. This coming together of the American shoe and leather interests in a fair and the assurance that this spirit of co-operation is to continue in the form of similar fairs in future years, should eventually secure for the boot, shoe and leather manufacturers of the United States a larger share of the foreign markets than they now hold, notwithstanding that their present share of the world's trade is of huge proportions.

Paper-making in Eastern Bengal.

In a monograph on paper-making and *papier-mache* in Eastern Bengal and Assam, Mr. J. N. Gupta says that the bark and jute paper industries have almost disappeared, there is no paper mill in the Province, and the art of *papier-mache* work is known only to about half-a-dozen persons. Bark paper is still used by the priestly class, astrologers, etc., for preparing horoscopes and other sacred documents, and it makes a very strong and durable paper, lasting sometimes for centuries. But it is naturally more expensive than mill-made paper, and the industry can never flourish again. At the same time it is thought that a paper mill might be established in Assam with every prospect of success. Assam is almost as well off as Burma as regards soft woods, though the bamboo supply is probably not so large and the quality is inferior. Though grasses are not available wild plantains are most abundant, and plantain fibre could be utilised instead of grass in the manufacture of paper. There are thus in Assam abundant supplies of raw material, a large and increasing demand for paper, and specially suitable sites for the location of a mill. The chief difficulty would be the labour supply, but as high wages could be offered that obstacle would not prove insurmountable.

Printing Paper.

His Majesty's Consul-General at New Orleans (Mr. H. T. C. Hunt) has forwarded an extract from a local paper, from which it appears that a Company, with a capital of 500,000 dollars (about £100,000), is building a mill at Cordele, Georgia, for the manufacture of printing paper from cotton stalks. The mill, which is to be in operation by 1st September next, is to have a daily capacity of 25 tons of paper. It is claimed that a ton of paper can be made from a ton and a-half of stalks, and the Company expect to buy stalks at the rate of 4 dollars a ton delivered at the mill.

The Mysore Exhibition.

It is notified in the *Mysore Gazette* of July 22nd that the Dasara Exhibition will commence this year on 18th October and close on the 31st. The Cattle Show will begin on 25th October and close on the 28th. It may be observed that the Show generally offers a good opportunity for people desirous of purchasing good specimens of Mysore cattle. But the primary aim of the Committee is to impart to the Exhibition an educative character and to bring together articles, machines and processes, the use of which it is desirable to bring to the notice of the raiyat, the artisan and the manufacturer by actual demonstration. As, however, the exhibition of a single specimen may not afford full information, and may not be sufficiently attractive to the visiting public, articles intended for sale will also be admitted. The Committee invite exhibits from all the districts in the State as well as from outside. They also appeal to the various Agricultural Departments and Associations in India, Burma and Ceylon to help them with exhibits and suggestions.

Aloe.

There are possibilities in the cultivation in India of the aloe or agave as it is known to botanists, and the fibre it yields, is being more widely recognised day by day. A correspondent of a contemporary noticed the increased attention which certain Companies are paying to the plant, and the last Bulletin of the Imperial Institute, contains an account of the examination and valuation of three samples of aloe fibre sent Home by the Director of Agriculture, Madras. One of these taken from the "Agave rigida," or Sisal fibre as it is known to the trade, is described as of excellent quality, of good lustre, varying in colour from nearly white to pale buff of very good strength and 3ft long. It was valued by experts at from £36 to £38 per ton, and it is stated that its value would have been enhanced if the colour had been more even and nearly white.

Match Industry in India.

We remember that a plucky attempt was made in the early eighties by the late Dr. Anna Kunte, the first M. D. of our University, to erect a Match factory but he sunk and lost in it a large sum. His equally gifted brother, for long the Head Master of the Poona High School, made a great effort to manufacture lead pencils, himself, with an apron round him, working like any coolie. He, too, failed. The cause of failure in both cases was the same—the difficulty of getting suitable timber, and this has been the difficulty ever since. It is gratifying, therefore, to learn that there is every prospect of this obstacle being removed before long. The last Report of the Board of Scientific Advice states that a gratifying amount of interest has been evinced by private individuals and firms in regard to experiments now on foot in the Economic Branch of the Imperial Forest Research Institute, with the object of testing the suitability of various Indian timbers for making match-splints and boxes. It appears that 35 species of timber are now being tested in Europe, a complete estimate of profit and loss on a modern equipped factory is available, and the official opinion is that the Match Industry is likely to take a firm footing in India.—*Parsi*.

Cotton Production in 1908.

The revised figures of the cotton crop of the United States for 1908, show a total production, including linters, of 18,537,306 bales counting 500 pounds to a bale. This is an increase over the production of 1907 of 2,211,845 bales, or 19.4 per cent. It is the third largest crop ever produced, being exceeded only by the crops of 1904 and 1906, and is nearly one million bales larger than the average crop of the last five years.

The estimated quantity of cotton seed yielded by the crop of 1908 was 5,903,838 tons, of which 3,669,747 tons were treated by oil mills, affording products valued at \$86,092,583. The quantity of these various products was: oil, 146,789,880 gallons; cake and meal, 1,491,752 tons; hulls, 1,330,283 tons, and linters, 165,138,628 pounds.

AGRICULTURAL SECTION.

Improved Agricultural Implements.

We give below a list of improved Agricultural implements recommended by the Department of Agriculture, Punjab. Most of these implements may be obtained from the Professor of Agriculture, Punjab Agricultural College, in charge of the Agricultural Machinery Depot, Lyallpur :—“ *Raja* ” wheat-reaping machine, Rs. 250-0-0.—Recommended for canal tracts and barani land generally where reaping costs over Rs. 2-8-0 per acre and where the surface of the land is not too soft. “ *Raja* ” winnowing machine, Rs. 150-0-0.—This will be reduced by the next harvest if it can be arranged to have the winnowers made in India. Recommended where labour is moderately scarce and holdings fairly large. Specially useful in districts where the wind is unreliable in May and June, as, by prompt housing, the risk of loss from rain and thieves is minimised. “ *Diamond* ” plough, Rs. 26-8-0.—Of general utility on irrigated land, land infested with weeds or places where there is any difficulty in getting land quickly prepared in time for sowing. “ *Simpler* ” chaff and fodder cutter, Rs. 42-8-0.—Of general utility for large holdings, cattle breeders, horse runs, etc. “ *Planet Junior* ” hand hoe, single wheeled, Rs. 22-8-0; double wheeled, Rs. 35-8-0.—It displaces the *khurpa* with crops grown in straight rows and is useful on all classes of land. Bullock hoe, Rs. 39-9-0.—This has many adjustments: (i) Used as a substitute for the *desi* plough. It does three times the work of the country plough after land has been broken up. (ii) Used as a weed eradicator in the field before sowing. (iii) Used as a hoe in crops grown in lines. (iv) Used as a ridger. This implement is useful only on large holdings, horse and cattle runs, etc., the initial expenditure being high for small holdings.

Mangoes in Jamaica.

An article that is accompanied by a number of interesting illustrations, and dealing with the different varieties of mango cultivated in Jamaica, the methods of propagating this fruit tree by budding and the possibilities of developing an export trade in the fruit is included in the *Bulletin* of the Jamaica Department of Agriculture (Vol. I. No 1.).

In September last, a stock of 105 grafted mangoes of the choicest Indian varieties was obtained from the Calcutta Botanic Gardens, and planted out in Jamaica. These kinds included the ‘Alphonse,’ ‘Bombay,’ ‘Singapore,’ and many other fine mangoes.

The first experiments carried out at Jamaica in budding mangoes were undertaken by Mr. T. J. Harris in 1904. A fairly large ‘yam’ mango of good age formed the stock, and the buds used were from the ‘Bombay’ and ‘Alphonse’ varieties. The operation was followed by rapid growth, and fruit was borne for the first time when the buds were three years of age; and at the end of four years from budding, the tree had made quite respectable growth.

As a result of this success, and with a view to testing the practical aspect of the case, the idea of purchasing 1,000 seedling trees growing on Hope Estate on which further budding operations might be carried out is under consideration. In this way, a good trial would be obtained of the possibilities of growing high-class Indian mangoes on ordinary wild trees.

The possibilities that may exist in connection with the development of an export mango trade are exemplified by the success lately achieved by Mr. A. W. Gardner, of Kingston. Mr. Gardner, during the past year, shipped a supply of mangoes, the produce of some grafted trees of choice kinds possessed by him, to London, and as a result he has received no less than £70 for the produce of one tree. The prices varied from 1s. 6d. to 2s. 6d. per fruit.

At present the variety ‘Peter’s Bombay’ is recommended as the most suitable kind to propagate, and the most promising variety for cultivation for the export trade. The ‘Alphonse’ mango is also very highly esteemed in India.

Departmental Reviews and Notes.

LITERARY.

A NEW INDIAN DAILY.

It is understood that a daily paper with the name of "Leader" will be started at Allahabad from October next when the bi-weekly "Indian People" will go out of existence. Mr. N. Gupta will be appointed Editor-in-Chief with Mr. C. Y. Chintamani to assist him. The paper will be a joint-stock concern.

MR. HARI NATH DE.

The following is taken from the proceedings of the Board of Examiners on the examination of Mr. Harinath De, I. E. S., Librarian, Imperial Library, for a degree of honours in Sanskrit, held on the 5th, 6th and 7th July agreeably to the test laid down in Home Department Notification No. 708 Exms, dated the 27th October, 1905:—"The Board are of opinion that the acquirements of Mr. Harinath De do come up to the prescribed standard and that he passes in the first division, after having obtained 80 per cent. in any one subject.

In connection with the above statement, the *Empire* says:—Mr. Harinath De, Imperial Librarian, who has just passed in the first class the Government test for the degree of honours in Sanskrit is an astonishing person. He has now obtained the highest honours in no fewer than five languages, Greek, Latin, Pali, and Classical and Vedic Sanskrit. He also passed the higher proficiency examination in Uriya, taken honours in Arabic, and is a proficient Scholar in German, French, Spanish and Russian not to mention English that is, eleven languages in all besides his own—and he is only 33 years old. The Government of India have awarded him a prize of Rs. 5,000 for his Sanskrit success.

PROF. JOGENDRA SAMADAR.

Messrs. Longman Green and Co. have presented to Professor Jogendra Samadar, B. A., F. R. S., Hist. (London) of the Tangail Pramatha Maninath College a set of books for the Professor's pointing out some discrepancies between Tout and Gardiner, two English Histories—recommended for the Intermediate Examination in Arts. Professor Samadar, who is the first Bengalee Fellow of the Royal Historical Society, has also been favoured with the offer of a Fellowship of the Royal Economic Society.

GEORGE MEREDITH.

(Died May 18, 1909.)

By J. F. T.

Rossetti sleeps beside the restless wave,
And Swinburne by the surges of the sea;
Should not God's care in green Surrey be
For the third friend a fair and fitting grave?
Ah! better than the Abbey's gloomy nave
The dear earth of his home, the grassy lea
O'er which the skylark pours his melody,
With the blue heaven for temple architrave?
There will the pilgrims of his genius go
To pay the debt of reverence at its shrine;
Bury the brave man where Death laid him low!
Nature he loved, and men; and by that sign
I think that he would wish to have it so—
A simple grave which might be yours—or mine.
—*The Spectator* (London, May 29).

A Fragment on Education.

By Prof. J. Nelson Fraser, M.A. (Oxon.) Principal, Secondary Training College, Bombay. Price Re. 1. To Subscribers of the *Indian Review*, As. 12.

These are a series of essays designed for Indian readers as specimens of method in the treatment of educational topics.

G. A. NATESAN & CO, ESPLANADE, MADRAS.

EDUCATIONAL.

SOCIAL SERVICE AND COLLEGE STUDENTS.

The Director of Public Instruction in the Punjab in noticing the Report on the working of the Forman Christian College, Lahore, mentions one point relating to discipline and moral training which deserves to be widely known. It is stated that in this College "physical training is compulsory, literary societies flourish, and besides the regular religious instruction, a number of addresses have been delivered by visitors." The Director of Public Instruction remarks that "an interesting feature of the College-work has been the encouragement of social service." According to the Principal of the Institution "a number of the students have begun to do something for their less favoured countrymen. Among the methods tried with more or less success are the following:—"Village talks on sanitation, encouragement of primary schools, discouragement of litigation, endeavour to start schools where there are none, teaching of the women of the household, and reading good and interesting books in the presence of the illiterate." This is certainly a feature of educational work which other Institutions might well copy.

A NEWSPAPER FOR A UNIVERSITY.

The Faculty of Harvard University is said to be seriously considering the proposition of a senior student to establish a full-fledged daily newspaper to be conducted by students as the nucleus of a College of Journalism. Hans von Kaltenborn is the student who suggested the plan, and he wants the paper to be named the *Harvard Daily Truth*.

JUVENILES AND SMOKING.

We have frequently called attention to the dangers that are incurred by boys who indulge in the cigarette habit; the subject has been brought into prominence by the recent discussions in the House of Commons and elsewhere. Discussion is

excellent, but now-a-days we get too much of it, and we are so afraid of doing the wrong thing that we do not get within reach of the right thing. Legislation which tends to weaken parental responsibility and authority is dangerous, but when parents fail to discharge their duty to their children then the State has a right to interfere and protect those who look in vain for help from the home authorities. If parents cannot or will not protect their children from danger, then some higher power ought to do so. This is evidently the opinion of the Raja of Sirmur who has issued the following Regulation:—

"Whoever being under eighteen years of age *smokes cigars, cigarettes, uses or smokes tobacco or opium in any manner, or indulges in any intoxicating drug, wine, spirit, or other intoxicates, or any preparation made thereof, except on the prescription of a physician, shall, on conviction by a Magistrate appointed by the Sirmur Durbar, under the Code of Criminal Procedure in force in Sirmur, be punished with either*

- (a) fine not exceeding rupees ten ;
- (b) simple imprisonment not exceeding fifteen days ;
- (c) whipping not exceeding twelve stripes ;
- (d) any combination of these punishments ;
- or
- (e) in cases in which fine shall only be imposed, in default of payment of fine, simple imprisonment not exceeding fifteen days."—*Punjab Educational Journal*.

THE AGRICULTURAL COLLEGE, COIMBATORE.

The new Agricultural College Buildings at Coimbatore were opened by H. E. Sir Arthur Lawley on the 15th of last month. Attached to the College is a farm of 457½ acres of wet, dry and rain-fed lands in which students will be required to conduct practical operations in connection with agriculture. There are also Laboratories for the use of the Madras Scientific Agricultural experts. The total cost of the buildings and the farm lands is over 8 lakhs.

LEGAL.

BRIDE-PRICE.

The Madras High Court (the Chief Justice, Mr. Justice Miller and Mr. Justice Munro) had an important question of Hindu Law under consideration the other day. The question was whether a contract to make a payment to a father in consideration of his giving his daughter in marriage is to be regarded as immoral or opposed to public policy within the meaning of Section 23 of the Indian Contract Act. The matter arose in this way. By the terms of an award made by a caste *panchayet*, it was provided that the plaintiff's marriage should be celebrated at the joint expense of himself and his brothers. The plaintiff had to pay a bride-price of Rs. 500. He sued one of the brothers under the award for among others, a share of the bride-price and obtained a decree. On appeal it was contended that the award so far as it involves payment of bride-price is illegal and void. Their Lordships Wallis and Munro, JJ., who heard the appeal, made a reference to a Full Bench in the terms above. The Full Bench following the decision in a Bombay case answered the reference in the affirmative. The Chief Justice delivering judgment quotes with approval the following observations of Mr. Justice Tyebee:—

The above authorities seem to me to establish conclusively that a promise to pay money to a Hindu father, in consideration of his giving his son or daughter in marriage, cannot be enforced in a Court of Law. It is no doubt true however that the *Asura* form of marriage, which is legal among the lower castes, is nothing more than the purchase of a wife from her father by the husband. It has, therefore, been contended that so long as such a form of marriage is permitted, payment of money to the father of a boy or girl cannot be illegal and must be enforced. I agree, however, with Scott, J., in thinking that

this argument is not well founded, for though the *Asura* form of marriage when actually performed may be recognised as valid it does not follow that an agreement for such marriage would be legally enforced. *Manu* himself denounces it strongly and lays it down in Section 24 that the ceremonies of *Asura* must never be performed. I think therefore that though the money is actually paid to the father in consideration of the marriage cannot be recovered back when once the marriage is solemnised it by no means follows that a suit to recover the money where it has not been paid would lie.

The Chief Justice added that in his opinion a question of this sort should be decided on general principles and not with reference to the special terms of a particular contract.—*J. D. News.*

THE GOVERNMENT AND THE INDIAN HIGH COURTS.

Here is the testimony of a former Chief Justice of Bengal to show how Government sought to establish its sway over the High Courts in India. In an article in the January number of the *Law Magazine*, 1893, the late Sir Richard Garth thus observed: "In England, the independence of the Judges is a fact so generally recognized that we are, perhaps, too apt to treat it as a matter of course, and hardly to appreciate its value. But in India, it is very different. We have there a despotic Government, extremely jealous of all authority which can in any way conflict with or control its own; and although, theoretically, it professes to concede to the Courts of Law that right of independent action, to which they are justly entitled; yet, practically, the Government officials do often exercise a powerful and sometimes unjust influence over the proceedings of the Courts, especially those of the inferior magistracy and although the High Courts do their best to correct any injustice of the kind, the influences which are at work, are so subtle, and the miscarriage of justice so often resolves itself into a question of fact, that the Judges find it difficult to interfere.

MEDICAL.

A TUBERCULOSIS CONFERENCE.

A Conference arranged by the National Association for the Prevention of Consumption in connection with the Tuberculosis Exhibition was opened on the 8th June at the Whitechapel Art Gallery. Professor Sir Clifford Allbutt presided. Papers were read in the morning and afternoon, and in the evening a lecture was delivered by Dr. Newsholme, Medical Officer to the Local Government Board. The Conference was continued on the 9th June. In the morning Dr. Arthur Latham, Physician to St George's Hospital, spoke on the subject of "The Sanatorium," and papers were read on "Labour in Sanatoria" by Dr. Paterson, Superintendent of Frimley Sanatorium, and Dr. Jane Walker, Medical Superintendent of the East Anglican Farm, Sanatorium, Nayland. A discussion followed, and was continued in the afternoon. The evening programme consisted of a lecture by Professor Sims Woodhead on "The Damage done to the Human Body by Tuberculosis."

SLEEPLESSNESS AND BAD NERVES. CURE.

Here is a bath for the tired, nervous woman who cannot sleep at night and is too weary-worn even to want to live. Dissolve four ounces of sea salt in a quart of hot water and let stand until cool; pour two ounces of spirits of ammonia and a like amount of spirits of camphor into eight ounces of alcohol; add this to the sea-salted water and shake well. In using wet the body all over with a sponge dipped in this mixture and rub vigorously till the flesh glows. The relief is almost magical. The worn feeling vanishes, a sleepy sensation creeps over the tired nerves and one sinks away into slumber sweetly. If one bathe the eyes when they are tired in water just as hot as it can be borne it will give great relief. Delicate and nervous children who are restless at

night should be bathed and gently rubbed with warm water in which a heaped tablespoonful of salt has been dissolved. This saline bath does wonders in toning up the young nerves. When a person has a slight temperature from fatigue or nervousness bathe the face and hands in warm water in which a teaspoonful of common baking soda has been dissolved.

THE PSYCHOLOGY OF ALCOHOLISM.

A nation requires great men and women. Men and women of noble intellect, with powerful wills to deal with problems of Statecraft, jurisprudence, science and commerce.

Dr. George Cutler, the author of a work called "The Psychology of Alcoholism," a psychologist of eminence as well as the highest possible authority on the psychology of alcoholism, after years of study has affirmed lately, "that the human will is literally extinguished by alcoholism. In a word, the use of alcohol leads to a lack of the power of the will, not only the will as a *whole*, but all the *factors* of will are injured. Will has a *physical* instrument. Although its essence is psychical, if the physical basis be undermined, the will cannot be strong. Alcohol damages the nerves and brain centres. Through lack of nervous energy a man has not the power for sustained effort; yet all the while he has the deluded notion that he enjoys *will* capacity.

It is interesting, but sad to note, that with the increasing use of alcoholic liquids by civilized man the *supreme* types of men and women fail to appear. We are told the rarity of *great* minds is in a large measure due to the influence of alcohol. This is another point for patriots. Those who abstain are helping forward their nation to *eminence*, and are patriots in a *higher* sense; as "moderate drinkers" ? (with the best will in the world to be patriots) cannot do. They keep back the *great men and women*.

SCIENCE.

FORESTS AND RAINFALL.

Mr. E. Batchelor, I. C. S., writing about evaporation of water in forests says it may be of assistance to endeavour to make some estimate of the underground supplies of water. The quantities which it is generally assumed in India remain in the soil with a rainfall of 60, 30 and 20 inches, are 30, 22 and 16½ inches respectively. It will be noted that the proportion increases largely as the rainfall decreases. I have not been able to find a reliable estimate of how much of this is evaporated before it sinks into the soil, but will assume it is not much different from 10 inches. Leaving out of account the favoured localities immediately bordering on rivers and reservoirs, the area of which is relatively very small, the effect of a succession of dry years, indeed very frequently of two or even one dry year, is the drying up of even deep wells, and widespread destruction to the forests, in which the deepest rooted species are not spared. This indicates that the underground supplies available cannot be much larger than the yield of the rainfall of at most a very few years, or, in view of the above figures, more than a few feet. Were the evaporation from a forest area many times larger than that from a water surface, a loss of a few inches in the supply to the soil would have no material effect.

I have not been able to find very detailed information on the subject; but it would appear to be the case that generally throughout India, in those tracts where well irrigation is highly developed, and where the subsoil water-supply is not increased by canals, no matter what may be the depth and number of the wells, or nature of the soil, or nature of the crops, in no place where the area irrigated from wells is large compared with the unirrigated area

is the average amount drawn from the wells equal to the average amount of rainfall retained in the soil. This is in accordance with the theory above given, and is indeed a deduction from it. One conclusion is that, as the roots of trees cannot draw up more than the wells can supply, the evaporation from a forest area is less than the amount of rainfall retained in the soil. Another conclusion, though one not germane to the present subject, is that in tracts where the rainfall is small and where, as would be expected, the wells are invariably deep, it is impossible to protect against famine by means of wells alone more than a fraction of the whole area, a fraction that will decrease with the rainfall.

These are some of the reasons which confirm me in the conclusion that over by far the greater part of India, or for that matter of the globe, the evaporation from a forest area must be considerably less than from an equal area of water.

CINEMATOGRAPH DISPLAYS AND THE EYES.

Cinematograph Shows are becoming more and more popular, and it is worthy of note that a French medical man has just condemned them as detrimental to the vision. In a paper read before the Medico-Chirurgical Society of Bordeaux, he records cases of eye trouble arising from this cause. As a rule they consisted merely of a transient watering of the eyes and some photophobia (aversion to light), but in other patients these symptoms were persistent and were accompanied by inability to use the eyes for fine work for a varying number of days. Most people probably suffer from a little eye fatigue after witnessing a cinematograph display, but the "British Medical Journal" considers that cases in which persistent trouble follows seem insufficiently numerous for their occurrence to form a very grave charge against the cinematograph.

PERSONAL

BABU SURENDRANATH BANERJEE.

Babu Surendranath Banerjee was invited by Mr. W. T. Stead, the Editor of the *Review of Reviews* to his house. There in company with a dozen friends—American, Canadian, Irish, and Indian—Mr. Banerjee submitted himself to a process of examination by Mr. Stead. One very difficult question was thus put to Babu Surendranath:—“If you were under sentence of death Mr. Banerjee, and the headman's axe was to fall in two minutes, what is the message which you would wish to address to the British public as the last words you were able to utter on behalf of your motherland.” We are told that Mr. Banerjee replied thus: ‘without a moment's hesitation’—“I would say this: (1) Modify the partition of Bengal; (2) Release the deported patriots and repeal the Act which annuls “Habeas corpus” in Bengal; (3) Amnesty to all the political prisoners; (4) Give the people of India financial control of their own taxes; and (5) grant India a Constitution on the Canadian model. That is what I would say, and having said that, I would go to my doom.”

LORD RIPON.

The following Resolution was passed by the Council of the Bombay Presidency Association at its Meeting on 14th July, 1909, on the death of Lord Ripon:—

“The Council of the Association desires to place on record its expression of sincere sorrow at the death of the Marquis of Ripon who was Viceroy and Governor-General of India from 1880 to 1884. In that exalted capacity he had strenuously and nobly striven to carry out the highest ideals for the Government of this country as laid down by a succession of eminent British Statesmen for well-nigh a century. Lord Ripon

freed the Vernacular Press from the galling shackles imposed on it in 1877. He next advanced an important stage the rudimentary scheme of Local Self-Government first initiated by Lord Mayo under his Decentralisation Resolution. It was an epoch in the annals of India. Twenty-five years' experience of this scheme of 1882 has amply vindicated the sagacity of that great measure and has earned for him the title of “The Father of Local Self-Government.” Wise in his policy of righteousness, he strove earnestly in face of obloquy and opposition to carry out in practice the principles of Equality before the Law. His various measures for the amelioration of the indigent and indebted agriculturist classes had evoked universal approval, while the repeal of import duties had vastly quickened India's foreign trade and stimulated the nascent industries. His Government had also lightened the burden of taxation by reducing the Salt Duty from Rs. 2-8-0 to Rs. 2-0-0 per maund which had the immediate effect of stimulating consumption. He also laid the broad foundation of Elementary and Technical education. In short, Lord Ripon's Government was greatly distinguished for the many salutary domestic reforms which it instituted and advanced a stage.

Lord Ripon's foreign policy had also met general approval for its pacific tendencies. Based as it was on the lines laid down by Lord Lawrence it wisely avoided all imbroglions and entanglements on the Indian Frontiers.

Thus by his many beneficent measures for the better welfare of the Indians morally, intellectually, and politically, Lord Ripon greatly endeared himself to all classes of the Indian community who on the eve of his retirement expressed their gratitude, esteem and affection for him by means of demonstrations most enthusiastic and unparalleled in the annals of the country. His memory is and will be reverently enshrined in the hearts of the people of India.

GENERAL.

SALE OF LIQUORS AND DRUGS IN MADRAS.

Sir Herbert Roberts asked the Under Secretary of State for India:—Whether he is aware that the revenue from the sale of intoxicating liquors and drugs in the Province of Madras rose from £1,274,139 in 1905-06 to £1,699,830 in 1908-09, and that a further increase of £66,660 is estimated for the current year; whether there has been, since 1906-07, an increase in the number of shops for the sale of country liquor in proportion to the population; whether he is aware that the sales per shop rose from 138 gallons in terms of proof strength in 1906-07 to 152 gallons per shop in 1907-08; and whether, in view of the increased consumption which these figures indicate, he can state what measures the Government intend to adopt in order to check the further spread of the drinking habit.

Mr. Hobhouse:—The facts are as stated by the Hon'ble Member. They indicate a serious increase in the consumption of alcoholic liquor in the Madras Presidency. The Secretary of State is informed that the Madras Government have taken steps since October last to reduce the number of shops, to raise the duty on country spirit, and to discourage the consumption of strong liquor. An inquiry into the number and location of liquor shops has been carried out in accordance with the recommendations of the Excise Committee. The reductions contemplated represent one-tenth of the shops open in 1907-08.

INDIANS AND THE COLONIES.

The Committee under Lord Sanderson which was appointed early in March to inquire into the question of Indian emigration, in an endeavour as far as possible to remove the serious difficulties which have arisen as to the employment of Indians in certain portions of the Empire, has already, "Reu-

ter's Agency" learns, taken a large quantity of evidence in regard to Fiji, British Honduras, British East Africa, Mauritius, Trinidad, British Guiana, Straits Settlements, and Jamaica. Arrangements have been made for the attendance of witnesses who will come to Great Britain from the Crown Colonies as well as from India. Evidence is being taken not only from Governors and Administrators, but also from planters, merchants and others. The Committee, which has adjourned for the Whitsun recess, sits three times weekly, and so much work has to be done that it will probably not conclude its labours till late in the summer or possibly the early autumn.

POPULATION OF THE EARTH.

The present population of the earth, estimated at 1,467 millions, is distributed very unevenly. The average density of population of the entire land surface of the globe is about 31 inhabitants per square mile. This total land surface, which slightly exceeds 46 million square miles, is composed of 28 million square miles of fertile land, 14 million square miles of steppes, and 4 million square miles of deserts. Ravenstein estimates the maximum density of population that can be supported by the fertile regions at 207 persons per square mile, and thus (allowing 14 persons per square mile, to the steppe regions) obtains 5,994 millions as the maximum population of the globe. The present rate of increase per decade is 8·7 per cent. in Europe, 6 per cent. in Asia, 10 per cent. in Africa, 30 per cent. in Australia and Oceania, 20 per cent. in North America, and 15 per cent. in South America. The mean rate of increase for the whole earth is 8 per cent. per decade. At this rate of increase the earth would be completely filled with its maximum population of 5,994 millions in the year 2072, or in 163 years from the present time.

POLITICAL.

PAYMENT OF M. P.'s.

"Max" writes in *Capital* :—

While the payment question is being discussed at Home, it may not be uninteresting to glance how other countries pay the members of their Legislatures. Here are some of the figures :—

Austria.—16s 8d. per day during attendance and travelling expenses.

Belgium.—£17 per month during the Session.

Denmark.—6s. 8d. per day and travelling expenses.

France.—£360 per year and free travelling.

Holland.—£166 per year and travelling expenses.

United States.—£1,000 a year, £25 a year for stationary and 10d per mile for travelling.

Germany gives free travelling.

Spain gives nothing.

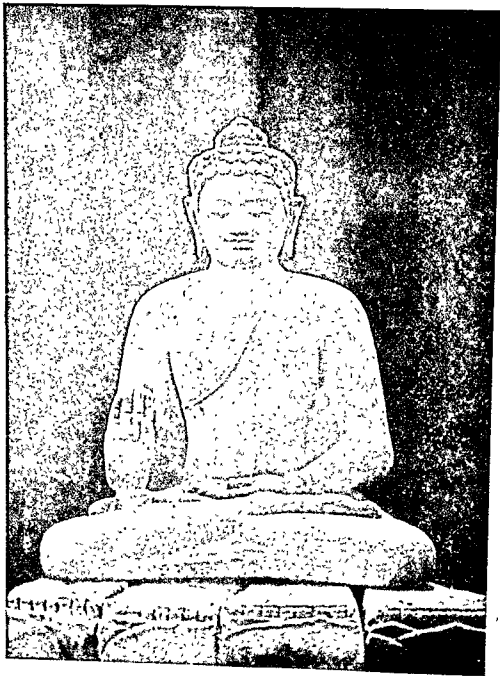
THE NEW SHAH.

The following is a translation of an official telegram sent to the Imperial Consulate of Persia in Bombay, and signed by Mehar- Es-Sultaneh :—
In the matter of the recent disturbances, it became evident to everybody that radical changes and reforms had become necessary, and owing to the fact that a very large portion of the people distrusted and disliked, and had their hearts turned away from his Imperial Majesty Mahomed Ali Mirza, it became apparent that vast and far-reaching changes could not be introduced without changing the Sovereign. Hence in the absence of the Mejliss, a grand Mass Meeting of subjects was held on Friday (July 16th) in Beharistan (Parliament House). The assembly consisted of learned leaders of the Nationalist cause, Princes of the blood Royal, Press of the Realm, and former members of the Mejliss. This assembly has unanimously deposed Mahomed Ali Mirza, the heir apparent to be Shah, and tem-

porarily Aved-UI-Mulk has been appointed Regent. The appointment of Regent is subject to the approval and confirmation of Parliament, which is to be summoned shortly. Fortunately, this change of Sovereigns has been effected peacefully. Three days have now elapsed since the accession of the new Sovereign. Everything is quiet. All foreigners in Persia are safe. There is perfect security of life and property for them.

ORGANISATION AND CO-OPERATION.

The *Indian Nation* writes:—Our aptitude for organisation and co-operation essential under a system of Self-Government which we asked for, has not been remarkable. In no sphere of public activity can we point to a creditable monument which we have built up with our own hands. Our best men have devoted two generations to political study and agitation and all that we can show is the Indian National Congress, an Institution which we cannot claim to be proud of. In educational matters our failure has been so marked that but for official intervention and missionary enterprise schools and colleges would have been conspicuous by their inadequacy. In agricultural and economic questions of the utmost importance to the country, we left the initiative to be taken by Government. In matters social we have resented outside interference to perpetuate the grossest scandals. In latter-day art, science, industries and literature, we are so far behind modern peoples that our national life is called into question. If, therefore, there has been delay in action of the authorities to extend the sphere of our administrative facilities it is because we have shown a lamentable lack of capacity as a self-helping people. Before we can claim the entire privileges of the grown man we must acquire his strength and stature; but we are yet children in administrative experience and aptitude. The smaller duties lying at hand we have left undone in a feverish desire to undertake the larger duties; and he that is not faithful in the one cannot be faithful in the other,



LORD BUDDHA .

BY THE COURTESY OF THE "THEOSOPHIST."

THE INDIAN REVIEW.

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST.
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The Transvaal Struggle.

By

MR. H. S. L. POLAK.

Editor "The Indian Opinion", South Africa.

LIKE the siege of Gibraltar, the attack upon the Transvaal Citadel of Indian national honour and manhood has been carried on during three long and weary years. It has been signalised by much of treachery and foul play on the part of the besiegers, and redeemed by much of heroism, mostly unconscious, on that of the besieged. On the one hand, may be set broken pledges, shameful allegations, abuse of confidence, slander of a whole community, shocking ill-treatment, cruel injustice; on the other, wonderful courage and endurance, boldness and fortitude, self-sacrifice and self-restraint, determination and persistency, devotion and patriotism, self-respect and self-development.

Whilst the Transvaal Government have had all the power of the State at their command; whilst they have been able to supply secretly false information and doctored facts to the Imperial Government, without the unhappy Indians having an opportunity for reply until months afterwards, when the poison had already done its work; whilst they have been able to use all the terrorism that are associated in the public mind with indiscriminate Police

intrusion, wholesale arrests, ill-treatment and semi-starvation in gaol, hostile magistrates, arbitrary deportation, the ruin consequent upon forced sales of goods, undue pressure brought to bear by European wholesale merchants, and a dozen other manifestations of uncompromising authority; the unfortunate victims of this policy of suppression and annihilation of a whole community have had only one weapon of defence—a willingness to suffer every hardship, even death itself, for the sake of conscience, and because they believed that right was on their side. It is not going too far to state that the welfare of the entire Indian community in the Transvaal is in the hands of less than half-a-dozen men acting arbitrarily. Let us take a concrete instance. A pre-war Indian resident of the Transvaal returns to the Colony in 1905, let us say, after leaving it in 1902 or the early part of 1903. He is ignorant of the arrangement whereby the community agreed with Lord Milner to re-register voluntarily. On the strength of his old Dutch Registration Certificate he has re-entered the Transvaal before the Supreme Court's decision that such a document would not act as a Permit. He has thus re-entered in a perfectly *bona fide* manner. He applied for registration during the voluntary period last year, but is refused with out any explanation being given. The real reason of the refusal is that he cannot produce a Milner Registration Certificate and

Permit, and the fact of his possession of a Dutch Pass renders him immediately a suspect to the authorities, who are quite unacquainted with his circumstances. Suppose now that, acting under a misapprehension, he applies for registration under Act 36 of 1908. His past application, marked "refused", is in the hands of the Registrar. He is not asked to furnish further evidence of pre-war residence. He is at once assumed to be an unlawful entrant his application is refused, and a warrant is issued for his arrest. It is true that he has a right of appeal against the Registrar's decision, but this he probably does not know, and he may not be able to afford to pay Counsel to conduct the appeal. He is arrested, formally brought before the Magistrate and ordered to be deported from the Colony. There is no appeal from the Magistrate's order, which is administrative and not judicial, and the fate of this man, a lawful resident, is thus in the hands of the Registrar, a Police Superintendent, and a Magistrate, each acting arbitrarily. He may be snatched away from his family, who are thus left, in all probability, quite unprovided for, and sent away to India without the possibility of making any effective protest. Cases have been known where men born in the Transvaal have been put over the border of that Colony, and there has recently arrived in India a man who was born in Natal and domiciled in the Orange River Colony, who was deported in this way. The Transvaal Government have acted in a lawless manner again and again, safe in the knowledge that most of their victims are unable to seek redress. Again and again the Supreme Court has condemned their action, and now they secure themselves even against

this by arranging with the Portuguese authorities of the Province of Mozambique to detain deported Indians and send them to India, instead of giving them the opportunity to return, receive sentence as prohibited immigrants, and appeal to the Supreme Court against the sentence with the object of defending their claims.

Throughout all this trouble the Transvaal Indians have exercised a patience and a forbearance that have extorted the unwilling admiration even of those who have been most hostile to their demands. Men and boys have gone to gaol repeatedly for the sake of the cause. Their country's honour was at stake, there was the solemn oath that they had taken to die in gaol rather than shamefully surrender, and they felt that the whole future of the community was in their hands. The women cheerfully sent their husbands, brothers, and sons to starvation and degradation in prison rather than that they should suffer the deeper degradation of a betrayal of their brethren.

There have been over 2,500 convictions; there have been ruined businesses; there has been mental and physical torture; there have even been deaths. Hearts have been broken, families have been sundered, homes have been destroyed, happiness has vanished.* The small

* The history of the troubles of the Transvaal Indians has been an appallingly large list of imprisonments, deportations, arrests, and petty persecutions and cruelties. It is calculated that, from the beginning of January, 1902, until the end of June, 1903, a period of 18 months, no less than 2,500 sentences of imprisonment, varying from three days to six months, have been imposed by the Transvaal Courts. The vast majority of these have been with hard labour. Many men have been to gaol again and again, some as many as half-a-dozen times. They include boys of 16 and old men of over 60. They embrace the sick and the whole. In order to bend the community to their will, the Transvaal Government entered into a secret compact with the Natal Government, whereby the latter refused to allow India-returned Indians bound for the Transvaal, and in transit only through Natal, to land unless they agreed to apply for registration under

remnant who are still continuing the struggle mostly Madrasais, have sworn* to die in gaol, unless the Transvaal Government concede the just demands of the community.

And now the Transvaal Indians appeal to India to help. They appointed four Delegates to place the position before the Indian public and authorities; three of these were arrested and imprisoned, so that the departure of the Deputation might be prevented. Thus the Transvaal Government have tried to bind and gag the Indians in the Transvaal. The latter, in their extremity, turn to India to offer so powerful an expression of opinion, that the moral support that she can give will enable the

the new Act, the alternative being compulsory return to India. With the object of still further terrorising the Transvaal Indians, the Transvaal Government entered into another secret compact with the Portuguese Administration of the Province of Mozambique, whereby British Indians, arbitrarily deported from the Transvaal, would be taken to the Portuguese port of Lourenço Marques, and thence despatched to India. The Transvaal Government realised that it would be legally impossible for the Government of Natal or Cape Colony to do this friendly act for them, as the person sought to be deported could apply to the Supreme Courts of these Colonies for his release, on the ground that, having been forcibly removed from the Transvaal, and not being therefore a willing entrant into those territories, he was not a prohibited immigrant, and could not therefore be deported by act. But the Transvaal Government knew that it could rely upon the economic subservience of the Portuguese Administration and its known independence of legal sanctions and obligations, with the result that wholesale deportations to India of Transvaal Indians have taken place with the obsequious assistance of the Portuguese authorities. This arrangement, moreover, has received the blessing of the Imperial Government, on the ground that only non-domesticated British Indians were being deported in this manner, and who accordingly had no legal rights of residence.

*The weapon that the Transvaal Indians have employed has become known, for want of a better term, as "passive resistance." They have, in point of fact, accepted Tolstoy's interpretation of Christ's injunction, "Resist not evil," as the non-resistance of evil by evil. They have deliberately pitted soul-force against brute-strength, and they have been assured of the final triumph of their cause by a consistent display of spiritual energy. They have determined to sacrifice everything to the demands of conscience.

They have likewise felt with Thoreau that "under a Government which imprisons any unjustly, the true place for a just man is also prison."

Imperial Government effectively to intervene to procure a satisfactory settlement.*

*The writer ventures to suggest the following as among the means that may be adopted to secure the rendering of justice to the Transvaal Indians, and the prevention, so far as possible, of the recurrence of the evil in the future. Public Meetings should be called at the earliest moment all over the country, whereat the situation should be effectively explained, and an expression of opinion should be evoked, protesting against the action of the Transvaal, encouraging the Imperial authorities in their efforts to procure a satisfactory settlement, and making it clear that the people of India will not accept the principle of differential legislation within the Empire, based upon considerations of race. The Meetings should pass resolutions to this effect, and authorize the despatch, by cable, of their tenour to the Imperial authorities through the Government of India, whose warm co-operation is already assured. The Press should agitate the question in season and out of season. Every aspect of the problem should be placed, simply and succinctly before the people, so that public opinion is educated. A central body, with branches in every important city of India, should be organized, which would be occupied in collecting information and collating facts concerning the treatment of Indians resident outside of India, but specially in the Transvaal and other parts of South Africa, where the problem is acute. Such an organisation would be able to make powerful representations to the Government of India and to the Imperial authorities, based upon accurate and well-established facts. Sub-Committees of energetic public men could be formed in all the chief cities of India, who would specially study the question and make it their own, so that they would be in a position to assist in the education of public opinion, and ventilate the grievances in an authoritative manner, in the Press. A Conference of Indian leaders, from all over India, might be convened, to devise ways and means of assisting the Imperial and Indian Governments. The Government of India should be asked at once to stop the recruiting of indentured labour for Natal, for many reasons, but, for the purposes of this struggle, to indicate to South Africa (for the Transvaal will shortly be a portion of a South African Union) the nature and depth of India's feeling. Steps should also be taken to prevent the encouragement and expansion of nascent Transvaal industries for whose products an opening is sought in India, such, for instance, as the coal-trade. Many prominent Transvaal Europeans have asked in all seriousness why India, for the sake of a few ropes, develops the industries of those who countenance the ill-usage of her sons in that Colony. The matter should constantly be agitated in the British Press by Indians whose names are well-known to the British public, by whom they are held in high esteem. Above all, it must be borne in mind that now, and now only, is it still possible to assist the Imperial statesmen to keep the ship of State off the rocks of racialism. The above suggestions are thrown out for what they are worth, but it should not be beyond the powers of the accumulated intelligence of India to deal practically with a situation that is fraught with so much danger to the Empire.

The Medical Services.

By

DR. J. N. BAHADURJI.

ORD Morley's famous Despatch (No. 225, Military) of 11th December, 1908, to the Government of India declaring that "the time has now arrived when no further increase of the Civil side of the Service (I. M. S.) can be allowed, and when a strong effort should be made to reduce it by gradually extending the employment of Civil Medical Practitioners recruited in India", must have acted like a bolt from the blue on the nerves of the apologists for the continuation of a system of Civil Medical Administration, which while being antiquated and unscientific, and therefore, harmful to the interests of this country from every point, of view is eminently unjust to the native Medical Practitioners.

For years the question of the monopoly of Civil Medical appointments by Army Surgeons was agitated, and by none so strenuously, ably, and persistently as by the late Dr. K. N. Bahadurji, whose efforts at last succeeded in enlisting the sympathy of Lord George Hamilton on the side of the party of Reform.

But while Lord George Hamilton admitted the necessity of a change in this system, his sympathy seems to have embraced only the British section of the Medical Profession who were shut out from Civil Medical posts in India on account of being outside the Indian Medical Service, as proof whereof I quote here the closing paragraph of his Despatch (Public, No. 157) of 13th December, 1900. He says:—

It would be of such a great benefit to India generally that Medical men should establish themselves in private practice in the country in the same way as they do in other parts of Her Majesty's Empire without entering the Medical Service connected with the Army, that I am unwilling to accept proposals based on the assumption that sufficient Medical qualification will never be found in (India?) or elsewhere outside the Indian Medical Service.

I have supplied the word India in brackets as in the copy of the Bombay Government

Gazette from which I am quoting, a word is missing after the words "found in." Lord Morley, on the other hand, goes a step further, and recognises the claims to Civil Medical State Service in India, of all practitioners in India in the first place, be they European, Eurasian, or Indian, and failing these, of English Medical Practitioners resident in England.

Had he gone a step further and laid it down as a general principle that from amongst candidates in India of equal merits the choice of the Government shall fall on the Indian born, our debt of gratitude towards him would have been increased manifold.

It is a matter of common knowledge that all Self-governing Colonies and Dominions in the British Empire, are permeated with the sentiment, which is actively reflected in the policy of their respective Governments, of preference in State Service for the country-born, and if Indian Medical Practitioners felt bitterly, and do so now, the hardship of outsiders monopolizing the Civil Medical appointments, the responsibility for the same lies with the Government.

A Government really interested in advancing the true and lasting interests of the people committed to its charge must be ready to utilize the human material at its doors in all the branches of its Administration, consistent of course with efficiency and economy, and if the material it requires for its purpose is not available in the country, it is its duty to so train up the population in its charge as to have at its disposal in a few years indigenous material for employment in its services. Have the Government of India done the one or the other thing in the matter of its Medical Services? They have done nothing one way or the other. They have not employed in sufficient numbers in State Medical Service the sons of the soil, neither have they trained a sufficient number of Indian students to fit them specially for the Medical Services. The proof of the first charge is in the Despatches of Lord Morley, and as to the second charge, they stand convicted out of their own mouth, as it were, in their reply, No. 20, Simla, 20th August, 1908, to Lord Morley's first Despatch, No. 137 of 9th August,

1907. Had the Government of India chosen to give effect to its professed Swadeshi policy, it could have done so, without rousing the opposition of Lancashire, in the matter of the Medical Services. We all know that in the matter of the abolition of Excise duties on India's staple industry, the Government of India have been powerless for these many years, the necessary sanction from the home authorities not being forthcoming, who, in legislation affecting commerce and industry are but the political marionettes of Lancashire voters, and dare not act contrary to the mandate of their masters. But the sanction, if any was wanted, for the Indianisation of this country's Civil Medical Administration, has been vouchsafed to the Government of India, and we await with breathless interest the steps it proposes to take, to put into effect the recommendations (or rather the exhortations) of the Secretary of State for India, and to justify its professions of swadeshi-m.

Much depends not so much on the power of the Government of India to carry out the Medical Reforms as on its will, for now with the powerful support of a determined and strong Secretary of State at its back, it need not fight shy of the opposition of the monopolists of the Indian Medical Service.

But if the reply of the Government of India, No. 20, Simla, 20th August, 1908, is a foretaste of what is to come, the prospects of the indigenous Medical Profession being drawn upon in any appreciable number for Civil Medical State appointments is, indeed, nebulous. For, to one who is conversant with the discussions on the question of the monopoly of the State Medical appointments by Officers of the Indian Medical Service, it is patent that this reply but mirrors the opinions of the latter and their supporters in the partisan Anglo-Indian Press.

In general terms the sum and substance of this diplomatic reply is that the existing system is the best in efficiency and in point of economy, in the present day, as it has been in the past, and likely to be for a long long time to come. That is, that the system of putting Army Surgeons primarily recruited for Military

purposes, in charge of Civil Surgeoncies, sanitary departments, jails, professorships in Medical Schools, and Civil Hospitals connected therewith and others, must continue its anomalous existence to the detriment of the country's progress in the Medical Sciences, and in violation of all principles of Civil Medical Administration recognised and acted upon by all civilised Governments throughout the world, until such time as (the Government of India would console us) the "excellent work which has been and is being done by the Medical Schools in India" turns out men whose "general average of attainments is equal to that of the Officers of the Indian Medical Service." So the "excellent work" so far done by Professors drawn from this superior class of Medical men for the past quarter of a century and over has failed to produce Medical Practitioners in any appreciable number of an average of general attainments equal to their teachers! The Government of India throw the responsibility of this poor result on the mental calibre of the students, and to take away the sting from the libel on Indian brains, they hasten to add that "each generation of students is better than its predecessors, and provided nothing is done to lower in any way the standard of instruction given in the Medical Colleges, there is every reason to hope that this progressive improvement will be maintained." It would seem that in India the duffers of a family go in for Medicine and the bright boys for the Bar, while all the talent of an English family competes for the Indian Medical Service, and the intellectually backwards join the Bar! But we need not despair for according to the Government of India an evolutionary process has by some mysterious influence set in, in regard to our Medical students' brains, as a result of which each successive generation improves upon its predecessor in some mathematical ratio! And, lest the party of "vested interests" and their friends should take fright at this discovery the Government of India further give assurances that when the time arrives when an Indian Medical Practitioner will be the "equal in the average of general attainments" of the gifted

Officer of the Indian Medical Service, *pari passu*, the Medical Schools and Professorial Chairs (and shall I add, jails for deportees and passive registers) "will also have increased, and there will, therefore, be no difficulty in retaining for the Indian Medical Service a proportion of prize appointments sufficient to maintain its attractiveness."

Do the Government of India know that the very class of students whom they have libelled supply the Indian-born recruits to the Indian Medical Service, and that it is not the brightest of them that can always afford or borrow sufficient money to cross over to London and after a few months' preparation to compete at the Test Examination for the same?

And do they pretend to tell the world that the passing of this test proves expert knowledge in every branch of the Science and art of Medicine, Surgery, and Midwifery, and of the sciences of Botany, Zoology, Chemistry, and Physics?

Who are the men that compete at the Indian Medical Service Test Examination? They are only men who have just passed their final professional examination, and in the list of successful candidates one seldom sees the name of a student of promise, of that class which periodically supplies the Hospitals and Medical Schools of the British Isles its brilliant Staff of Teachers and Medical Officers. Let Government make the Indian Medical Service ten times more attractive, yet it will fail to draw into its employment men of such attainments. There is but one way of giving this country the benefit of their service, and that is not by the door through which the Military Surgeons enter. I shall come to this point later on. To proceed with the review of the reply referred to. The Government of India in para. 2 of their reply combat the proposal to reduce the cadre of the Indian Medical Service, by stating that the reduction of the numbers of the Officers is "restricted by the necessity of maintaining a large reserve of Officers whose services would be available on the outbreak of war, and that as a measure of economy these Reserve Officers must in peace-time be employed on Civil duties."

It would be interesting to know what the present reserve amounts to. About a decade ago it was calculated that the number of Regulars was 268, while its reserve was 380, making up a total of 648, the reserve being 104 per cent. of the Regulars! At present the total number is estimated to be 750 and it would not be far wrong to estimate the reserve at somewhere considerably over 50 per cent. of the Regulars which would be more than a fair proportion.

Under the circumstances it is difficult to understand why further recruiting should not be suspended to bring down the reserve to its legitimate proportions, even allowing for the fact that as stated by the Government of India, that about one-third of this so-called "war-reserve" could not be spared for Military duty in the event of an emergency so grave as to require a general mobilisation of the Army in India."

And lest the corresponding Civil posts held by this third be demanded for Civil Medical Practitioners the Government hastens to add that these posts "include certain administrative offices which must continue to be held by Senior Members of the Indian Medical Service. They also include some of the more important Civil Surgeoncies, Superintendships of Lunatic Asylums, appointments in the Army Department, the Chemical Analysts' Department, and the Bacteriological Department, and about half the professorial appointments in the various Medical Colleges."

So that some of the more important Civil Surgeoncies and the less important Civil Surgeoncies and the other half of the professorial appointments remain unallotted. These may therefore be expected to be kept open for Civil Medical Practitioners, but here again the latter's hopes are dashed to the ground. They can manage only the less important Civil Surgeoncies, but unfortunately these are "wanted" for the war-reserve of Medical Officers and the professorial appointments must also be filled by the Officers of the Indian Medical Service as otherwise its attractiveness would be diminished. "Subject however to the essential condition of efficiency" the Government

of India "are quite willing to appoint independent Medical Practitioners to professional posts whenever fully qualified candidates are forthcoming." The independent Medical Profession is grateful for this promise, but the present generation will not see its fulfilment according to the Government of India's calculation referred to above! And if such be the case whose fault is it? The man in the street would consider the system of education defective which after more than a quarter of a century has failed to supply the State with indigenous talent suitable for employment in its Medical and Scientific Departments. One of the essential qualifications for professorships in Medical Schools, in the British Isles and elsewhere out of India is apprenticeship in the respective subjects at a large Civil Hospital for some years.

But in India a system of its own has been followed. The interests of Medical Schools were for years sacrificed to the exigencies of a Military Service. Military Surgeons whose only qualification was the passing of the Indian Medical Service Examination test strengthened somewhat, perhaps, by their experience in venereal diseases acquired at a Regimental Hospital, and to a considerable extent by their interest at Head Quarters were appointed to teach subjects of which they had perhaps mastered only the elements some years previously, when they sat for their professional and service test examinations and even as they began to improve their knowledge in the respective subjects they taught, they were shifted from one professorial chair to another, at their asking or at their superiors' bidding! As all chairs were not of equal value from the point of view of private practice, in the event of the imminence of a vacancy of superior value, claims were pegged out by occupants of the less important chairs, and with the turn of the kaleidoscope of family or personal influence a re-arrangement of professorships took place. Down to very recent times this harmful system was in vogue in Bombay, and even at present things are not as satisfactory as they might be, frequent changes being the rule.

Such was the "efficiency" aimed at by Government in its appointments to professorial chairs, and "economy" was secured by planting on the revenues of this country an unnecessary number of Officers of the Indian Medical Service, for on their own showing the occupants of half the number of professorial chairs formed a portion of that third of the war reserve which could not be spared from Civil duties for Military, "even in the event of an emergency so grave as to require a general mobilization of the Army." Let us examine in detail this plea of economy. As this indispensable half would necessarily be the Senior Medical Officers, to take as an instance the Bombay Grant Medical College Staff, out of 8 or 9 Professors who are members of the Indian Medical Service, if we take only the four Seniors in rank, drawing Rs. 1,800, Rs. 1,550, Rs. 1,500, and Rs. 1,500, their aggregate pay totals Rs. 6,350. To this may be added half the pay of the fifth Senior to make an equal division, which brings the total up to Rs. 7,100.

Had the Government trained indigenous talent up to the standard exacted, this sum would have been ample to provide for all the professorial chairs. It is moreover sufficient to provide for the filling of seven professorial chairs with experts from England. Rs. 1,000 a month with the privilege of private practice is an alluring offer which will attract to Indian Medical Schools and Hospitals some of the brilliant Juniors of the Medical Profession in England. Indians would not grudge, but welcome the importation of men of proved merit and talent as Professors in their Medical Colleges with corresponding appointments on the staff of the Hospitals connected therewith. If men who have held Junior appointments in the Medical Schools of Great Britain and served in honorary capacity on the staff of the larger Hospitals, are engaged on a twenty years' contract with the right to a handsome pension at the end of their period of service, and placed in charge of our Medical Schools and Hospitals, and the system in vogue in England, Europe, and America be adopted whole-heartedly, viz., of training graduates to perform major as well

as minor operations not only on dead subjects but also on living patients, and of subsequently absorbing them into the Assistant Honorary Staffs of the Schools and Hospitals, less than a generation will suffice to raise from amongst Indian Medical students a class of practitioners who would possess the qualifications necessary to entitle them to step into the positions of the English recruits, to the great good of this country, as, thenceforth, through their agency Medical education can be efficiently imparted at a cost from 30 % to 50 % less; while, by recruiting the Civil Medical Department in general from amongst them, a class of Medical Officers for the districts will be formed, whom the Government can then surely trust to take the place of the more expensive Covenanted Military Medical Officers, not only in the less important but also in the more important, Civil Surgeoncies, as well as in other posts not required to find work for the legitimate war-reserve of Officers of the Indian Medical Service, thereby effecting to the country a saving of from 30 % to 50 %, for the lowest and highest pays of the covenanted Military and the uncovenanted Civil Medical Services are, respectively, Rs. 500 to Rs. 1,500, and Rs. 350 to Rs. 750.

The recruiting for professorial chairs in England will not entail another formation of leave reserve of men as the Government apprehend, if the honorary staff of Civil Medical Practitioners already serving on the Hospitals are given their just share of the opportunities for improving their knowledge and extending their experience, and if for a period of two to three months in each year spread out in two or three parts, the honorary staff and the honorary assistant staff are placed in sole charge of the Hospitals, as is the custom in most of the Hospitals in London.

Within the next five years some of the present incumbents of the professorial chairs in the Grant Medical College are due to retire on pension, and opportunities will therefore be soon forthcoming to begin the Reforms. As vacancies occur in the higher administrative appointments also, a shifting from below up must take place, so that with

each such vacancy there must become available a minor Civil Surgeoncy, and as Government Records show that its uncovenanted Officers whenever appointed to act as Civil Surgeons have discharged the duties of their posts quite as efficiently as their superiors, bare justice will be done if such of these Officers as have held the acting appointments be confirmed therein as opportunity arises.

No doubt a storm must be expected to arise in the event of the adoption of any scheme which threatens the monopoly of the Officers of the Indian Medical Service. But they have no vested rights in the Civil Medical appointments as is sometimes asserted by their partisans, for Medical Schools and Hospitals came into existence long after the inauguration of the Military Service, and in the phraseology of the Government for many years, the services of Officers of the Indian Medical Service are only "lent" to the Civil Medical Departments. On the prospectus of the Indian Medical Service the phrase "Eligible for Civil appointments" does not mean the exclusion of such Medical men as are outside the Indian Medical Service. There can, therefore, be no disturbance of "vested interests" in the adoption of an eminently sound, more economic and progressive system of Civil Medical Administration and Medical Education as outlined above. India has waited long for this much-needed Reform, and let British statesmen who remind us that India is ruled in the interests of Indians see to it, that the efforts of our Secretary of State to redress the grievances of the independent Medical Profession of India receive due support, and are carried to a successful issue.

Morley's Indian Speeches.

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DADABHAI NAOROJI.

Whose 85th Birthday was celebrated throughout India on the 4th September.

A MESSAGE FROM THE GRAND OLD MAN.

I offer my most heartfelt thanks to all friends in India and England who have sent me their kind congratulations on my 85th Birthday. On a similar occasion last year, I entreated my countrymen that all resort to violence should be avoided. Since then, a most deplorable outrage has taken place in the assassination of Sir Curzon-Wyllie who was, moreover, a friend to India and that, when we were already beginning to obtain Reforms. It is the only sad consolation that another Indian Dr. Lalka redeemed Indian character with his life. Those who resort to violence inflict the greatest possible injury to the Indian cause. I can only repeat with the greatest possible earnestness my words of last year, that "all resort to violence should be avoided. Our grievances are many and they are just. Maintain the struggle for the essential Reforms with unceasing endeavour and self-sacrifice, peacefully, patiently, and perseveringly and appeal without fear or faltering to the conscience and righteousness of the British Nation." I repeat these words with greater confidence from the fact that we are already beginning to reap the fruits of such a course in the Reforms already made by Lord Morley and Lord Minto and we may quite fairly hope for further progress in our just aspirations.

SOME USEFUL AGRICULTURAL PLANTS.

BY M. L. SEEDICK R. SAYANI.

ACACIA.

As an example of the immense possibilities of agricultural improvement in India, it may be stated that there are many plants in this country which are absolutely neglected at present, although they are full of potentialities. One of them is the Acacia. The bark of these plants contains many valuable substances, chief among them being tannin. When it is remembered that the tropical acacias form a large and well-distributed group of plants, it will be realized that the available tannin from this source alone, is enormous indeed. Nevertheless, out of about 18 indigenous species, the barks of only two of these are commercially utilized; these are the acacia *arabica*, and acacia catechu (Khair). Even the above are not fully utilized, as we shall endeavour to show presently: the former, if properly treated, is capable of producing about 168 pounds of tannin, i. e., at the rate of 15 per cent. an average of half a ton of bark. The best age at which the bark is mature and of a good quality is, according to a competent authority, ten years.

The acacia catechu, as its name denotes, produces catechu, or catechu-tannin. Still no endeavour has been made as yet to utilize its product, on a large scale, for tanning purposes. To obtain the catechu the tree is felled and its heart-wood cut up into chips and boiled. The bark however with its stores of tannin, is usually left to rot in the ground. Some idea of the extent to which this wastage of a useful and valuable raw material now takes place in the country may be gained from the fact that throughout the wide area of its distribution thousands of trees are annually felled.

WATTLE BARKS (MIMOSA BARKS).

These are derived from Acacia; most prized and richest in tannin is the Acacia Pycnantha (Golden Wattle). In Natal, however, Acacia Mollissima (Black Wattle) is preferred for

planting, being hardier and giving on the whole, a better yield of bark. Although Black Wattle will grow in practically any kind of soil, a friable sandy loam answers best, a soil which retains moisture being most suitable for its culture. The plants are grown from seed and no special precautions are necessary for the sowing.

After germination the plants grow quickly and attain a height of over 25 feet in about four years. The bark yields tannin, and the wood is believed to be capable of being used in paper manufacture, acetic acid, and wood alcohol. The bark is valued at £5-10 to £9 per ton. Australia exports over 12,000 tons, and Natal 15,000 tons of this bark every year, the chief markets being London and Hamburg. Bark in good condition and undamaged by weather or wet packing is readily saleable, even damaged bark being saleable, as a rule, in Hamburg. Recently, however, there has been a tendency to use the extract of the bark for tanning purposes, instead of the ground bark. From the point of view of producers it would be more profitable to export the extract, instead of the bark. This would effect a saving in freight and would enable the growers to utilize inferior barks containing a lower percentage of tannin. The extract can be exported either in a liquid or a solid form, the latter being preferable when it can be prepared without the risk of decomposition. The extract should be prepared in such a way as to obtain the maximum amount of tanning and the minimum amount of colour and moisture, since the latter (water) has to be evaporated later on.

SUNN HEMP.

Sunn Hemp requires no irrigation. It is usually grown on clayey, sandy soil (paddy land) in the Tavoy District of Burma. The mode of preparing the land consists in burning the paddy straw, and then clearing the land of paddy stalks. The land is next carefully ploughed and then trodden by a herd of buffaloes in order to break the clods. The seeds are then sown broadcast towards the end of December, and the crop is ready in March or April for reaping. When the seed-

pod have become quite dry the plants are stripped of their leaves, seeds and roots, and cut into lengths of about two feet. These are gathered into bundles and buried in the mud on the river bank just below high watermark. When they have become sufficiently rotten they are taken out, the stalks are beaten until the bark is removed. The white stalks are now stowed in the sun to dry. The quantity required to sow an acre of land is one paddy basket of seeds, costing Rs. 5, the cost of sowing being about Rs. 4, i. e., Rs. 9, in all, the outturn per acre being fibre worth from Rs. 8 to 15, plus three baskets of seeds. It is believed in Tavoy that brackish water assists in separating the bark from stem, but it is by no means essential to its growth. It has also been noticed that these two crops (hemp and paddy) are produced without any exhaustion of the soil. But this is perhaps due to three reasons:—(1) The lands in Burma where it is grown are exceptionally fertile. (2) Paddy and hemp require different constituents for their growth. (3) They are yearly enriched by inundations which leave behind a valuable deposit of silt.

At present a very small area is grown with sunn hemp and the produce is consumed locally in making and mending ropes and nets used in the local fishing industry. It can be safely marketed at from £16 to £20 per ton. It might form either a second crop on the richer lands or a dry weather crop on lands which are too deeply inundated for paddy cultivation. With a growing demand for raw materials for the manufacture of cordage, ropes, gunnies, &c., the cultivation of sunn hemp in other parts of India should prove profitable.

CAMPHOR.

Among new plants which may profitably be introduced in India, the camphor tree deserves particular mention. The demand for camphor is steadily increasing, and the price has consequently risen enormously during the last ten years. Besides this, the output is also limited at present, camphor being practically a monopoly in the hands of the Japanese Government. Hence, for many years to come, an increased

output of this product is not likely to force down the prices to a low level and make the industry unprofitable.

The term "Camphors," is applied generally to several aromatic plants, but the tree we are discussing here is the well-known Japanese laurel, product of the *Cinnamomum Camphora*. The natural habitat of the plant is the eastern slopes of Asia extending from Cochin China to Shanghai and in the islands from Hainan to South Japan. It grows wild on the mountains of Formosa up to an altitude of 2,000 feet. It is a large tree growing to a height of 100 feet and with a stem from two to three feet in diameter; the leaves are laurel-like and emit a strong smell when crumpled in the hand. The wood is also much valued on account of its odour, and largely used in Japan and China for making articles of furniture.

The camphor tree can be grown at different altitudes and under various climatic conditions. In Ceylon, it has been grown successfully at a height only a hundred feet over sea-level, as well as near Newara-Eliya, at an elevation of about 5,000 feet. But a well drained deep sandy loam, and a fairly copious rainfall, are conditions favourable for its rapid growth.

The plant may be propagated in various ways:—(1) from the seed, (2) by means of layerings, (3) branch cuttings, (4) root cuttings or (5) suckers. The best method is that of raising from the seed; but it is often unsuccessful because seeds lose their vitality in four or five months. Care should be taken therefore to obtain fresh and mature seeds from Japan, which are available in November.

It would appear from what we have stated above that the prospects of growing this plant on a large scale in India are promising. In fact, this tree is already found in various places in Burma, but particularly on mountain sides and other places protected from the winds.

The methods of making camphor are also very simple; the two methods generally followed are as follows:—(1) The leaves are put in a large vessel containing water and placed on fire. When the water begins to boil a copper lid is placed on the vessel, care being taken to keep it constantly cool. After some time a

white layer of camphor is formed on the inner side of the lid which is scraped off, and the operation repeated 8 times during one day. In order to crystallise it, the camphor is exposed to the action of the open air. (2) Another method of distillation is as follows:—The leaves and twigs are placed in a bamboo basket, and it is floated on a large vessel containing water; as a condenser a chatty of cold water is placed on the top, the water being frequently changed. Heat is applied for a few hours and then the leaves are removed. Camphor is now found sticking to the sides of the basket.

The estimated world's consumption of camphor is over 10 million lbs. annually, the present price being about £20 per cwt. Japan holds the monopoly at present but there is no reason why India should not enter into competition. At any rate attempts should be made to meet the local demand, which is fairly large.

Attention should also be paid to other varieties of the camphor trees, particularly, the *Blumea Balsamifera*, which yields a product similar to camphor. Competition with synthetic camphor need not be feared for many years, because the cost of making it is high, and the product perhaps not so good as natural camphor.

LEMON GRASS OIL.

Lemon Grass is found in private gardens scattered all over India, but its commercial value is evidently not known in any part of India, except Madras. In Ceylon, it is largely grown for its oil. Even Madras exports about 12,000 gallons of the oil, worth about Rs. 4,80,000 annually. The Indian Lemon Grass Oil is superior to the West Indies and Brazilian product, inasmuch as, it is easily soluble in alcohol, whereas the latter is not. It is more valuable, therefore, as a basis in the manufacture of perfumery, and if the industry is started in other parts of the country also, it is sure to be profitable.

The grass can be grown almost in any kind of soil, and at different elevations varying from sea-level to about 2,000 feet, and perhaps even at higher altitudes. The rootlet

should be selected from well grown plants, from two to three years' old. They can be grown at any time of the year, provided, they are regularly watered, but for planting, the rainy season is the best. The stools should be divided into slips, and planted in holes at distances from two to three feet apart. Attention should be paid to drainage and weeding. Manuring though beneficial is not essential. The grass grows rapidly, being ready for cutting and distillation, in about six months after planting. After that three cuttings can be taken in each year, the highest yield being in the third year. After three years the stools require replanting.

The distillation is generally done by steam, the yield of oil being about 20 per cent. The crude oil is of a pale or dark yellow colour, and contains from 50 to 74 per cent. of citral; it is more valuable in proportion as it contains more citral. After extraction, it is filtered, first through a piece of cloth and then through filter paper. It is then filled in bottles, tins or casks and sealed. The value of the pure oil in the English and Continental markets varies from Re. 1-8 to Rs. 8 per lb. It is used for perfuming soaps and pomades, for making perfumeries, for adulterating verbenal oil, and as a medical oil.

We have referred above to several typical, agricultural plants which already exist in India, but are not exploited, at any rate not extensively grown or exploited, for commercial purposes. There exist, no doubt, many other plants, which are capable of becoming the basis of large agricultural industries. A patient and persevering work in this direction, aided with the light of science, is likely to bear much fruit. We shall now proceed to deal with another important question, namely, the introduction of new plants; we shall content ourselves with giving a list of only a few typical new plants and their methods of growing in other countries. There are many plants which can be grown in India successfully and profitably, but instead of that their products are imported largely from other countries, at the present day. It may be said generally that there does not exist any plant which

cannot be grown *somewhere* in India. The fact that they are not cultivated at present is due, either to the ignorance of scientific principles on the part of the cultivators, or owing to the unenterprising character of the Indian capitalists. We shall therefore deal somewhat fully with a few agricultural products which are hardly cultivated in this country at present but which are full of enormous possibilities. We shall treat of "Ramie" first, as possessing perhaps the greatest potentialities. While discussing the possibilities of this plant we must constantly bear in mind the fact that the first experiments with new plants, almost always end in failures. Jute, from a trifling beginning eighty years back, has now reached gigantic proportions. Similarly experiments with the cultivation of superior cotton on a large scale in India, invariably met with failures, until the last two or three years.

RAMIE.

The virtues of this fibre have been known in this country, since the beginning of the 19th century but hitherto almost all attempts at its successful and profitable cultivation have met with failure.

Dr. Royle, the Superintendent of the Botanic Gardens at Sahranpur, in his excellent work, "The Fibrous Plants of India," says: "Though the beautiful fabric known as China grass cloth has long been well-known, the plant producing it was long unknown. When imported into this country (i. e., England) it sold for £60 to £120 a ton. * It can be had at Ningapo at 6 dollars a picul of 133 lbs. Three prize medals were awarded at the Exhibition of 1851 for beautiful specimens of this fibre."

An interesting article in the January (1907) number of the *Agricultural Journal of India* throws much light on this important subject. The writer, Mr. Bernard Coventry, being the Director of the Agricultural Research Institute, Pusa, may properly be regarded as a very reliable authority on this subject.

Mr. Coventry says that the efforts made by the East India Company to introduce rhea or ramie

as a textile staple met with little success. The Indian Government renewed these attempts by offering handsome prizes of £5,000 and £2,000 in 1869 for machinery or processes suitable for this fibre. The prizes were again offered in 1877, but as no suitable machine was forthcoming, the offer was eventually withdrawn.

Experiments were carried on by several European planters and Companies, especially in the Madras Presidency, but with little success, because the outturn per acre was not sufficient even to pay for the expenses of cultivation on account of the low price which ramie commands at present in the market. The best outturn per acre was about 8 tons of green stems from which from $3\frac{1}{2}$ to 6 per cent. of ribbons were obtained. As these ribbons contain only about 30 per cent. of fibres, the rest being cuticle and gum, the actual yield varying from about 1 to 2 per cent. only.

Mr. Coventry is of opinion that the cultivation of rhea would be profitable if a green crop of about 15 tons could be obtained per acre. On the assumption that the yield of dry fibre would be about $2\frac{1}{2}$ per cent., Mr. Coventry arrives at the following figures:—

Cost of producing one ton of fibre per annum from 3 acres:—

| Cultivation and general charges at | Rs. |
|---|---------|
| Rs. 20 per acre | 60 |
| Manuring at Rs. 15 | 45 |
| 4 cuttings at Rs. 3 | 9 |
| Carting 45 tons of green stems at Rs. 6 | 17 |
| Decorticating at Rs. 9 | 25 |
| Washing, drying and cleaning | 20 |
| Baling and despatching | 12 |
| Engine coals, &c. | 30 |
| Special establishment | 20 |
| Freight home and insurance | 75 |
| Total .. | Rs. 313 |
| Price of 1 ton of fibre at £30... | " 450 |

Balance of profit ... Rs. 137
 This gives a profit of about Rs. 45 per acre.
 The chief difficulty lies, therefore, in the lowness of the price it fetches at present. This is because there is little effective demand for the fibre. This is somewhat surprising

* Dr. Royle's work was published in 1855.

when we consider the fact that the great utility of ramie as a cordage as well as a textile fibre is now established.

Perhaps the real solution of this difficulty lies in the hands of the manufacturers and spinners. If they offer a price which gives sufficient remuneration to the planters and cultivators, they will be encouraging an industry which has got great possibilities not only for the grower but also for themselves. Manila and aloe fibres fetch a price between £30 to £50, while flax from £40 to £100. Surely, therefore, ramie which is probably inferior to neither, would be cheap and very remunerative, even to the manufacturers if it could be had in large quantities for £40 per ton. It will be a matter of great satisfaction if some enterprising spinners in this country will lead the way by taking up the double task of the production of this promising raw material as well as its consumption in their own factories. This will save them the profits of middle-men and give them the profits over the cost of production, thereby making their position doubly advantageous when once the industry is firmly established.

We may observe that a powerful ramie-growing Association, which has lately been formed in England, bestows a share of its attention upon India. In common with most attempts to revive interest in this ill-starred fibre, the Association owes much of its vitality to the indefatigable Mr. Edwards Radclyffe, of Staines. Mr. Radclyffe is trying hard to induce manufacturers on the one hand to employ ramie, and on the other, exhorting planters to put this crop in. A lady professes ability to prove that planters in India may grow ramie and sell clean strips in London at £15 a ton and make a profit. This lady is Mrs. Hart of the Bombay Woollen Mills Co., Gerrard-st., London, W., whose technical successes in also manufacturing this fibre are said to have been considerable. Most of the mantles for incandescent gas lighting are of ramie—its absorbent nature peculiarly befits it for reception of the minerals which incandesce—but that purpose can hardly ever use much material. A single pound of yarn is computed to make 700 mant-

les. Some cordage for driving machinery in moist atmospheres is made from ramie and it is recommended for underwear. Khaki drills of half ramie, and a limited number of other fabrics also gain acceptance.

But in spite of many failures in the past, there is every reason to hope that we shall be able some day to make ramie a paying product in India. The merits of ramie as a fibre are now generally recognised. The only difficulty is the high cost of production, due to the low percentage of dry fibre obtained at present. If this low percentage could be increased through the employment of better machinery and also through suitable improvements in the methods of cultivation, ramie would become a paying crop. Price is also an important factor in this question, but it is the opinion of reliable experts that with increased output the demand for ramie will increase. This will consequently raise the price in spite of greater output. The great difficulty in connection with the use of ramie for textile purposes has been, the softening and degumming of the fibre. A process has been recently discovered by Mr. W. M. Smith of Shanghai, which easily renders the fibre degummed, bleached snow white, and almost like silk.

The Centre and Circumference of Religion :

A PLEA FOR A NEW CENTRE FOR INDIA.

BY THE REV. EDWIN GREAVES.

Metaphorical language is often suggestive, and no less often, defective. It is so with the title which we have chosen for the heading of this article; defective in this, that the centre does not make the circumference, nor has it any vital connection with the space which intervenes between the centre and the circumference, whereas in the case of religion, to which we apply the metaphor, the whole point of the argument is that the centre is the vital and efficient cause of the whole domain which radiates from that centre.

This is not the case with all religions, for when a religion is not divine but human, a variety of causes contributes to make it

expansive, and aid it in reaching its more or less narrow circumference. If, however, a religion be divine, God, as the centre, will be the cause throughout, for though other causes may contribute to its growth and realization, they are but intermediate causes, themselves under the influence and compulsion of their Creator and Life.

The question of the circumference of a religion is one of great moment, for there are conceptions of religion which greatly contract its sphere, other-world religions which exclude from its scope vast tracts of life which should be embraced in any sound conception of the subject.

There are two considerations which, in the West, have come greatly to the fore during recent years, and have contributed to broaden the outlook on the subject of religion: one is, the Immanence of God, the second, the sanctity of the whole realm of experience. This second though flowing from the first, is not identical with it, and is sometimes prominent where the first is feebly grasped or enforced. In the West, even as in the East, there has sometimes been a strong tendency to despise the realm of the material not infrequently regarding it as something in opposition to the spiritual, something which stands in the way of its realization, to be fought with and overcome; instead of its being recognized as the possible garment and expression of the divine, and an aid to man in the fulfilment of the end and purpose for which he was created.

This subject is full of deep interest, and is peculiarly so in considering the philosophical aspect of the working out of Hinduism in India, where, by a strange inconsistency, the Immanence of God has been pressed to such a degree, that some writers, unfamiliar with the underlying and essential teaching, have characterized Hinduism as pantheistic; and yet side by side with this doctrine it is taught that all that is mundane is unreal or delusive, and that man's highest good consists in its denial and abnegation.

As a matter of fact, however, in the sphere of theory, the Immanence of God is emasculated if not evaporated, the endeavour being

made to shew that the whole realm of the material is not the creation and expression of the mind and will of God, but a dream begotten in the mind of man through ignorance or *maya*. On the other hand, however, this very doctrine of the illusiveness, and even delusiveness, of the material world, though greatly affecting the theory and practice of the ideal religious life, has to give way, in measure, to the common sense and practical convictions, which will not be altogether denied in the realm of experience; and even philosophy has to accord to the mundane some sort of existence. It is said to possess *vyavaharik* being as opposed to *paramarthik*, which belongs to the eternally abiding real. There can be no question that among those who are likely most to influence the practical religion of India in the immediate future, the tendency is to insist less strongly upon the unreality of the world, and to dwell upon the necessity of men adapting themselves to their environment, and living out their best under the circumstances amid which they find themselves.

This part of the subject, however, must not detain us longer, we must consider that which is more central. Unquestionably the centre of religion is God. Let men discourse as wisely and fascinatingly as they may about Knowledge, and doubtless it is very important indeed "to know", yet that which is to be known, is the matter of first importance, and God's effectiveness in working is not entirely bounded by the reach of man's knowledge as to *Who* it is that works, and *How* he works.

When we ask, What is the conception of God which is the essential teaching of Hinduism we are met by many difficulties, for the teachings are "legion". It would carry us quite beyond the scope of this article to attempt any detailed examination of this vast subject. The conceptions range from the unqualified and unrelated Absolute (the nirgun Brahma) of the thoroughgoing Vedantist, to the crudest idolatry. Between these two extremes there may be found a multitude of conceptions which defy enumeration, and classification. Probably one of the most interesting questions connected with

this part of our subject is the use of the name *Bahagawan* by the ordinary untheological and unphilosophical Hindu. What does Bahagawan stand for in his mind? In the Purans it doubtless stands for one or other of the greater deities, but the impression is created in the minds of some who have carefully considered the question, and made enquiries concerning it, that there is growing up in the minds of the masses a vague conception of One who is neither Mahadeva nor Vishnu, but is above all and greater than all. To put this down as one of the results of Christian Teaching which has been carried on for a century and more, might be to lay oneself open to the charge of prejudice and partiality, but the claim is made all the same, though it is also recognised that the teaching of such men as Kabir Das have had their share in bringing about the result.

The only possibility of the peoples who profess Hinduism becoming in any true and proper sense members of a common religion must depend upon their acceptance of a common conception of God. By this it is not meant the conceptions will correspond in every way, and in very detail. The fulness and richness of the conception will necessarily depend upon the richness and fulness of the mind of the conceiver, but if there be a God, and if it be possible for him to reveal Himself to man, then surely there ought to be some vital and essential points common to the conceptions of the learned and the unlearned, the man of the study and the man in the street. Again, it might be expected that there would be similar conceptions as to the meaning of Salvation, and the way of its realization, of man's origin and of his destiny. A religion ought to be capable of expression in a creed as regards its main essentials, though there will be, and ought to be, a measure of liberty in the matter of interpretation, it being understood that interpretation means interpretation and not extirpation, an exposition and unfolding of the meaning of the articles of the creed, and not an emptying out of the meaning and insertion of another.

It may be asked,—Is Hinduism capable of being expressed in a creed? An expression in a

few phrases of the essential beliefs held in common by all Hindus? The six systems offer views on the fundamentals of religion wide as the poles asunder, and all differ very widely from the conceptions most widely current among the masses of the people, those views, we mean, which are most vital and operative in their lives.

Argument is unnecessary to prove that this is so. It is not merely that the different sections of Hinduism differ in ritual and organization, and vary in their interpretation of some of the doctrines; their doctrines are in some cases in direct contradiction of one another. What is there in common between the form of evolution taught in the Sankhya system, and the various popular conceptions of creation suggested and fostered by the explanations of the origin of the universe found in the Purans? Consider, again, the differences in the views of Salvation which are current. The view of *Mukti* which frees its possessor from all restraint, is able to shield itself under high authority, a *mukti* which comes to mean license to do all things; how different is this from other teachings, which however defective are less revolting against common sense and decency than this, though they may lack much. The true *mukti* is the deliverance from the thralldom of sin, the liberty to do right. The differing conceptions of God need not again be referred to, though this is, of course, the central point of all.

Is there not the urgent need, at the time, for India to reach some definite centre in religion, which may be the unifying and energizing centre for the religious life of Hindus as a whole body?

Can it be found in Christianity? The objection may be at once anticipated. Does Christianity itself possess such a centre? Are differences and divisions peculiar to Hinduism, are they not also found within Christianity? It may be readily admitted that they are, though the admission should be accompanied by the statement that the existing differences are nothing like so fundamental as those found in Hinduism. They are mainly on questions of ecclesiastical organization, not on matters which touch the

fundamentals of belief in God, conceptions of man's destiny, and the essentials of the moral and religious life. This subject, however, is too large to discuss in detail here. We would pass on to the subject which the writer is especially anxious to lay before the leaders of Indian thought and life at the present time.

It is by no means essential that the Christian Church, or even Christianity, as represented by the Churches of the West, should be the centre but only Christ. May we not all have been blundering to some extent? On the one hand many Indians have held aloof from Christ because they have been disposed to think that He belongs essentially to the West, while, on the other hand, we have been tempted to regard our formulation of Christian doctrine and ecclesiastical organizations as the only possible legitimate expressions of the truth of Christ.

There is much in Christianity, as presented in India, which is Western. The more one considers the subject the more evident does it become how very Western is the clothing in which Christ has been presented to India. It is quite true that there is very much in the presentation which is not something superimposed by the West from its own resources, but which has arisen through the graces working of Christ. But still the development is Western not Eastern, and the writer believes that it is well possible that when naturalized in India, by the Indian mind, Christian truth and practice may not assume exactly the same forms as they have taken in the West.

The New Testament is very Eastern in many respects, and it may be that the Indian Church of the future may contribute much to the unfolding of all its depths of meaning. An Englishman coming to live and labour out in India gets an "atmosphere" which makes not a few things in the New Testament far more realistic than they had been to him before.

Would it not be well for India at this time to look fairly and squarely at Jesus Christ, not through the missionaries' presentation of Him, but through that picture of Him drawn by His first disciples.

There is danger in the phrase "the Oriental Christ," for some speak as though a new and different Christ could be created from the imagination of the thinkers of India. There have been too many created Christs already in the West, *subjective* Christs, worked out according to what men thought He ought to have been, and must have been, His teaching being reconstructed because men thought themselves capable of knowing that He could not have said *this*, but must have said *that*. An Indian-made Christ is not going to save India. There has been far too much god-creating in India, for many centuries. Not only have gods been turned by the thousands by the stone-masons and the sculptors, but so-called thinkers have been creating "gods many."

The historic imagination is a very fine faculty, so long as it remains historical; so much passes under this name which is simply imagination neither guided or restrained by history.

Without assuming, to begin with, that the New Testament is inspired in any such sense as the Vedas are claimed to be inspired, without even assuming that it is inspired at all, let the books be taken as very early records of the life and teaching of Jesus Christ, and the significance of that life and teaching as apprehended by those who had either associated freely with Christ Himself, or had enjoyed opportunities of gaining their impressions from those who had; men who were evidently earnestly desirous of being faithful to the memory of their Master by giving a simple portraiture of Him and His teaching, and not trying to spin out a new philosophy of their own. Let men, I say, take this Christ, and without placing themselves under any "spiritual guidance" of any Western *guru*, let them strive to get a fair grasp of the life and work of Jesus Christ, and of that conception of God which Christ enjoyed, and in the strength of which He lived, and Whom He claimed to have expressed and revealed. May not Christ be the centre which India needs?

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THE MYSTERY OF SHAKESPEARE'S 'HAMLET.'

BY

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THE PROBLEM STATED.

INTRODUCTORY.

IN the world fashioned by the spirit of Shakespeare, a world which to men of culture has become as real as the familiar one in which all men live and move, no figure is more winsome in his touching appeal to our sympathy than the young Prince of Denmark who fell a victim to treachery on the stage at Elsinore. At the portals of death, the good Prince dreaded that he was leaving behind him a wounded name and exhorted his friend Horatio to report him and his cause aright to the unsatisfied. Horatio, however, did not fulfil his friend's charge except in the most general sense, and to this day, despite the labours of loving commentators, the mystery of Hamlet's conduct has not been altogether cleared up.

THE CHARACTER OF HAMLET

2 The general character of Hamlet is delineated to us in perfectly clear and distinct terms in the play itself and by the principal actors therein. Ophelia exclaims that Hamlet's was the "courtier's, soldier's, scholar's, eye, tongue, sword." 'He was the expectancy and rose of the fair state; the glass of fashion and the mould of form, the observed of all observers.' Ophelia also testifies that "Hamlet had inopportunely her with love in honourable fashion." The King himself, the adversary of Hamlet, bears witness that Hamlet was most generous and free from all contriving. These traits of the young Prince, intellectual, moral and physical, find ample exhibition in several incidents of the play. Hamlet's intellectual clear-sightedness shines, indeed, resplendent in his speeches. To him, the hypocrisy, the villainy, and the low vulgarity of the chief characters that surround him are transparent. He sees them through and through. From the very commencement of the

action, his prophetic soul sees the great crime of the King and the Queen. Rosencrantz and Guildenstern, spies set on Hamlet to worm out the real cause of his melancholy, make abject confession of the defeat of their purpose. The changed manner of Ophelia's behaviour to him, due to the foul instigation of her father and of her brother receives its crushing rebuke in the heart-rending exclamation "Ha, ha, are you honest?" The intellectual equipment of the young scholar, who, at the opening of the play still longs to go back to his school at Wittenberg is well marked in his reflections on Life and Death. In Hamlet, this intellectual eminence is joined to great physical accomplishments. He is a master in the arts of fence with the sword and the stick. Hamlet's intellectual and physical accomplishments are; however, thrown into the shade by the ideal grandeur of his noble morality. To him, the heavy-headed drunkenness of his countrymen is disgusting barbarism. The low, mean, vulgarity of Polonius is his abhorrence. Worldly dominion attracts not his soul. "Oh God," he exclaims "I could be bounded in a nut-shell and count myself a king of infinite space, were it not that I have bad dreams." Hamlet aspires to practise his ideal morality. He confesses his love to Ophelia over her grave and exclaims that "Forty thousand brothers could not, with all their quantity of love; make up his sum." His admiration is of those

"Whose blood and judgment are so well commingled
That they are not a pipe for fortune's finger
To sound what stop she please:" "Give me that man,"

He passionately exclaims:

"That is not passion's slave, and I will wear him
In my heart's core, ay, in my heart of heart."

In the great Scripture of the Hindus, the Bhāgavad-Gītā, this evenness that Hamlet extols, this equanimity that enables a man to take with equal thanks, fortune's buffets and rewards, is called Yoga.

"He who is the same to foe and friend and also in honour and dishonour; who is the same in cold and heat, in pleasure and pain; who is free from attachment; to

whom censure and praise are equal; who is silent, content with anything, homeless, steady-minded, full of devotion; that man is dear to me."

"The Bhagavad-Gita (Dis. XII. Verses 18 and 19).

"A Hindu may well describe the young Lord Hamlet as an aspirant after Yoga. How comes it about then that the pure-minded and high-souled Hamlet, with his physical accomplishments and intellectual eminence, finds not victory over the forces of the Prince of the World, but meets, instead, with defeat and death? To understand the real causes of Hamlet's failure is to know the heart of his mystery.

SOME CURRENT EXPLANATIONS AND THEIR INADEQUACY.

3. Before proceeding to analyse the causes of Hamlet's failure to master the world, it will be well to, notice briefly the generally-received explanations thereof. It has been confidently asserted, over and again, that Hamlet's capacity for action was sapped by his tendency to deep philosophic reflection and that his inveterate habit of deep thinking rendered him an ineffectual idler in dealing with the complicated circumstances in which he found himself placed on his father's death. In this view, the play of Hamlet has been described as a 'Tragedy of Thought,' implying that much thinking, is, in some sense, a real evil. Mr Moulton tells us "Hamlet sees things more truly, but in him the continuous energy of the will is sapped, partly by excess of reflective power, partly by a barren despair about life." Hamlet is said to be a spirit too erect and too delicate for the world of fraud and violence in which it was his fate to move. The chief exponent of this and similar views was Coleridge the poet-critic. Coleridge's view may be stated in his own words:

"Man is distinguished from the brute animals in proportion as thought prevails over sense; but in the healthy processes of the mind, a balance is constantly maintained between the impressions from outward objects and the inward operations of the intellect; for if there be an over-balance in the contemplative faculty, man thereby becomes the creature of mere meditation and loses his natural power of action. In Hamlet, he (Shakespeare) seems to have wished to exemplify the moral necessity of

a due balance between our attention to the objects of our senses and our meditations on the workings of our minds—an equilibrium between the real and the imaginary worlds. In Hamlet, this balance is disturbed. His thoughts and the images of his fancy are far more vivid than his actual perceptions, and his very perceptions, instantly passing through the medium of his contemplations acquire, as they pass, a form and a colour not naturally their own. Hence, we see a great, an almost enormous intellectual activity and a proportionate aversion to real action consequent on it, with all its symptoms and accompanying qualities." Vide page 314, Lectures and Notes on Shakespeare (Edition of 1890)."

Further on, in the same lecture, Coleridge tells us that "Hamlet is robbed of his power of action by an excess of conscientiousness, gentleness, and sorrowing melancholy," and that "thought has become with him the measure of things." Since Coleridge's day, it has been generally recognized that in Coleridge's explanation there is a great deal of theoretical and disputable psychology and that as an explanation of Hamlet's conduct, it has not exactly hit the mark. Nevertheless, subsequent Shakespearian commentators have continued to accept the central thought of Coleridge's thesis as being the real clue to the mystery of Hamlet's failure. Thus, Professor Dowden, who admits that Coleridge's exposition gives undue importance to the intellectual side of Hamlet's nature, still tells us in his *Essay on Hamlet in Shakespeare's Mind and Art* (1882) that Hamlet is incapable of certitude; that a long course of thinking, apart from action, has destroyed Hamlet's very capacity for belief and that he loses a sense of fact, because with him, each object and event transforms and expands itself into an idea. We are also further informed that Hamlet was a man to whom persistent action, and in an especial degree, the duty of deliberate revenge is peculiarly antipathetic. Now, in so far as the foregoing views imply that excessive thinking is an evil, they must be summarily rejected. One cannot well believe that the greatest of the world's dramatists, he who has written

"Sure, he that made us with such large discourse,
Looking before and after, gave us not
That capability and god-like reason
To fast in us unused."

would have intended to teach the world through the Prince of Denmark, that the excessive use of man's reason is an evil. If, indeed, the Light that 'lighteth every man that cometh into the world, partake of the nature of evil, then how great must be the darkness thereof?

4. The fact is that Coleridge's exposition and all views similar to his have for their foundation the idea that there is an inherent opposition between thought and things. This idea has dominated European systems of philosophy from the time of Plato downwards. On this distinction rests the idealism of Plato who tells us that a *thing* is a degraded image of its corresponding eternally true and perfect idea existing in the mind of God. On it rests the central thought of Descartes that thought and action relate respectively to the spiritual and material worlds, which are therefore mutually opposed to and irreconcilable with one another. On this same thought also rests the "Transfigured Realism" of Herbert Spencer, which is the latest attempt in England to overcome the supposed antagonism existing between thought and things. It is not my purpose in this place to enquire whether any psychology which starts from the notion of an inherent opposition between thought and thing can be substantially true. In several great systems of Indian philosophy the notion above referred to has been steadily rejected and what is called 'the mind' has been conceived to be the 'internal sense,' enabling man to see the relations of all facts presented to his consciousness. I desire, however, to point out that the drama of Hamlet must be essentially misunderstood by those who conceive that Hamlet's failure on the stage of life was due to any psychological errors on the part of Hamlet. Nor did Hamlet fail in life because he had equipped himself with a peculiarly unsatisfactory philosophy of the Universe.

5. Indeed, a close analysis of Hamlet's speeches shows that the theory that Hamlet's failure was due to his habit of deep philosophic reflection, is

altogether untenable. 'There is ample evidence, in these speeches, to show that speculative difficulties, 'the intellectual burden of a dark, unintelligible world,' was not the real cause of Hamlet's sorrow and trouble. It is obvious that in the play of Hamlet, Shakespeare does raise the main issues of all philosophy. But it is important to note that the attitude which Hamlet, the Prince, assumes towards them, is not that of a strenuous philosopher whose one object in life is to get at a proper solution of them. Though Hamlet feels doubts as to the truth of the fundamental articles of belief of the average man regarding the great problems of life, still Hamlet is not led by such doubts to disbelieve the traditional creed in which he was born and educated. The statement, of Professor Dowden that "all through the play he (Hamlet) wavers between materialism and spiritualism, between belief in immortality and disbelief, between reliance upon Providence and, bowing under Fate," seems to me to be altogether an inaccurate version of Hamlet's faith. To say, that Hamlet failed in life because he lost faith, in the beliefs inculcated by the traditional creed, in which he was born is not correct. Hamlet, it seems to me, represents the polished man of common-sense, whose power of reflection is indeed roused every now and then by the facts of life, but to whom, the problems of philosophy are not so absorbingly interesting as to lead him, through serious doubt, to disbelieve the traditional creed of his nation. Thus, Hamlet doubts not.

"That the Everlasting (has) fixed
His canon against self-slaughter."

To Horatio, who doubts whether ghosts are real entities, Hamlet addresses the orthodox rebuke "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy." And Hamlet roundly asserts "that the vision of an honest ghost." The doubt expressed by Hamlet, in the closing monologue of Scene II: Act II, is not as to the real existence of ghosts, but turns

upon the probability that the Prince of Darkness, the Evil One, may have assumed his father's pleasing shape, to ruin him. An analysis, too, of the celebrated apostrophe commencing with "To be or not to be," which every one is acquainted with, shows that it is the sight of suffering and evil in the world that chiefly exasperates Hamlet and is the spring of all his melancholy and dejection. Hamlet, too, is convinced that his soul is immortal, as in the speech.

"And for my soul, what can it do to that,
Being a thing immortal as itself?"

Nor does Hamlet ever doubt that it is his imperative duty to avenge the murder of his father and the spoliation of his mother. Hamlet's monologue on suicide shows us distinctly that the two notions which restrained Hamlet from taking his own life are (1) that the Everlasting has fixed his canon against self-slaughter and (2) that he dreads the something after death, the undiscovered country from whose bourne no traveller returns. These two notions are indeed the answers suggested respectively by religious creeds and by common-sense. But, surely, these are notions which no philosopher would care to embody in his system as articles of philosophic certitude. Is not Hamlet's inference of a ruling Providence from the facts of life, a common and characteristic dictum of popular philosophy in all lands? What, again, is the thought of Hamlet in the churchyard, but the common expression of the levelling character of Death, the darkness in which, to the unphilosophically-minded, all the distinctions of life seem to vanish? Enough has now been said to show that Hamlet's beliefs regarding the great problems of Life are the traditional beliefs inculcated by the religion prevalent among his people. I am fortified in the view above stated by the observation of Goethe in his analysis of Hamlet's character, to the effect that "Hamlet was not, by nature, either sorrowful or reflective and hence, sorrow and reflection, when they came to him, became a heavy burden." It is equally clear that Hamlet's

thoughts and images are not more vivid than his actual perceptions and that he does not lose a sense of the actual facts before him. If Hamlet sees the ghost of his father, so do the blunt soldiers Bernardo and Marcellus and so does the sceptical Horatio. Indeed, in no critical emergency in the action does Hamlet's imagination cloud his sense of the present fact. For did he not speak his words of terror to the Queen? Did he not board the pirate's ship? Did he not fight Learius out? And finally did he not stab the King through? Indeed, to suppose that Hamlet's perceptive faculties were in any way clouded by his fancies would be to hold that Hamlet was really insane, a view which, I believe, has not been adopted by any competent critic of the play and which will not stand the slightest examination.

6 What then is the true explanation of Hamlet's conduct? In order to reach it, it is necessary to trace clearly the successive steps by which Hamlet's career ended in a tragedy. When the play opens, Hamlet appears before us as a high-souled youth whose fine nature receives a rude shock by the marriage of his mother with his uncle, within two months of the death of his father. The young man is led by the event to exclaim "Frailty, thy name is woman"—so high had been the youth's ideal of the married life. Then, his father's ghost appears to his vision and reveals to him how he had been "by a brother's hand, of life, of crown, of queen at once despatched." The ghost lays on young Hamlet the duty of revenge. Hamlet bemoans at the very outset the cruel fate that cast such a duty on him.

"The time is out of joint; O cursed spite
That ever I was born to set it right."

But the young Prince has no doubt that the vision he saw was an honest ghost and accepts the duty of revenge thus laid on him by the ghost. The revelation of the murder of his father by his uncle plunges the ingenuous and noble youth into the profoundest sorrow. The actual world of liv-

ing men and women now becomes a sterile promontory. The evil in the world, as seen by Hamlet, is so great a contrast to the ideal world which the young scholar had presumably fashioned to himself in his fancy, that in the disenchantment, in the disillusion, the ideal world is wholly shattered and grief overpowers him to such an extent that Hamlet can easily enough simulate madness to hide his designs against his uncle, if he was so minded. Hamlet's simulation of madness must no doubt have been first prompted by a desire to screen from observation, his designs against his uncle. But, alas! Hamlet could not make up his mind to plot his uncle's destruction. The reason for this extreme disinclination is partly hinted at to us in Hamlet's monologue at the close of Act II.

"Am I a coward?"

Who calls me villain? breaks my pate across?
Plucks off my beard, and blows it in my face?
Tweaks me by the nose? gives me the hoi' the throat,
As deep as to the lungs? who does me this?
Ha! 'a wounds, I should take it; for it cannot be
But I am pigeon-liver'd and lack gall
To make oppression bitter.

7. But with the greatest deference to Goethe, whose criticism of the play will be immediately referred to, I cannot agree that the lines quoted give us the full or the main explanation of Hamlet's hesitation and vacillation. The great poet-critic Goethe, in his classic analysis of Hamlet's character, tells us:

"To me it is clear that Shakespeare meant in the present case, to represent the effect of a great action laid upon a soul unfit for the performance of it. In this view, the whole piece seems to me to be composed. There is an oak-tree planted in a costly jar, which should have borne only pleasant flowers in its bosom; the roots expand; the jar is shattered. A lovely, pure, noble and most moral nature, without the strength of nerve which forms a hero, sinks beneath a burden which it cannot bear and must not cast away. All duties are holy for him; the present is too hard. Impossibilities have been required of him; not in themselves impossibilities, but such for him. He winds and turns and tortments himself; he advances and recoils; is ever put in mind; ever puts himself in mind; at last does all but lose his purpose from his thoughts; yet still without recovering his peace of mind" (Goethe's Wilhelm Meister Carlyle's Translation, Book IV., Chapter 13).

8. It is a great pity that Goethe did not proceed to investigate the problem why the task imposed on Hamlet was beyond his powers. As the passage stands, Goethe seems to assert that the cause of Hamlet's failure was his phlegmatic temperament. This conclusion, I cannot help thinking, is a mistaken one. For throughout the play, Hamlet shows no lack of force of will, when once he has set his mind on a particular object. Thus, at the outset of the play, in spite of the entreaties and the fears of his friends, Hamlet accompanies his father's ghost all alone. And in the final scene of the tragedy, Hamlet does not hesitate to stab the King and avenge his father's murder. Indeed, he who, because of Ophelia's dishonesty, was able to overcome his love for her, cannot be fairly accused of lack of force of will. Further, Hamlet, whose self-scrutiny, so far as it goes, is both profound and correct, tells us in the monologue at the close of Scene IV., Act IV.

"I do not know
Why yet I live to say 'This thing's to do';
Sith I have cause and will and strength and means
To do it." (The italics are mine.)

9. Nor is it probable that Hamlet, who was striving to realize ideal morality in his conduct, who was valiant enough to board the pirate's ship and who proved himself more than a match to the far famed Laertes in the arts of fence, made shipwreck of himself by reason of his failure to master his own temperament. If Hamlet's failure in life was due to his inability to master 'a vice of blood', to remove a 'vicious mole of his nature' it is impossible to feel for him that loving sympathy for which he longed with his dying breath. If this were the secret of Hamlet's failure, then indeed must Hamlet bear a wounded name. Let me instance, in this connection, the case of a great English poet, Samuel Taylor Coleridge (the critic from whom I have quoted above), who in his intellectual pre-eminence, in his aspiration after the highest morality and in his phlegmatic temperament recalls to mind the Hamlet of Shake-

spare. The English poet wrecked his career in misery because he was not able to conquer his temperament. Hence, though we admire his great natural endowments we cannot condone his failure; neither can we actively sympathise with him in his sorrows. The case of Shakespeare's Hamlet is, however, very different. Since the young Prince of Denmark first trod the stage in London 300 years ago, he has not failed to win the sorrowful sympathy of all who ever listened to his piteous tale. And I make bold to assert that not one of the innumerable readers of Hamlet's story ever dissented from the verdict of Horatio on his departed friend's worth:

"Now cracks a noble heart.

Good night, sweet Prince,
And flights of angels sing thee to thy rest!"

The conclusion that Hamlet's failure in life was due to his failure to master his temperament must therefore be set aside as inapplicable to the special facts of the case.

THE SUGGESTED EXPLANATION OF HAMLET'S CONDUCT.

10. The real cause of Hamlet's failure in life lies deeper than his temperament. It is an experience common to every one who aspires to realize the ideal life of man. It is, however, felt in its greatest intensity by high-souled and generous young men when first they are face to face with the dark forces of the world. Hamlet, when first he appears before us, is a noble youth, with the instincts of a scholar and of a gentleman fully developed, who had in his academic days, continually nourished his soul on the vision of a stainless and perfect Humanity. When the fair vision in the young man's mind is rudely dispersed to the outer limbo of unrealized ideals by the first contact with the grim evil and the darkness that characterizes the lives of the great mass of average men and women, the evil of the world passes as sorrow into the young man's soul. And then, in the minds of those to whom ideal aims have become potent forces moving to action, a debate

often arises, whether they should mingle their activities in the currents of the dark world before them or whether they should flee from the world and its concerns. To the vast majority of men; fleeing from the world is out of the question. So also, Hamlet had to deal with the immediate world before him. And his capital error, the cause of his failure, lay even in this, *viz.*, that he delayed and hesitated to deal promptly and severely with the evil forces arrayed against him. Because the evil of the world was brought home to him in the great crime of his uncle and the great sin of his mother, he saw the world painted blacker than it really is. The ideal life which he had longed for and had striven for, now seemed to him to be a hopeless impossibility. In the fulfilment of duty, he must dive his hands in the blood of his uncle and must cleave the heart of his mother in twain. Hamlet, like many noble men known to history, mistakenly imagines that by grappling at close quarters with the evil of the world, the purity of the ideal life would be soiled and stained. If he killed his uncle and ruined the happiness of his mother, would not the world mistake him for a murderer who devised an audacious plea for seizing the throne which had been usurped by his uncle? And apart from the views of the world, how could one who had grappled with evil things, fail to be contaminated by the evil thereof? This hesitation which is felt by almost every one who strives to realize the ideal life in the actual world, seems to me to be the real cause of Hamlet's vacillation and delay in dealing with his villainous uncle. This is made clear from the anxiety which Hamlet feels to be quit of the charges of murder of Polonius and Rosencrantz and Guildenstern, although no one can seriously accuse him of having murdered Polonius and no one would seriously blame him for compassing the death of Guildenstern and Rosencrantz. The nature of Hamlet's error will be evident by contrasting his conduct with that of a prudent man like William:

the Silent, for instance, placed in the same circumstances. The prudent man would have quietly and secretly gone to work forthwith. He would have tried to ascertain the truth from the minions in attendance at the King's palace. If he was satisfied with the truth of the King's crime, he would have set about gauging the feelings of the populace and of the nobility towards the ruling King. On finding that the people and the nobility were discontented, he would have placed himself at the head of an armed host and would have overthrown the King and seized the Throne. The King himself tells us "that Hamlet is loved of the distracted multitude." Hamlet could have accomplished his task in the manner indicated, but for the fact that he liked not the bloody work. Besides, he was not eager in the pursuit of the good things of life, though it cannot be said that he had no desire for them or that he had any aversion to them. Hamlet was not an ascetic. But he was a high-souled and generous young man pursuing a lofty moral ideal in all his conduct, a scholar and a gentleman. Hence it is that Hamlet is a fair representative of all who strive to realize the ideal life in actual conduct.

THE TRAGIC FORCES IN HUMAN LIFE: AN ANCIENT CLASSIFICATION OF THE CHURCHES.

11. The elements which make for tragedy in man's life are threefold, viz., the Flesh, the Devil and the World. This ancient classification of the Churches may be thus interpreted to modern minds. The Flesh may stand for the obstacles which the temperament of a man, i.e., his individual peculiarities, inherited or self-acquired, places against his happiness and success in life. The Devil will represent the principle of self-aggrandisement, that selfishness which will not hesitate to ruin other selves in the reckless pursuit of one's own happiness and one's own acquisition and enjoyment of the goods of life. The World represents the sin and crime of other selves with whom one has to deal in one's life. Now, unless a man mas-

ters both the Flesh and the Devil and the World also, in so far at least as this last factor stands directly related to him, he cannot obtain that complete happiness and victory which is justly termed success in life. There is an element of tragedy in the life of every one who fails to master any one of these three forces of evil. Hamlet, it seems to me, had mastered, in his own person, both the Flesh and the Devil. As he was not prepared to renounce the world and flee from it, after the manner of an Indian Sanyasin, his duty was to subdue and overthrow without procrastination, the world of evil that stood opposed to him, i.e., his uncle, a work which from the time of the Ghost's revelation, Hamlet accepted as his solemn duty, born of filial reverence. But he let time slip in dealing with an enemy whom he must have known to be a dangerous and astute opponent.

12. I have attempted to show above that the generally-received notion that Hamlet's failure was due to his habit of excessive reflection is untenable. It has also been pointed out that the doubts which speculative philosophy raises regarding the truth of the Articles of Belief of cultured men were not the real forces hindering Hamlet's action. On the other hand, I have tried to show that Hamlet was not wanting in the will to live and to do. In Hamlet's analysis of the cause of his procrastination, the cause is either

"Lethal oblivion or some craven scruple
Of thinking too precisely on the event,
A thought which, quartered, hath but one part wisdom
And ever three parts coward."

A signal example of Hamlet's thinking too precisely on the event and thereby letting slip his opportunity is the scene wherein Hamlet comes upon his uncle in the posture of prayer, and would not then deal the fatal blow lest his uncle should go to Heaven. In his speech on the occasion, Hamlet asserts that he would take his uncle's life when drunk, asleep or in his rage or in the incestuous pleasure of his bed; at gaming, swear-

ing or about some act that has no relish of Salvation in it. We may gravely doubt whether Hamlet would ever have killed his uncle in cold blood. Murder in cold blood is an act impossible to a scholar and a gentleman. It was this innate revulsion of feeling that hindered Hamlet from dealing vengeance on his uncle in the scene just referred to. And we can only regard the reasons given by Hamlet for his hesitation as forced inventions, which do not give us the true explanation of his conduct.

13. I do not think that the habit of self-scrutiny into his own motives and feelings which Hamlet exhibits can be justly condemned. For, the habit of self-scrutiny is essential to moral development. And every one, who strives to realize the ideal life in actual conduct, must necessarily think precisely on the circumstances attending on his actions. Hamlet delayed in punishing the crime of his uncle not only because the task was totally repugnant to his peaceful-minded soul, but also because he was afraid that the world may impute his actions to his desire for self-aggrandizement, and because he believed that his ideal conduct would be contaminated, if he executed vengeance on his uncle. We cannot justly blame Hamlet for his self-scrutiny or for his scrutiny of the means employed in furtherance of his object. But that moral squeamishness, that fear of dirtying one's hands in grappling with evil, and that extreme sensitiveness as to the fate of one's reputation with the outer world, which are the hidden causes of Hamlet's procrastination, are in reality a form of cowardice of the soul. The delay engendered by these cowardly insinuations in Hamlet's mind was of course the fatal cause which allowed the King ample time to ripen his plot for the assassination of the young Prince.

THE CONCLUSION.

14. We are now in a position to read the main lesson of Hamlet's tragedy. Time is the essential condition of all action, i.e., of all our dealing with the world. Delay in the performance of necessary action, when such action relates to others involves danger either to oneself or to others. We may dally with our thoughts and indulge in any kind of speculation or fancy; but postponement of necessary action in a crisis inevitably leads to a tragedy. Those who aspire to realize the ideal of life are often tempted to hold themselves aloof from the concerns of the world. But a total renunciation of the world is impossible except to a few unique men. And such renunciation cannot

be accounted altogether a success except when it leads to a return to the world and an attack on the dark forces of the world with the ten-fold might that is born of renunciation. All men to whom such renunciation is impossible must learn to deal with the world effectively and successfully. To the good man as to the evil minded, the conditions of successful action in the world are the same—prompt and decisive blows struck at the right time.

15. He who longs to realise ideal conduct is over-weighted as against the unscrupulous man of the world by subtle subjective difficulties. There is a disinclination in such an one to deal with evil especially when it faces him directly and affects his personal interests. This is generally due, as it was in the case of Hamlet, to a mistaken notion that struggles with the evil in the world must necessarily contaminate the ideal life which one longs to lead. As the King points out, such disinclination is a direct cause of tragedy.

"And nothing is at a like goodness still;
For goodness, growing to a pluriay,
Dies in his own too much; that we would do,
We should do when we would; for this 'would'
changes
And hath abatements and delays as many
As there are tongues, are hands, are accidents;
And then this 'should' is like a spendthrift sigh
That hurts by easing."

16. But apart from the necessary practical consequences of the view that the ideal life must be contaminated by contact with evil, such a view represents a pernicious error. For, it is the application to practice, of that deep seated error of many systems of philosophy which posit an opposition between the natural and the spiritual worlds. This is not the place to pursue the philosophic grounds of my proposition. But I may point out that as every system of philosophy which declines to recognise the relative worth of the natural world is to that extent a failure, similarly the life of every one who shrinks from asserting the ideal in his mind amidst the actualities that surround him must to that extent be a failure. For, no ideal is realized in life as an actuality except in one of two ways, namely, either by conquering the world or by successfully holding the world at bay, in strenuous opposition to it. Every course of action other than one of these two alternatives spells failure for the aspirant after the ideal life. And the outward failure of such an one is merely an index of the more tragic failure of the spirit within. Such, it appears to me, is the main lesson of the history of Hamlet, the Prince of Denmark.

SHRIEVALTY: ITS ORIGIN AND HISTORY.

By

MR. C. HAYAVADANA RAO, B. A., D. L.

THE recent action of the Government of Bombay in cancelling a Sheriff's Meeting called for in that City and the refusal of the Madras Sheriff only a couple of months ago to convene a meeting of the Citizens of Madras raise interesting questions as to the origin and history of Shrievalty in India. The Office of Sheriff is an exceedingly old and honourable one in England, where each County has its own Sheriff. During Anglo-Saxon times, the Sheriff was merely the Deputy of the Earl or *Cones*, to whom, it is said, was entrusted the custody of the Shire on the first division of the Kingdom into Counties. Gradually, however, the Earl resigned the more laborious duties of his Office to his Deputy, who in feudal times became the real Head of the County. He thus became the royal representative in the County, held his Court (the Sheriff's *tourn* or *leet*) in it and further looked after the financial interests of the Crown in it. Thus, all Civil, Judicial and Financial powers were vested in his hands. When the principle of representation came into existence, the County Court was given the right to elect the Knights of the Shire. In early times, the office seems, in some cases, at least, an hereditary one; this was abolished later by Statute. Ordinarily however, he was elected by the people. Thus, the City of London had the election of Sheriffs of London and Middlesex vested in their body by a Charter of Henry I., and this right they still exercise. A Statute of Edward I.'s reign, 1300 A.D., recognised this right of the people to elect Sheriffs in all Counties in which the office was not hereditary. But throughout England generally (and in Wales also under Stat. 8 & 9 Vict. Ch. 11., passed in 1815,) it is provided by a

Statute of the reign of Edward II., passed in 1316 that the Sheriff, should thenceforth be assigned by the Chancellor, Treasurer and the Judges, as being persons in whom the same trust might with confidence be reposed. Accordingly, it is now the custom for all Judges, High Officers and Privy Counsellors to meet in the Exchequer on the morrow of St. Martin and then and there for the Judges to propose three persons for each County, to be reported (if approved of) to the Crown, who afterwards appoints one of them to be Sheriff. The office lasts in England only one year, or until a successor is appointed. During the reign of the Plantagenets, the Sheriff lost much of his powers and prestige. The rise of the Courts, took away his Judicial powers; his Criminal powers are now restricted to preliminary investigation into crime and in some cases the summary trial of offenders, now usually conducted by the Sheriff-Depute, who really came into existence at the time when persons ignorant of the law became, under the hereditary system, Sheriffs. His Military functions were taken over by the Lord-Lieutenant, who is now more prominent in the County than the Sheriff and whose Office dates according to some from the time of Henry VIII., and according to others from the reign of Edward VI. He is now chiefly a Ministerial Officer; he arrests or imprisons, summons and returns the Jury, carries the judgment or sentence of Court into effect, &c.

With their emigration to America and India, Englishmen carried their institutions. The Shrievalty exists in most of the State Governments in the United States of America. His duties in them are the same as in England, but different States differ in details. He is very generally elected by the people, and his term of office may extend to two or more years even. His duties are also, as in England, purely Ministerial. So far as Madras is concerned, his Office seems to have come into existence with the establishment

of the Recorder's Court in it on 1st November, 1798, in accordance with the East India Act of 1797 (37 Geo. III. C. 142). It is doubtful if the office is really older than this; however, so far as could be made out at present there is nothing to show that it came into being in 1687, when the Mayor's Court (in accordance with the Charter Act of that year) was established in Madras, and the Mayor and Aldermen directed to act as a Court of Record, with power to try Civil and Criminal Causes. Under that Charter, a Recorder was also directed to be appointed, to help the Mayor in trying, and judging causes of any considerable value or intricacy. The first Recorder appointed under it was apparently Sir John Biggs, formerly Recorder of Portsmouth, who had come out to Madras as Judge-Advocate in 1686. It is doubtful if he had the help of a Sheriff; but it is certain that on the conversion of the Mayor's Court, in 1797, into a Recorder's Court, a Sheriff came into existence in Madras. Though the name of the Sheriff of 1797 is not at present traceable, Mr. William Fraser (apparently a Coach-maker) was Sheriff of Madras in 1800. The Office in Madras has always been held for a single year, though some Sheriffs have been re-appointed as many as four times. Mr. Kirkby Dalrymple, who first became Sheriff in 1803, was re-appointed in 1874, 1816, and 1818. The Sheriff appears to have had from the earliest times a Deputy Sheriff, the holder of the office, in 1800 being Mr. Thomas Blythe, like Mr. Fraser, a Coach-maker.

So far as it could be made out, the office of the Sheriff in India, (it dates in Calcutta apparently from 1773 and in Bombay from 1798 as at Madras) is at present more an ornamental than a necessary one. He is the first Citizen of the City in the sense that he is chosen from the people to aid in the carrying out of certain municipal functions, in aid primarily of justice. His position in the Presidency Towns is undoubtedly

a relic of the times when Englishmen in India tried to reproduce their native institutions. That he has so far survived the struggles of two and-a-half centuries he owes to the retention of the original jurisdiction of the High Courts in these three Capital Cities of India, and to the inherent conservative nature of the English race. In accordance with immemorial English custom, the Sheriff has been asked to convene Public Meetings for the furtherance of public interests. To say that the Sheriff is a Government Officer, is, perhaps, technically correct; but looking to the genesis and history of his office, one would be inclined to say that he is first a Citizen and then an Officer. We ought to remember that his office at first was elective. It cannot be gainsaid that in virtue of his office, he stands neutral between parties, whether private (as in Civil Causes) or public (as in Criminal Causes), and allows justice to take its course. It would be in consonance with the *status* of his ancient office to leave him a free hand in the matter of convening meetings at the request of representative public men. Whether he has the unequivocal right to decline such a request is another question. Each case would naturally depend upon its own particular circumstances. But, as a general rule, as a citizen and that the foremost citizen of the town, it would be his bounden duty to accede to the reasonable requests of representative citizens. If he acted otherwise, he would certainly be not doing justice to his high and historic office. A public meeting without him, or called together without his aid, would certainly be a regular meeting of the public; only, wherever and whenever he exists, if he does not convene it, he really writes his own decree out.

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LORD BUDDHA'S RELICS.

BY "ANTIQUARIAN."

THE recent discovery of certain Buddha relics at Peshawar in the North-West Frontier Province is perhaps one of the greatest triumphs of the Indian Archaeological Department during the past 30 years and more. The details of the discovery augment its interest. Some 5 years ago Mons. Foucher, the French savant, went along the Frontier and had his attention directed to two curious mounds of earth in a field half a mile from Peshawar City. Mr. Marshall, the Director-General of Archaeology in India and Dr. Spooner, Superintendent of Archaeology, in the Frontier Province began work at them some 2 years ago and continued with dauntless energy their excavations. Dr. Spooner, who was in direct charge of the work throughout, found little of interest in the larger of the two mounds. Digging at the smaller, he found it covered remains of a pagoda no less than 285 feet from side to side. Deep into the remains of half-dressed stone an brick he mined and found, it is said, the remains of a stucco frieze ornamented with seated figures of Buddha interspersed with Corinthian pilasters. He also unearthed a hundred great square earthen plaques, almost Babylonian in size, covered with blue vitreous glaze and containing individual letters in the Kharoshthi script of ancient Buddhism, which await decipherment. Further down, he found a great square platform with wide flights of steps leading up to it from every side. Into this again he tunneled and in the very heart of the mound he unearthed a stone in the burial chamber, which he had so long sought. The roof of it had fallen in but in the corner, broken by a block of stone from above, still upright, as it had been reverently placed nearly two thousand years ago, was the casket that contained the treasure. The green

mouldering packs of corroded bronze, seven inches high by five across and in shape like the powder puff box of a modern beauty, and resembling the jewel case of a Greek lady of the time of Christ, was found in the casket. Perpetual cleaning disclosed delicately carved figure sculpture with Kharoshthi inscriptions in fine dotted indented curves between. On its top is the figure of a seated Buddha and on either side are two worshipping Buddhasatvas perhaps representing Brahma and Indra. At their feet is said to run a Kharoshthi inscription: "Homage of the teachers of the Sarvastivadin sect." The rest of the top is carved to resemble a full-blown lotus flower in the centre of which apparently the three bronze figures were set; the lid opening exactly as in a powder box. Around its top, where the vertical side begins, are carved bronze geese chasing each other in flight and supporting amongst them a garland of flowers. Between the geese is another dotted inscription in which the name of Kanishka appears. Below the lid are a number of bronze figures in bas-relief. The principal one is a standing image of a princely person, extraordinary like the image on the well-known coins of Kanishka, one of which was actually found a few feet away from the casket. The other figures are in a circle round the casket; in the middle of its cylindrical portion they represent seated Buddhas with worshipping disciples between and amongst them, besides supported by tiny figures of Greek cupids. Below these figures is another dotted inscription which mentions the Greek maker of the casket. It runs: "Agislaos, Head Engineer in the Vihara (pagoda of Kanishka in the Lingarama) of Mahoseda." The name Kanishka in this inscription is so arranged that it falls immediately below and is indeed divided by the figure of this King. The flat bottom of the casket was loose and through it peeped the glittering age of a transparent rock crystal. This was extracted and proved to be a wrought hexagonal

receptacle 5 inches long by 3 across ; with a hole 2 inches wide by 3 deep in the top. The top was stopped with an earthen seal bearing the device of an elephant which is supposed to have been the emblem of the royal house of Kanishka. Within is the relic, which crystal and casket and vault and pagoda were alike destined to guard. It consists of 3 small pieces of charred bone that once were the Buddha himself.

That, in brief, is the account of the great discovery. We know both from tradition and from the writings of the Chinese traveller Hui-en-Tsang that Kanishka, the great Buddhist Emperor of Northern India, who had his capital at Peshawar, built somewhere near that place a *Vihara* to consecrate the relics that have now been found. Hui-en-Tsang's account is too long to quote here but it is clear from it that there was already a relic mound in existence at the spot where he built his new *Stupa*. We also know that this *Stupa* was at its base 150 ft. high in 5 stages and was 400 ft. in height. Kanishka completed it by adding 25 gilded copper discs in tiers and having deposited the relics inside, he offered solemn worship. During the Chinese traveller's time, the two *Stupas* were still in existence and people resorted to it for cures. It is not known when the smaller mound, which Kanishka found on the spot, came into existence there. But possibly it was one of places to which the relics distributed by Asoka, the great Buddhist Emperor in the 4th Century B. C., found a place at Peshawar, though this distribution by Asoka is held by Dr. Rhys Davids to be a myth and a later invention.

Apart from the religious aspect of the discovery, its importance is great. For one thing, it confirms the writings of the Chinese traveller Hui-en-Tsang and makes us pause before we altogether reject as baseless oral tradition in India. It also appears to throw light on the history of Greek art in India which appears to have been already decadent

in the 2nd Century A. D. It lends some distant support to the views of those who have held that Buddhist influence and religion had permeated far into Asia-Minor. According to the inscriptions found in the relics, we find the casket was the work of a Greek named Agisalaos, who was Chief Engineer in the *Vihara*. We know already that Kanishka, who reigned about 120 A.D., spread Buddhism into Khotan, defeated the Emperor of China and the Parthians and possibly took a leading part in winning China and Japan to the Buddhist faith. Hui-en-Tsang, whom he received and entertained, has left us a good account of him. Besides the relic tower, which we have referred to above, he built a Hall of Audience for Buddhist priests and convened a great Council to codify Buddhist writings. He lived on friendly terms with neighbouring Princes to the north and it is not too much to say that he continued the Missionary work that had been begun five centuries back by Asoka. The acute and scholarly Renan traced the influence of Buddhist wanderers in the Essenes of the days of Jesus, whose religious life was quite unlike that of the ancient Jewish people. The anchorite life which these and the Nazirs and Rechabites led, pervaded all parts of Judea during and before the times of Jesus. Renan was inclined to trace in them the "remote influence of the mountains of India." "Perhaps," he says, "some of these wandering Buddhist monks who overran the world like the first Franciscans in later times, preaching by their actions, converting people who knew not their language, might have turned their steps towards Judea, as they certainly did towards Syria and Babylon ? On this point we have no certainty. Babylon was for some time a true focus of Buddhism. Boudasp (Bodhisattva) was reputed a wise Chaldean and the founder of Sabeism", the religion of many baptisms.

THE ORDER OF THE SONS OF INDIA.

BY

MR. S. V. SUBRAHMANYAM.

THE Order of the Sons of India was founded, in the main, to counteract the dangerous influence of the Extremist movement which was spreading rapidly all over the country and winning by the hundreds its adherents and supporters among the boys and young men who, thoroughly imbued and impregnated with the spirit of patriotism that has been brooding over the land but sadly inexperienced in the ways of the world, lent themselves easily to be manipulated for undesirable ends by persons who knew how best to play upon their tender feelings and get them to accomplish their ulterior designs and purposes. The literature of this movement growing more voluminous day after day, throbbing with extravagant sentimentalism and pervaded by what I might call false patriotism, was devoured with great avidity by the young whose imagination was wholly captured by lofty but impracticable ideals set forth in glowing and poetic language by men, who, if nothing else, were masters of fascinating eloquence. I need not detail those dark and tragic crimes into which some of the young, under the sway of false ideals and led astray by the will-o'-the-wisp of irresponsible demagogues, rushed, to the eternal shame and dishonour of their motherland. When the country was thus convulsed by crimes and when the young, under the dominion of false aspirations and false conceptions of their duties and obligations, began to co-operate in conspiracies against the Government and in utopian schemes for its subversion, it was but right and proper that those who had been taking a real interest in the welfare of India and had been giving their very life-blood, as it were, in her service should boldly come forward and take steps to wean the young from a

perilous course of action and guide them to serve their country well and truly. Mrs. Besant, whose heart was filled with pity at the sad spectacle that India presented sometime ago determined to utilise the gigantic wave of enthusiasm that had been aroused by the turn of events all over the country and to focus it on right and beneficent lines of activity. The Order was founded in October last at Benares. It had the warm approval of the highest Officer of the Crown in the land, the Viceroy, who in a letter written to Mrs. Besant in December last, expressed his best wishes for the success of the movement and endorsed her opinion that "the history of the coming years must to a very large extent depend on the direction in which the rising generation can be steered." The Governors of Madras and Bombay and the magnanimous Rulers of the States of Mysore and Baroda graciously allowed their names to be associated with the movement and promised every encouragement that might be needed in their territories. Official sympathy having been secured and much of the opposition having been consequently overcome, the work of the Order was greatly facilitated and many influential men in various towns longed to join the Order and promote its objects. The work of the Order might be said to have begun in right earnest at the last Theosophical Convention at Adyar, when the numerous delegates that had assembled from various parts of the country were admitted into the Order and took the solemn pledge to further, as far as lay in their power, the well-being of their motherland.

Having now briefly shown the origin and the object of the movement, let me turn for a while to the conditions of membership in it. All that is demanded of a member is willingness to make some little sacrifices for the cause, or in the language of the pledge which he has to take, to "make service the dominant ideal of his life and to perform every day at least one act of service."

Any service, however humble, rendered to one's fellow-man without expectation of reward and with nothing but the pure motive to lift him upwards, however slightly, is service as is meant to be understood by the word in the clause I have quoted and none can deny that opportunities for such service offer themselves in abundance every day of our lives.

I now come to another clause of the pledge to which serious objection has been taken in some quarters but on which it seems to me, depends entirely the usefulness of the Order. "To pursue our ideals by law-abiding methods only" is the clause that has been put down by the Founders but there exists a class of people which, in its blind ignorance, thinks that all law-abiding methods have been tried and found ineffectual. Bloody revolutions and civil wars are quite incompatible with the sublime traditions and the unique civilisation of this ancient land and fortunately, their advocates are in an insignificant minority which is bound to perish at no very distant date. The Members of the Sons of India will seek to promote the good of the country by strictly legal and constitutional means and those whose "conscientious scruples" forbid them to subscribe to this clause have no place in the Order.

The Order has spread in a short time throughout the length and breadth of the land and counts already many hundreds of earnest and enthusiastic members. Various useful activities have been started and members are putting forth, each his humble efforts, to improve the conditions that prevail. The education of the Depressed Classes, which has long been neglected and the importance of which for National weal has been so often and so eloquently emphasised by Mrs. Besant, is being seriously attended to by members and many Night Schools have been opened in important centres for the education of the children of the labouring classes. Village sanitation, encouragement of foreign travel, resuscitation of Vernacular

Literature are among the activities of the Order and many more may be undertaken in the future but they will all be invariably directed with one motive, with one aim and towards one goal, the building up of a noble and perfect Indian Nation.

I must now say a few words about the young men, the rising generation in whose interests chiefly, as I have pointed out, the Order was founded. The members are divided into pledged and unpledged, the unpledged members being composed of students working under some elderly member of the pledged class whose duty it shall be to shield them from all evil and undesirable influences and to guide their energies aright. It is most deplorable but it cannot be disguised that there has been a serious lack of sympathy between the old and the young in this country—the old trying to chill the fine enthusiasm and the ardent aspiration of youth, the young naturally impatient of the galling restrictions sought to be imposed upon them. It is one of the objects of this Order to remove the friction between the old and the young, to make the old more sympathetic towards the young, and the young more reverent and submissive to the old. It is hoped that this Order of the Sons of India will be a means of putting an end to the mischievous propaganda that has done more than any thing else to unsettle the minds of the young men and that it will ensure the rapid progress of the country along the lines of peace and order.

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Surenranath Banerjea's Work in England.

ALL India rejoiced when it was announced that Babu Surenranath Banerjea had accepted the invitation to attend the Imperial Press Conference as representative from India. As it turned out, he proved to be the only Indian representative to it. His selection was felt to be the right one. As a citizen, educationist, politician and journalist, he has been one of the foremost publicmen of India during the past thirty years: And he proved to be a true representative Indian at the Conference; he represented not only the better mind of India, but the best mind of India. His work as a member of the Imperial Press Conference is pronounced by competent critics to have been a successful one. As a representative on its Council, he had to avoid all controversial political matter at its sittings. The several speeches he delivered in connection with it show how successfully he avoided it, though provocation (and that of a grave character) was not wanting on occasions to obtain him his release to defend the fair name of his country. His speech on Lord Morley's discourse on "Literature and Journalism" was remarkable for its happy combination of felicity of expression and declaration of established facts. "My Lord", he said just at the very commencement of his speech, "nowhere is that predominance (of the English tongue) more marked than in my own country. The English language has been the means of uniting the varied races and religions, the peoples and the complexities of our multifarious civilization in the golden chains of indissoluble union". That was, as it deserved to be, received with cheers, apparently Lord Morley leading. "Under the influence of the English language and English literature"—he added, "and in this matter I am not guilty of the slightest exaggeration

when I say that in India the dry bones of the valley have become instinct with life—English language and literature have brought about the most stupendous transformation in the life-time of our generation." The speech in reply to Lord Cromer's attack on the Indian Press was cast in an altogether different mould. It was really a fighting speech, but delivered with a sobriety, self-control and dignity that brought laurels not only to Mr. Banerjea, but to his countrymen as well. Lord Cromer, as an *Oriental Liberal* as he called himself, wanted to know if the anarchical outrages had no connection with the writing of the *Vernacular Press in India* and if the principles of freedom of discussion should not be limited by the circumstances of India. Mr. Banerjea, exercising "the self-control of the East," refused to enter into the causes which led to the anarchical developments in India. But with inimitable grace he told his Lordship that on the whole the Press in India had fulfilled the hopes entertained of it by its Liberator, Lord Metcalfe, and it had been used "to the benefit of the Government, to the credit of our race." He reminded his Lordship, in a manner at once caustic and pertinent, that "anarchy is not of the East, but of the West... a noxious growth which has been transplanted from the West to the East." His speech at Manchester, which was in response to the toast of the Lord Mayor's luncheon, was remarkable for its political poise and for its oratorical richness and was, according to all accounts, quite in keeping with the best traditions of English public speaking. After referring to the loyalty of his countrymen to England, and of their love for the British Raj in India, he drew pointed attention to the mission of England in India. "Self-Government" he said, "is the cement of the Empire; it is not inconsistent with the paramountcy of British rule in India." "That is," he added, "our first and last request."

The work of Mr. Banerjea in his purely personal capacity was equally successful. Knowing English audiences and their peculiar difficulties in understanding the complexities of the Indian problem, he addressed himself to them in a manner that was both comprehensive and practical. Unforeseen and unfortunate circumstances, however, appeared to mar his good work. The criticisms of the Special Correspondent to the *London Times* and his belittling the agitation against the Partition on the one hand and magnifying the concessions of Lord Morley on the other; the unseemly attack of Lord Cromer on the Vernacular Press; the base personal attacks of an unpopular Anglo-Indian clique; and to crown all the dastardly crime of a fanatic young man,—all these seemed to check the excellent results of Mr. Banerjea's political work. But Surendranath the veteran fighter was quite equal to the occasion. At all the meetings he addressed, he attacked the Bengal Partition of Lord Curzon and the theory of the "settled fact" of Lord Morley in a manner at once uncompromising, piquant, and brilliant. "No Bengali" he declared at one meeting, "can speak at any time without referring to the Partition. At any rate, I cannot. It fills the whole of my vision, the whole of my mind." "The Partition," he said at another, "is our greatest grievance, and it is the root-cause of the prevailing discontent." Mr. Banerjea has told Englishmen on the spot that there is no use asking people to co-operate with Government, if those who have so far co-operated with it are cast to the winds even at the most critical time. "The Government must", as Mr. Banerjea said at the New Reform Club, "strengthen our hands." "If the Government", he went on, "will not listen to our representations, if our persistent appeals are brushed aside, as they have been—I was going to say contemptuously—but at any rate brushed aside as unworthy of serious consideration, as in the matter of the modification of

the Partition of Bengal, what becomes of our influence and of our power to help the Government? We must have effective power before we can help the Government at all, and I desire to press this consideration upon the mind of Lord Morley, and of British democracy, who after all are the uncontrolled masters of our destinies." At the same time, he welcomed, on behalf of his country the new Reform proposals, as indicating a genuine desire on the part of Government to associate the people with itself. "But it is a beginning and a good beginning" only, as he put it. The control of the purse is not there and that is necessary for any effective check by the people of Governmental action. The granting of it lies in the hands of the British democracy, and it was right, therefore, that he made a forcible appeal to the British public to keep a watchful eye on India. He suggested to them the necessity for the revival of the old periodical Parliamentary Committees.

If that was his message to England from India, what hopes does he bring for India? He believes in the righteousness of England, he believes in constitutional agitation and he believes that the Partition is bound to be modified. He exhorts his countrymen to hold a Congress in London, "which would be an object-lesson, the significance of which it would be difficult to exaggerate," and to devise means in India for the systematic despatch of cable reports to put an end to the mendacity of which we have in the past been innocent victims.

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On the date of the Bharata War.

By

MR. B. V. KAMESVARA AIYER, M.A.

ATTEMPTS have been made to determine the date of the Maha Bharata War from astronomical and other data available in extant Sanskrit Literature. Many years ago, I made a similar attempt; but I did not care to publish it as I thought that the evidence I had collected, though sufficient to convince fair-minded scholars, was yet not quite sufficient to satisfy those Western Orientalists, whom that genuine and broad-minded student of Sanskrit Literature, the late Dr. Buhler, aptly called 'Sanskritists of Possibilist tendencies' *—of the type of Prof. Weber, Dr. Whitney, and perhaps also Dr. Thibaut. I hoped to get further irrefutable evidence in the course of my studies. This I regret I have not been able to do. Having waited long enough I have now ventured to offer the results of my studies for the critical examination of Sanskritists in the hope that their criticism may show me my weak points and throw fresh light on the question.

Prof. Rangacharya published his views on the question in the *Indian Review* for October 1900. Sometime later, the same journal published a series of articles on the subject by Mr. V. Gopal Aiyar, more ambitious in their scope, but, I am afraid, far less satisfactory in method and quality. The former concludes B. C. 1422 to be the year in which the great war took place. The latter thinks that the great war was fought in the latter part of the year B. C. 1194. My examination of the question pointed to an altogether different date from these two, and it struck me that the views already published, which appear to me to be open to serious objections, were likely to be accepted as more or less sound by the general reader who has not the time, nor the facilities, for a critical

examination. This is what has happened in regard to the limits of the Vedic period which were expounded by the late Prof. Max Müller with his characteristic lucidity and charm of manner. Though far more convincing evidence and arguments have since been adduced in favour of a more equitable adjustment of those limits the older view continues to hold its ground on the strength of having held the field for a long time and on the prestige of a scholar whose word was taken for law. The same thing might happen with this question also. If one view of a question should once be published and be long left undisputed or uncontroverted, it comes to be regarded as the correct view, however untenable it may be in itself. It may not so much matter if Western Orientalists advocate theories which are not altogether acceptable. For till about 15 years back the field of Oriental Research was held in the West by scholars like Weber, steeped in Greek bias and brought up in the thralldom of the now exploded Rabbintical chronology—and Indian scholars know how to make allowances for their consequently distorted perspective. It is a different thing if capable Indians advance such theories. I shall, therefore, before setting forth my views, try to examine those already published and point out what appear to me to be difficulties in accepting them. I may add that these difficulties will be found to be equally applicable to the views of Mr. R. C. Dutt, as set forth in his valuable book on the civilisation of Ancient India.

One of the arguments of Professor Rangacharya is based on the order of the Nakshatras as mentioned in the *Taittiriya Samhita*, (as also, in the *Taittiriya Brahmana*). The month (i.e., the first of the Nakshatras) is the *Krittika*, (*Taitt. Samhita*: IV. 4-10 & *Taitt. Brahmana*: I. 1, 2-1, &c.). This he has interpreted to mean that at the time when Vyasa, (*Krishna Dvaipayana*) arranged the Vedas, which was just before the *Mahabharata War*, the Vernal Equinox occur-

* *Vide Indian Antiquary*, Vol. XXIII, p. 248.

red when the sun was in the Krittikas. It appears to be pretty certain, though, on other grounds than those set forth by Prof. Rangacharya, that, about the period which forms the subject of our enquiry, the Vernal Equinox was in the Krittikas. My reasons for placing the Vernal Equinox in the Krittikas at about this period are mainly based on two passages, one from the Taitt. Brahmana and the other from the Satapatha. The Taitt. Brahmana states (1, 5, 2) that the Nakshatras from the Krittikas to the Visakhas are Deva Nakshatras, and those from the Anuradhas to the Bharanis are Yama Nakshatras, that the Krittikas are the first, and the Visakhas the last of the Deva-Nakshatras and that similarly the Anuradhas and the Bharanis are the first and the last of the Yama Nakshatras. What is even more conclusive, it is stated immediately afterwards that the Deva Nakshatras make the circuit of the heavens in the northern hemisphere (*uttareṇ pariyanti*, i. e., move round by the northern path) and the Yama Nakshatras, in the southern. The northern hemisphere, it is needless to state, extends from the Vernal Equinoctial point, up through the Summer Solstitial point, to the Autumnal Equinoctial point. It is in perfect accordance with this that the Satapatha Brahmana also states (V—1—2) that the Krittikas alone do not swerve from the east, (either northwards or southwards). This means that in those days the Krittikas were on the Equator and that their declination was nil. The position of the Krittikas at the Vernal Equinox was astronomically correct, not about the year B. C. 1428 as Professor Rangacharya imagines, but about the year B. C. 2550: Mr. B. G. Tilak gives B. C. 2350 on the strength of Whitney's Tables. But Dr. R. Schram, Prof. Jacobi and Dr. Buhler are of opinion, that 2000 years ago the precession

amounted not to 50° as at present, but to about 46° and the time was therefore about B. C. 2550—(vide the Indian Antiquary,—Vol. 23 pp. 157 & 245). Accepting the position of the Krittikas in the Vernal Equinox at the time of the war, Prof. Rangacharya is bound to place the war somewhere about B. C. 2550 and not in the middle of the 15th Century B. C. as he has done.*

Another argument is based on the recorded position of the Seven Rishis, (the Seven Stars in *Ursa Major*) about the time of the great war. The Vishnu Purana and the Bhagavata state that, at the time of Parikshit (immediately following the great war), the Rishis (or, more explicitly, the line joining the two westernmost of the Seven Stars) were in a line with the Maghas and then go on to predict that they would remain thus united to each constellation for a hundred years and would be in conjunction with Purvashadha at the time (of the coronation) of Nanda. This reference to Nanda and Purvashadha will be noticed later on. The astronomers, Garga, Kasyapa and Varahamihira state that, at the time of Yudhishtira, the Rishis were in the Maghas and that they move from one asterism to the next in 100 years. But Sikalya, in the Brahma Siddhanta, (and Lalla also, as pointed out by Munisvara) while giving the Rishis' rate of motion as 100 years for each asterism, states that, at the commencement of the Yuga, Kratu (the westernmost of the Seven Rishis) was near the Star sacred to Vishnu (*Śravanā*). This, however, may be overlooked. It is significant that none of the astronomers notice the conjunction of the Rishis with the Purvashadha at the time of Nanda, predicted by the Puranas.

The argument of Prof. Rangacharya, Mr. R. C. Dutt and others is this: At the time of Parikshit, (i. e., a little after the Bharata War) the Rishis were in the Maghas. At the time of

* The analogy of *Arcyapanti* on which Prof. Rangacharya relies does not apply to the Krittikas, as will be seen later on.

* I have long wondered how such a simple calculation could have been missed by the learned Professor.

Nanda, they were in Purvashadha. From the Maghas to Purvashadha there are 10 asterisms. The Rishis pass from one asterism to the next in 100 years. The interval therefore between the War and Nanda is 1000 years approximately. The Puranas give 100 years from Nanda to Chandragupta, whose date has been ascertained to be about B.C. 315 on the strength of Greek evidence. The War, therefore, must have been fought about B. C. 1415.

This reasoning would be perfectly conclusive if the rate of motion assigned to the Rishis were an astronomical fact.

But the motion of the Rishis—one asterism in 100 years—is, in the words of Colebrooke 'an imaginary revolution grounded on an erroneous theory,' and it would be extremely hazardous to draw from this supposed motion any inference about dates by rule of three. As Kamalākara says in his *Tattvaviveka*, "no such motion of the Rishis is perceptible. But the Puranas and the *Samhitas* which affirm their motion cannot be false. Therefore we must suppose that the Seven Rishis whose revolution is mentioned are not the visible luminaries in the Ursa Major, but invisible divine beings, the holy Rishis themselves, that travel about the heavens in the specified period." Orthodoxy and Science have often to be reconciled by such strange shifts!

Dismissing therefore the question of the motion of the Rishis as absolutely valueless for purposes of arithmetical inference, we may proceed to examine what the tradition connecting the Rishis with the Maghas at the time of the War means.

It has been ascertained that, about 2400 B. C., the circle of declination, passing between the two westernmost of the Seven Rishis and cutting the ecliptic only 2 degrees short of the beginning of the Maghas, was the Solstitial colure. A similar circle passing between the same Stars intersected

the ecliptic at the Maghas about 1400 B. C., and a like circle passed through Purva Phalguni about 500 A. D. An intersection of this sort is very probably what is meant by the tradition, which, was, presumably, based on actual observation. If this interpretation is correct, the recorded intersection of the ecliptic at the Maghas by the Solstitial colure must have been that observed about 2400 B. C. or that about 1400 B. C. But, as pointed out by Colebrooke, Varahamihira, who lived about 500 A.D., and who records the tradition in his *Brihat-Samhita* and expressly states that it is based on Vriddha Garga, must have been, only, the former. For, believing, as he did, in the 100 years' conjunction of the Rishis with each asterism, he must have thought that the Rishis had completed one revolution since the recorded observation, and were passing through the second Nakshatra of a second revolution. In fact, he expresses himself to the same effect in the second-half of the same Stanza* by saying: that the intersection at the Maghas was at the time of Yuddhisthira, which is placed, on the authority of Garga, at 2448 B. C.

It must in these circumstances be concluded that, the reference to the motion of the Rishis points to, 2400 B. C. rather than to the later date, 1400; B. C.

As for the intersection of the colure at Purvashadha at the time of Nanda, it is not possible to determine when the tradition came into vogue. It was probably not current at the time of Varahamihira, who might be expected to have referred to this tradition also while treating of the motion of the Rishis, if he had been acquainted with it. Nor has any other astronomical writer before Varahamihira referred to it. The presumption, therefore, is that the tradition came into existence after 500 A. D., and before the Puranas were en-

* See this question ably examined by that admirable scholar, Colebrooke.

* This Stanza which is so clear, has been strangely misunderstood by some writers. It will be discussed in the sequel.

larged into their present shape. This will explain satisfactorily one discrepancy in the Puranas, which has been noted by Sridhara, that prince of commentators, in his commentary on the Bhagavata (XII, 2-26) as well as by Mr. R. C. Dutt. In recording the duration of the lines of Kings that ruled in Magadha from the War to the time of Nanda, the Vishnu Purana mentions 1015 years, the Matsya Purana gives 1050 years and the Bhagavata 1115; but, adding up the periods given by the same Puranas to the several dynasties, we get not the 1000 and odd years, but 1500 years more or less. Sridhara notices this inconsistency, but passes over it, remarking that about 1500 years (strictly 1498) is the actual duration and that the other number must therefore be due to some other tradition or mode of reckoning—*kayapi rivakshaya avantaru sankhya iyam*. The fact seems to be that at first the Puranic traditions recorded (with details of the several dynasties) an interval of about 1500 years between the time of the great War and that of Nanda. The tradition about the conjunction of the colure with Purvashadha at the time of Nanda appears to have crept into vogue later on and acting on the existing theory that the Rishis were in one asterism for 100 years led to the idea that as it makes 10 or 11 Nakshatras from the Maghas to Purvashadha, including one or both, the interval between the War and Nanda was 1000 and odd or 1100 and odd years; and the two conflicting ideas, one earlier and the other later, were allowed to live side by side in that mass of older and later traditions known as the Puranas. Any way, the interval of 1000 and odd years, based on the purely imaginary motion of the Rishis, can possess no evidentiary value.

As for the period which amounts to 1500 years, comprising the durations of the several lines of Magadha Kings, no one who has a critical acquaintance with the Puranas, their genesis and frequent revisions and additions at

different times and by different hands, will venture to base any scientific conclusions on the data contained therein*. As Mr. R. C. Dutt so aptly puts it, "The names of the Kings given show at a glance the uselessness of the lists for the purposes of history... The lists seem like a regular permutation and combination of names, Vedic and historic, legendary and territorial. Confused recollections of ancient and historic Kings, of holy and famous Rishis, of events partly historical and partly legendary and of the supposed founders of kingdoms were handed down for thousands of years, no doubt with very considerable alterations and additions and have been woven together by writers of a comparatively modern period into lists, which are supposed to be lists of Kings in the order of the reigns." The Puranas themselves seem to be cognisant of this; for Parasma the narrator of the Vishnu Purana is made to say to Maitreya (4-24): "I have not told you in detail all those (kings). For their name is legion. Many of these Kings bear the same names and there will be the chance of repetition. Therefore know that I have told you only of the prominent rulers, not with precision, but only in a vague and general sort of way."† Any evidence furnished by such unreliable materials must be discarded, if evidence of a more scientific and trustworthy character pointing to a different conclusion is forthcoming. I will show later on that such evidence is available.

A third piece of evidence on which Prof. Rangacharya appears to lay special stress is that furnished by the well-known and much-discussed Sloka in the Maha Bharata (Anusasana Parva,

* I am aware that, as pointed out by Mr. Vincent Smith, the list of Andhra Kings given by the Matsya Purana has been confirmed to a surprising extent by coins and inscriptions; but, like Kalhana's Rajatarangini, the lists and traditions in the Puranas become trustworthy only for the period not far removed from the time of the last redactors.

† So also the Bhagavata (12-2).

Ch. 167). This Sloka has, unfortunately, two
अतीता वर्तमाना ये येभविष्यन्ति पार्थिवाः ।

तेत उद्देशतः प्रोक्ताः वंशजास्सोम सूर्ययोः ॥

readings. The reading accepted by Nilakantha, the
celebrated commentator of the Maha Bharata, is

माघोऽयं समनुप्राप्नो मासस्सौम्यो युधिष्ठिर ।

त्रिभागमात्रः पक्षोयं शेषो भवितुमर्हति ॥

(vide his commentary on Slokas 2 & 3, Bhishma
Parva XVIII). The other and usual reading is

माघोऽयं समनुप्राप्नो मासस्सौम्यो युधिष्ठिर ।

त्रिभागशेषः पक्षोऽयं शुक्लो भवितुमर्हति ॥

This Sloka, whichever reading be adopted, must
be interpreted in conjunction with the other
Slokas in the Bharata bearing on the question of
the time of the War. So, in fact, Nilakantha has
done. Nilakantha could not however reconcile,
according to his calculation, the several passages
in the Bharata with this Sloka, and was, therefore,
obliged to twist and force the passages so as to
piece them together, and he has employed all his
ingenuity and erudition to prove that 58 means
42! The examination of this Sloka and the
connected passages and Nilakantha's interpreta-
tion of them will occupy much space and must be
reserved for a separate paper. My more imme-
diate object is to see how Prof. Rangacharya has
interpreted this Sloka and how far his interpreta-
tion bears out his conclusions.

He has taken the familiar reading and has
translated it thus :

"Oh Yudhishtira, the lunar month of Magha
has already well arrived ; three parts of it still re-
main and the present fortnight happens therefore
to be bright."

This rendering appears to me to be open to
several objections. 1. *Saumyah* has been render-
ed into 'lunar'. As a derivative from *Soma* it is,
indeed, capable of this meaning; but I should
prefer to take it as meaning 'auspicious'. For

Magha, by itself, denotes the lunar month (being
that in which the full moon is in conjunction
with the Maghas) and hence *Saumyah* in the sense
of lunar would be a perfectly needless repetition.
Again it would be more in harmony with the
context to take the word as meaning "auspicious"
For the intention of the entire passage is to show
that Bhishma was waiting for the auspicious time
to shuffle off his mortal coil and the month of
Magha, marking the commencement of the Uttara-
yana, was an auspicious month to die in. (Vide
Brih-Upan. VI. 2, 15, Chh. Upan. IV-15, 5,
Brahmasutras IV. 2, 18, 21 and Bhag. Gita VIII.
-24). This difference in interpretation however
does not affect the question at issue.

2. *Tribhagaseshak* has been taken as a *bahurrihi*
adjective referring to *Magha*, and has been
rendered into "three parts of it (i. e., the month)
still remain." The more obvious and natural
interpretation would be to take it as referring to
pakshayam immediately following. It is true that
theoretically all syntactical requirements may be
ignored in Sanskrit; but in this case there
appears to be no excuse for ignoring the complete-
ness of the former half of the Sloka, the hiatus
caused by the vocative at its end and the juxta-
position of the adjective and the noun. One
would last think of the very possibility of such a
construction. Again *tribhaga* is most generally
used in Sanskrit in the sense of *one-third part*
and has, in fact, been only so used in the Bharata
itself (cf. for instance, *त्रिभागमात्रशेषायां रात्रौ युद्धम-*
वर्तत *Brishma Parva*). If, taking ad-
vantage of the pliability of Sanskrit com-
pounds, the force of usage can be set at naught,
it has still to be shown how many parts a month
has. Let us assume the meaning to be 'three
parts of the month still remain.' How many
parts have gone? How many are the recognised
parts of a month? The idea of four weeks as four
parts appears foreign to early Indian (especially the

Brahmana) Literature in which two divisions of the month are commonly met with; one, into 2 parts, each consisting of a *paksha* or *ardhamasa*, and the other into 5 parts, each consisting of six days or *Shadaha*.

3. *Sullo Bharitum Arhati* has been construed to mean 'happens therefore to be bright.' The more obvious and usual meaning is 'deserves to be (regarded as) the bright *paksha*.'

But apart from the meaning naturally conveyed by the words, there is this difficulty in accepting Prof. Rangacharya's interpretation. According to him, the *Sloka* would in substance amount to this:—Bishma is anxious to die in the bright fortnight (which is also auspicious to die in) as he is anxious to die in the *Uttarayana*. He therefore wishes to know whether the particular day is in the bright (*Sukla*) *paksha* or in the dark (*Krishna*) *paksha*. To find this out he employs the following reasoning:—"Three-fourths of this month yet remain; therefore only one-fourth of the month has passed; the first-half of every month is the bright fortnight, and the present time, being included in the first-half, is *Sukla paksha*."—It is something like this:—"You ask me: "Is to-day a *Sukla paksha* day or a *Krishna paksha* day?" Instead of answering such a needless question straightway, I reply: 'Well, let me see. The month has already begun. Three-fourths of the month yet remain. Therefore only one-fourth of the month has gone. The first-half of a month is *Sukla paksha*. Therefore to-day must be *Sukla paksha*!' What would you think of me!

But, all this apart, this chain of reasoning to establish what is the most obvious thing in the world from premisses which would be the last to suggest themselves (e. g., to ascertain the expired portion of a month, the well-known; from the portion still left, the ill-known and generally inferrible) rests on an assumption which might on examination be found to be incorrect. The

assumption made in this piece of ratiocination is that the first-half of a month is the bright fortnight. This would occur only in the *Amanta* arrangement of the months. The learned Professor must be aware that even in mediæval India the *Amanta* arrangement was in vogue in certain parts of India and the *Purnimanta* arrangement in other parts (viz. Kielhorn in *Indian Antiquary*, Vol. 23, page 122 ff.). In ancient India the *Amanta* arrangement appears to have come into vogue only from the time indicated by the *Vedanga Jyotisha*, the *Kaushitaki Brah.** (XIX-3) (and probably the *Aitareya Brahmana* also). At the time of the Bharata War (and earlier as in the *Taitt. Samhita*, VII, —4-8) and down to the time of the *Taitt. Brahmana* and the *Satapatha Brahmana* which presuppose the events of the Bharata War, the months began with the Purnima. The *Satapatha Brahmana* states that the month began with the full moon and that the full moon of *Phalgun* is the first night of the year: "Why at full moon? (For) the full moon no doubt was the first to shine forth. And furthermore, at the *Phalgun* (full moon). For, that full moon of *Phalgun* is the first night of the year." (*Satapatha Brah.* VI, 2, 2, 17-18). If then at the time of the Bharata War and down to many years later, the practice was to begin the month with the full moon, the first half of the month would be the dark half and the reasoning based on the contrary assumption would fall to the ground.

Tradition, it must be admitted, supports Professor Rangacharya's conclusion, if the *Sloka* does not. The current tradition is that Bishma departed this world on *Magha Sukla Saptami*†

* The *Kaushitaki Brah.* (V-1) also refers to the more ancient *purnimanta* arrangement, in accordance with the practice according to which an antiquated usage was also preserved and recorded down to times when the arrangement of the months had undergone alteration.

† Vide for instance *Sata. Brah.* XIII, 5, 4. "These are the *Parikshitas* and it is of this that the Gatha sings: The righteous *Parikshitas*, performing horse sacrifice, by their righteous work did away with sinful work, one after another." The events of the Bharata War must therefore, have taken place many years earlier.

(the seventh day of the bright fortnight of the lunar month of Magha). At one time, (I will, later on, show when), the Winter Solstice fell on or near this day and the day therefore came to be called also *Natha-Saptami* or the seventh day (of the Magha Sukla) on which the Sun turns his chariot northwards. We Indians even now observe this day as one marking the Winter Solstice and offer oblations of water to Bhishma in these words:

वैव्याघ्रपादगोत्राय संकृतिप्रवराय च ।

अपुत्राय ददाम्यर्घ्यं सखिं भीष्मवर्मणे ॥

—‘I pour this offering of water to the (celibate and therefore) sonless Bhishma, of the race of Sankruti and the clan of Vayya-grhapada’. Later on we (the Tamil Brahmans of Southern India) adopted the Solar Zodiac and the Solar Calendar and the *Makara Sankramana* day, when the Sun entered the Tropic of Capricorn, became our Uttarayana solstitial day. The Sun has, since the adoption of the Solar Zodiac, receded more than 20 degrees and the solstitial day now falls towards the end of the first week of *Chapa Masa*. Before the Solar Calendar came into vogue, Magha Sukla Saptami was regarded as the solstitial day and, everybody being familiar with the tradition that Bhishma waited on his death-bed for several days to give up his life on the commencement of the Uttarayana, the two ideas were combined and another idea crept in—that Bhishma died on Magha Sukla Saptami. This in course of time became a tradition. The student of Sanskrit Literature need not be told that our sacred writings (classical and pre classical) not rarely record ancient usages which had become obsolete but which the Acharyas did not like to omit on account of their sanctity; and the traditional usage, instead of being replaced by the current practice, is also being kept up along with the latter. We are thus observing the *Magha Sukla Saptami* as a sort of

traditional solstitial day and the *Makara Sankramana* day as the solstitial day, whereas the actual solstitial day falls about 20 days earlier. Vyasa Smriti, as quoted by Madhava in his *Parasara-Madhaviya* and Vaidyanatha, regards Magha Sukla Ashtami as the anniversary of Bhishma's demise and enjoins the performance of the *Bhishma tarpana* on that day.

Let us for argument's sake suppose that the Sloka under discussion refers to *Magha Sukla Saptami*. Would it warrant the conclusion that this indicates B. C. 1422 as the year in which the War was fought? This *Magha Sukla Saptami* has been assumed, (correctly, as it happens, in this case though the data on which the assumption is based do not appear to have been considered), to be that of the first year of the *Samvatsara*, technically so called—of the then current 5-year cycle. The Winter Solstitial day falling on or about a particular *tithi* of a month in the first year of the cycle would fall, it is needless to state, on different *tithis* in the next four years and would come to approximately coincide again with that particular *tithi* only at the commencement of the next cycle after adjustment by intercalation. According to the *Vedanga-Jyotisha* the first year of the cycle commenced with the Winter Solstice on the *Magha Sukla Pratipad*. Pratt, whose calculations are accepted by Professor Max Muller,* calculated that the solstitial colure occupied this position about 1181 B. C. Colebrooke and Davis, reckoning from Spica (Chitra) reckoned that the time indicated was B. C. 1395 or B. C. 1391†: Professor Jacobi also leans to the latter view and states‡: “The statement of the Jyotisha as to the position of the colures is much later; it corresponds to the 14th or 15th Century B. C.” Even accepting the later time B. C. 1191, the coincidence of the Winter Solstice with *Magha Sukla Saptami* would have occurred about 7 days earlier or about 7 degrees in advance from the *Magha Sukla Pratipad*. That is about 1700 B. C. or 1900 B. C. and not 1400 and odd B. C. as the Professor would have it.§

Thus none of the pieces of evidence taken up by Professor Rangacharya would seem to warrant his conclusion that the War was fought about B. C. 1422. They rather indicate a much earlier date.

* Vide Max Muller, R. V. Vol. IV, preface, p. 27.

† See the question discussed in the *Royal Asiatic Journal*, Bombay, New Series—Vol. for 1865, p. 316 ff.

‡ Indian antiquary, Vol. 23, p. 137.

§ Reckoning roughly the rate of precession at 1 degree more or less 1 day in 72 years.

SONG.

By

MR. M. S. RAMASWAMI AIYAR, B. A.

Bright be the face of the radiant pearl,
That hides the soft beam of the moon;
O lovelier far was the face of my girl,
That dimmed the shine of the pearl and th'
moon.
But fled's that face that smiled and shone,
She lived like a flower and has gone.
Sweet though the blush of the rose bud,
That thrills with the kiss of the golden morn;
The rose, that reddened my love's cheeks,
glowed
With the tint of the rose and the morn.
Short as a dream that sweetens a sleep,
She brightened my life and left me to weep.
Bright is the rise of the rosy morn,
Sad is the fall of the hazy eve,
The soft gaze of her eyes that shone,
O sweetly mingled the morn and the eve.
And vainly I sigh for the gaze,
The gaze that once gladdened my face
Soft in the touch of lip to lip,
That softly meet in the kiss of a dream;
The red, red lips I loved to sip,
Were softer than the kiss and the dream.
Our lips can only meet in a sleep,
O though my heart may moan and weep.
Fair tho' the string of a peony row,
That is strung by a string of gold;
The pearls my love's laugh loved to show,
O shamed the shine of the pearl and the gold.
Ah Death has hid them from mine eyes,
That he might brighten paradise.
Glad be the heart of the sunny foam,
That dances light on th'sands by the sea.
But Oh the gloom of my desolate home,
That sweetly shone with the love of thee.
Ah vainly idly still I gaze
My lost one on your empty place.

A desert lies between our sighs,
Can all my weeping—all my tears,
O wash the dust that clouds my eyes,
Tho' wept with all the weeping years.
We are but moans that sigh in the gloom,
Blind to a ray that shines in the tomb.
Like the lingering light of a star that's dead,
Her love, when life glowed warm in her face,
Still sheds its light, though she is fled,
And lights the path of my desolate days.
My heart that once was light and gay,
Now lives a hermit far away.
We shine, O Death and float and glide,
Like bubbles that float o'er a wave,
A moment's glory, on thy tide,
And sink into the silent grave.
The widowed souls that weep and stay,
Will themselves ere long fly away.

Mahadeva Govind Ranade: In Memoriam.

By

MR. ARDESHIR F. KHABARDAR.

Sweet is the memory of those passed away!
And sweeter still of those who ever strove
To light the path of knowledge, truth and love.
No monuments for thee, great Ranadé!
But thy dear name, starlike, o'er holds a sway
Deep in our heart of hearts; thou stoodst
above
All mortal vanities; in field or grove
Thy rays illumined bright our common clay!
O worthy Son of India's worthier pride!
O mighty Thinker of a mighty race!
High deeds have come from thee like sunbeams
pure,
High words have fall'n from thee like gems of
yore:
They stream, they shine, with all their magic
grace,
And like the lightning wake our souls that
sleep aside!

CURRENT EVENTS.

BY RAJDUARI.

EUROPE.

THE last four weeks may be said to be a period of quiescence. Politics seem to have receded in the background, and the one important feature to be noticed in its stead is the keen interest felt by the great nations in the Twentieth Century miracle of actual flying in the air. What the imaginative Greek failed to do some three thousand years ago the materialistic Teuton and the Celt of our own days have fairly accomplished. Aviation, as the new art of navigation of the liquid air is called, was the topic of topic in London, Paris and Berlin. In all the three great Capital Cities of Europe competitive and individual trials of scientific aviation have taken place, the *hopoltoi* displaying the greatest enthusiasm in this new mode of transition the future potentialities of which it is impossible to forecast. The glorious gains of Science, in all its multifold departments, are unparalleled in the domain of human history. Record beats record till all novelty of one record surpassing another has grown into a commonplace. To-day Medicine astonishes us with some of its most wondrous results which in the long run are destined to bring that relief to suffering humanity which even fifteen or twenty years ago was held to be impossible. Diseases known to be incurable have succumbed under the hands and minds of the man of science. The most impenetrable parts of human organism where latent diseases played slow but sure havoc to life, old and young, have now been made transparent by the lurid light of the miraculous radium. That elementary substance has opened up a new vista of unlimited extent for all men of science. The horizon seems to be unbounded and Heaven only knows what the Twenty-first Century will record as its pro-

gress during the previous hundred years. Science in every branch is bending itself so as to secure for humanity greater material and moral progress which is embodied in what we call modern civilization. But it is not only in the arts of peace that Science holds dominant sway. The arts of war, too, have received a tremendous impetus which, from the point of view of immediate and certain destruction, is indeed appalling. Aviation, at present, is no doubt of the chiefest interest to the men of war. All the different trials which have recently taken place have but one aim and object. How in times of hostility the belligerents by taking a slight in the air could spy the strength and weakness of each other and arrange their embattled hosts accordingly. It will, however, be an evil day when aviation helps in human destruction worse than the massacres which History has mournfully recorded. But as they say each evil has its corresponding good, it might happen that this very evil which puissant aviation is bound to realise must lead to a cessation of war. If that be the good which may eventually come forth, perhaps, Humanity will not regret the present trials of strength going on in aerial navigation. It is a consummation, to be devoutly wished. What the Hague conclave has not yet been able to accomplish by reasoned diplomacy will be accomplished by a sterner and surer method. But whether aerial navigation, apart from its warlike aspect, will be able to achieve a great pacific good, is yet a problem. In matters of Science dogmatism is impossible. Indeed, Science itself has expunged the word from its dictionary. Thus it is that aviation more than politics and diplomacy held fast the humanity of Europe and rivetted its attention during the last four weeks under review. It was, indeed, a decided gain so far as it enabled one to get relief from the eternal Continental politics, with its jubilant or jarring notes, its conflict of interests, its spheres of influence, and its policy of running a race for the hegemony of the

Continent. Europe took a pause. It breathed a bit more freely. The Teuton was less Anglophobe and the Anglo-Saxon was in his turn less Teutophobe. So, too, France and Austria, Turkey and Russia. Each and all took breath. No doubt they are all surveying the existing situation. What next may come is still in the womb of time. But it would seem that there is a lull in the Chamber of Deputies in Paris after the Delcasse-Clemenceau storm. The Breand Ministry has entered on its career of passive usefulness. Finance is still the burden of the Chamber; and there is a talk of a Franco-German *entente cordiale*, which, if brought about, would, indeed, be an event of the first magnitude in Continental politics. The retirement of Prince Bulow and the passing of the new taxation Bill for 25 millions are also events to be counted with. Looked at closer it is evident that social democracy has made a distinct advance in Berlin. It remains, however, to be seen whether the masterful Emperor will strive to undermine the growing strength of that element which must now be permanently reckoned with. If only he would read aright the signs of the times and stalk the domestic stage with circumspection, practical statesmanship, and tolerance of opinions of the divergent elements of the surging democratic mass, he is sure to bring his people nearer himself and give a fillip to the somewhat arrested progress witnessed to-day. No doubt the Army and the Navy are the two pillars of State; but even these pillars may of themselves bring destruction to the Empire if autocracy is persisted in. Meanwhile it is to be hoped that the initiative to which Mr. Asquith referred in one of his recent replies to a Member in the House of Commons will end in some fruitful arrangement touching the strength of the Navy in both the countries. A thorough pacific understanding would go a great way to relieve the existing tension, and allow trade and commerce, now not a little affrighted, to take a further leap

forward, bringing a larger revenue to the State Treasuries which might be used for most profitable and productive purposes. It is a truism to say that at present the Naval problem holds dominant sway among all the great powers of Europe. England, France, Germany, Austria, Russia, Italy, Turkey, and even Spain—each and all are keenly intent on reorganising their respective Navy both for purposes of defence and offence. And there is also the great Colossus of the Far West which, not to be left behind in the race for "Imperial" dominion, is fast rebuilding its Navy. Indeed, it has already launched a fleet, as a trial, which is to scour the Pacific and discover which may be the Naval bases to hold fast by in times of emergency. Russia dreads both America and Japan in the Pacific and is fast building up a new Naval fleet. Turkey, not to be left behind in this great competitive race, is also striving in the same direction. And well it may. For, with a new loan of 7 millions sterling its resources for placing the country on a sound footing will be greatly improved. Turkey is going forward with a steady aim and purpose putting its house in order. The Civil Service and the Army are now being regularly paid. A scheme of internal taxation and foreign tariff is about to be introduced which, while sweeping away all rotten departments and corrupt organisations, will have the effect of bringing into the Treasury a considerable revenue of which it has been for years defrauded. Quiet is restored in Asia Minor and the disturbed Province of Yemen is being pacified. Thanks to the sagacious diplomacy of the Great Powers, the Cretan difficulty, which so ominously threatened hostilities and European complications, has been greatly allayed. We cannot say it has been definitely solved. But the fiery, albeit rash, Greeks have climbed down considerably. Witley they have hauled down the Hellenic flag and enabled the Crescent to regain its ascendancy. Friendly relations have been restored and the two

neighbours are now once more at peace. The Moroccan policy of King Alfonso has undergone a change. It was most unpopular and led to excesses at Barcelona and other southern towns. For the time the riotous element has been supreme. But the smouldering fire, it is not improbable, may again burst into a conflagration which will bode no good to the Bourbons of the Spanish Royalty. One serious defeat in Morocco and there may be a revival of the anti-monarchical demonstration. King Alfonso must move with the times and endeavour to free himself from his old surroundings and influences which can hardly be said to be beneficial to the interests of the State.

Meanwhile the meets of the Monarchs have continued. King Edward welcomed his relatives, the Tsar and the Tsarina, at Cowes. If there was to be no demonstration and reception in outraged London for the "Divine" Figure of the North, at any rate the King sagaciously diverted the scene of the reception to Cowes and gave a magnificent Naval review by way of sop for the Tsar's disappointment to be ovated by London. But the Russian autocrat will have drawn his own moral from the way in which Londoners successfully kept him at arm's length. He will have to turn over a new leaf if he hopes at any future time to have a popular ovation in the streets of the free metropolis of free England which at present is shocked by the appalling number of executions, deportations, and other tyrannies rife in his Kingdom during the last four years. Let us hope Mon. Stolypin and Mon. Ichvolsky, too, have learned a lesson. Of course, the Emperor William also met the Tsar in the Baltic on his way back from Cowes; and there is the rumour of a fresh "alliance" under certain conditions. But the modern world, outside the pale of European diplomats, places little faith in alliances, be they triple or quadruple or holy. "Alliances" of the character of the last two centuries can never be expected any more. The

evolution of time has brought radical changes which, say what they will, do not favour alliances. Be that as it may King Edward is now back in London after resting his ears at Marienbad for the customary water cure of four weeks. Friendly greetings were interchanged while there with the Emperor Joseph, and the autograph portrait of the King was the open pronouncement of the Continent of the re-establishment of those friendly relations which were somewhat disturbed by the unconstitutional methods by which Herzegovina and Bosnia were annexed.

ENGLAND.

The Finance Bill is still dragging on its slow length; but the Ministry have now successfully resisted the gauntlet of Opposition both in and out of the House. The New Free Trade League has already knocked the bottom out of the extreme Tariff reformers. That reform may now be said with truth to be dead as a doornail. In another two weeks the Budget in all its branches will have been passed. It would remain as a memorable achievement of the Asquith-George-Churchill Ministry. For no three Ministers have so successfully educated the masses outside Parliament and driven home that the Budget was in reality the Budget of the poor. It now only remains to be seen how the Lords deal with it. In connexion with this the reader is referred to the exceedingly able and illuming article from the pen of Mr. Frederick Harrison in the *Positivist Review* for the current month. Says he: "If the Peers submit to this Budget without struggle, their prestige is gone, and they will be preparing themselves for a complete and early re-settlement of their Constitutional rights, and this can only mean the total extinction of hereditary legislators. The temptation to the Peers to make a last stand is tremendous. They form the only hereditary body of legislators remaining in the world in this Twentieth Century, and it seems that honour demands of the Old Gerard of Feudalism that they should

die—but not surrender." On the other hand the present challenge by the Commons is deemed by Mr. Harrison "to be most favourable to themselves that they are ever likely to get. In an appeal to the people—with the single question—shall we tax the luxuries of the rich or the food of the people—there can be but one answer. Protection, land monopoly, unearned increment, hereditary legislation—would all be swept away together, and a democratic Republic would be within measurable distance." Lord Roseberry has now openly opposed the Budget and what this portends will soon be known.

THE EAST

As far as the Middle East affairs are concerned it is satisfactory to note that the deposed Shah has been escorted out of Teheran in order to reside at Alessandria on £10,000 a year. He is a good substance and has left his capital unwept, unbonoured and unwept. The Nationalists have triumphed and the friends of True Liberty are rejoiced in every part of the world at it. It is to be devoutly hoped that the Majlis will display the same capacity for statesmanship and Government as the Committee of Union and Progress at Constantinople. There is every sign of it. For the Persian Deputies are firmly inclined with the spirit of sound reform and especially of finance which is so crying. With Persian finances in good order and with the British Government keeping a parental watch and word at Teheran, so that Russian intrigues and diplomacy of a sinister character may never succeed, the progress of Persia will certainly be smoothed. In the Far East the Japs and John Chinkians had led a sparring some three weeks since in respect of a part of the Manchurian railway. China is now so suspicious of Japan and its armed might, under the guise of peaceful commerce, that it is keeping it at arm's length and well it may. The danger of the Chinese is not over, and the end of late it has been greatly

quicken, thanks to the awakened feeling of the populace as to its proper place in the scale of nations, it is of the character of the tortoise. But we know how in the long run the tortoise overtakes the hare. Thus though China moves slowly it moves with deliberation and circumspection, and is determined not to allow Japan to adopt the policy of the long spoon. The little railway difficulty has been satisfactorily solved and none can deny that the Chinaman has played his cards well. In the near future there is certain to be a war of tariff between the two countries and as the patriotic cry of "China for the Chinese" is growing in volume and force the Japanese will find it a hard nut to crack as far as trade and commerce are concerned. These may soon be proclaimed the new Constitution on which the Taungli Yamen has been incubating for months past. When that is an accomplished fact, the tariff will be the principal problem which the Chinese Constituent assembly will have to solve. This economic war will not be without its influence on India's trade with China and Japan; and the Indian Government will have to be most watchful, especially with the adoption of a Chinese Silver Currency.

Fragment on Education.

BY

J. NELSON FRASER, M.A. (Oxon.),

Principal, Secondary Training College, Bombay.

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THE WORLD OF BOOKS.

The Tragedy of Korea, *By F. A. McKenzie.*

[Published by Hodder and Stroughton, London.]

This is a short history of the opening up of the Hermit Kingdom of the Far East. The narrative covers the period of last thirty years, the period in which the rottenness of China was exposed and the bubble of Russian scare was pricked. Korea was the bone of contention among the three powers of the Far East: China, Japan and Russia. The history of the Japanese occupation of Korea is unfolded by the author in no friendly spirit. The very sentimental title of the book, the Tragedy of Korea, indicates the author's disapproval of Japan's action in Korea. The author bemoans the loss of independence of this small, Asiatic Kingdom. But what is history, ancient or modern, if it is not a series of such melancholy events, of struggle between the strong and the weak and the eventual absorption of the latter by the former? The question from the standpoint of Korean interests, is not its loss of independence. For, that was inevitable. A small kingdom, with an extensive coast-line full of natural harbours, with vast commercial possibilities, with an archaic form of government too weak to maintain internal order or repel external attack, inhabited by a people almost in a state of pristine simplicity, and drawn into the vortex of the European struggle for commercial and territorial expansion—a kingdom so unhappily situated—could not have been expected to be left unmolested. If it was not Japan, some other power would have swallowed it up and there is ample evidence to say that Russia had cast her evil eye on it. The question really at issue is:—Who would have been a better master, Japan or Russia? Or, to put it in a less concrete form:—For the purpose of bringing an Asiatic people into line with modern progress, which is better, an Asiatic power or European power? The author does not

raise these important questions. On the other hand, he mourns the loss of one more independent kingdom. He feels for the subjection of one more independent race. It is all fine to indulge in such sentiments. Korea had absolutely no chance of its territorial integrity being respected in the general scramble in the Far East for expansion and new markets and that Japan has taken Korea into its hands should be a matter for general satisfaction, although it might not be realized by some of the European powers.

The cause of the Russo-Japanese war and the end are too well known to require an account of them here. Korea, henceforward became a protectorate of Japan. The task of reforming the Korean Government and bringing the country within the pale of civilization has not been an easy one, and aided by one of its greatest statesmen, order and peace are being restored. But Japan had to face many a local insurrection; and many an encounter with lawless bands proved sanguinary. The work of subjugating a population not accustomed to any kind of control and of modernising them is not so easy of accomplishment. Blunders there must be and there will be and one has to judge of such work with some sympathy. The latter portion of the book recounts some harrowing tales of Japanese atrocity and high-handedness and the author, who writes from personal knowledge, is outspoken in his denunciation. We wish he had in his mind, while writing those pages, the history of the conquest of Africa, America and several countries in Asia by European nations. We wish he remembered the behaviour of the European international troops in and around Peking during the Boxer rebellion in China.

On the whole, the book gives a thorough insight into the Korean question. The author, who was for a long time a resident in Korea, has an intimate knowledge of the country, its people and their traditions and his short sketches are at times luminous. The appendices, in which are given an account of the trial of Viscount Miura and the terms of various treaties between Japan and Korea are a highly useful addition.

The British Empire. By W. Bisiker, F.R.G.S.
[Geographical Publishing Society, London,
21 Shillings Net.]

"The British Empire—Its Features, Resources, Commerce, Industries and Scenery; together with the Physical and Economic Conditions of the World," is a magnificent Atlas containing 213 Maps and 272 Illustrations. It is a work the like of which, so far as we are aware, has never before been published. A special feature of this Atlas is that everything about a country may be seen at a glance in two pages at one opening.

Turning to India, in which we are naturally interested, we find there are two plates facing each other. These form practically one map and contain an epitome of the geography of India. There is the so-called Political map, showing railways, navigable inland waterways, submarine cables, steamship routes, shipping ports, etc.—a relief map with the surface features, the chief of which are named, maps on a smaller scale, showing the distribution of the various vegetable, animal and mineral products and the various industries. A description of the governments of India and Ceylon, a brief history, and an outline of the general statistics of finance, trade, shipping, railway, army, etc., are also given. Finally, there is a half sheet of Photographs and Drawings, illustrating the scenery, the types of inhabitants, flora, fauna, etc.

Stories from Thucydides Re-told by H.
L. Havell, R. A. [G. P. Harrap & Co., London,
1909. Price 1s. 6d.]

This forms another welcome addition to the well-known series "Told Through The Ages," and deals with the period covered by the great Peloponnesian War. The story of the war is told in eleven brilliantly written chapters, illustrated by as many as sixteen beautiful plates. We would strongly recommend the book to students and teachers of the Intermediate Class of the Madras University.

The Burmese and Arakanese Calendar.
By A. M. B. Irwin, C.S. I., I.C.S. [Rangoon-
Hanthawaddy Printing Works, Luzac & Co.,
London, W. C.]

This is a thoroughly revised edition of the author's "Burmese Calendar" published 8 years ago. It describes in the first place the Burmese and Arakanese Calendars as they are, (based essentially on Hindu system) and shows how an erroneous estimate of the length of the year has introduced errors which have defeated the intentions of the designers of the Calendar. Mr. Irwin makes certain useful suggestions for reform, which, we hope, will receive the attention they deserve. Following apparently Messrs. Dikshit and Sewell's well-known *Indian Calendar*, Mr. Irwin has compiled several tables by which English dates may be translated into Burmese dates and vice versa. The book ought to prove useful both to Europeans and Burmans.

Husband's Practice of Medicine. [E. & S.
Livingstone, Edinburgh.]

We owe an apology to the publishers for the delay in noticing Dr. Husband's well known standard work on Medicine. Doctors Robert F. C. Leith, M. A., and Robert A. Fleming have now issued a sixth edition of Husband's Medicine completely re-written and enlarged. The aim of the book has been "to provide students with a concise, reliable and modern text-book of Medicine" and this, the Editors have succeeded in accomplishing. Students in India appearing for the several Medical Examinations will find the book immensely valuable and Practitioners also will find in it a ready referencer.

SRI SANKARACHARYA

HIS LIFE AND TIMES

BY C. N. KRISHNASWAMI AYAR, M.A., I.T.

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POST PUBERTY MARRIAGE, of the Hindu Aryan Women in Canarese. By S. Venkoba Ila, M.A. The Graduate's Trading Press Association, Mysore

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ENGLISH IMPRESSIONS. Notes on certain Aspects of English Life. By N. G. Wehnker, M.A., LL. B. Price Re 1. N. M. Tripathi & Co., Bombay.

HINDUISM AND INDIA. A Retrospect and A Prospect. By Govinda Das, Theosophical Publishing Society, London.

DIRECTORY OF TECHNICAL INSTITUTIONS IN INDIA. The Indian Industrial Conference, Amraoti. Price Rs. 1-4-0.

THE TRUMPET VOICE OF INDIA. The Speeches of Babu Surendranath Banerjee delivered in England, 1909. Price As. 8. Ganesh & Co., Madras.

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QUESTIONS OF IMPORTANCE.

Moslem-Hindu Entente Cordiale.

In the *Asiatic Quarterly Review* for June Mr. S. M. Mitra, "Author of Indian Problems" dwells at length upon the cordial understanding that has existed between the Mahomedans and Hindus for centuries, as a set-off against the much-talked of question of granting separate representation to the former in the New Reform Scheme, as advocated by the "All-India Moslem League" and men of importance. He bases his arguments upon the fact that both being sons of the same soil, brought up under the same circumstances with more or less same traditions and associations, they do not exist as separate units. He contends that "it can be shown by quotations from Indian History that, however different the Turk or the Central Asian Mahomedan may be from the Hindu, the Indian Mahomedan after centuries of residence in India, has been Hinduised by the laws of heredity and the influence of environment". "The bluest of the blue blood of the Indian Mahomedans is rarely free from Hindu blood. The majority of the Indian Mahomedans are the descendants of Hindu converts, some of whom to this day, though professing Islam, observe more or less Hindu rites and customs. In one word the tradition of the Indian Mahomedan is to no small extent Hindu."

He goes on to say that this fusion of blood never stopped with middle and lower classes but extended even in the cases of the Moghul Emperors of Delhi, some of whom were sons by Hindu mothers who were either taken captive or married willingly. Therefore Hindu blood courses through the veins of the aristocratic descendants of the Moghul race.

The great Mogul Emperor Akbar was a contemporary of Queen Elizabeth. In Akbar's seraglio there were several Hindu ladies who occupied in it a position as high as that of the Moslem ladies. His principal consort was not a Mahomedan lady, but a Hindu Princess who was the daughter of Raja Bihari Mall. Her son was the Mogul Emperor, Jahangir, who sat on the Delhi throne from 1605 to 1627, as the son and successor of the great Akbar.

Emperor Jahangir also married a Hindu Princess, named Balmati, the daughter of Raja Udai Singh of Jodhpur. Her son was Emperor Shah Jahan, who reigned from 1628 to 1658.

Shah Jahan's son, Aurangzeb, though by no means pro-Hindu, married a Rajput Princess. Her son, Emperor Bahadur Shah I., succeeded Aurangzeb, and reigned from 1707 to 1712. Then we come to Emperor Ahmad Shah, who reigned from 1748 to 1754. His mother was the well-known Hindu Princess Udham Bai. The Kudsia Bagh at Delhi was named after her, for, as the Empress of India, she was called Kudsia Begum.

In 1754, Bahadur Shah was succeeded by Alamgir II., who was the son of Emperor Jahandar Shah by a Hindu lady named Anup Bai. Alamgir II. reigned from 1754 to 1759.

Now we come to the last King of Delhi, Bahadur Shah II. was by a Hindu mother named Lail Bai. He succeeded to the Delhi throne in 1837, and was removed to Rangoon for complicity in the Indian Mutiny of 1857. Malika Jahan (the Queen of the Universe), another wife of the Emperor Jahangir, was a Hindu lady, the daughter of Rawal Bhim of Jasalmir.

Muazzam, better known as Bahadur Shah I., son of Emperor Aurangzeb, married Raja Rup Singh's daughter, Naila, the daughter of the Raja of Bhatner, was married to Salar Rajab, brother of Sultan Ghyasuddin Tughlak. Her son, Firoz Shah, succeeded to the throne of Delhi in 1351.

From the above facts it is quite evident that the modern aristocracy of India is really Hindu-Moslem by ties of blood and associations.

The writer then compares the positions held by Hindus during the times of Moslem Kings and under the British Government. "He is of opinion that the Hindus were given the highest appointments of State in preference to the Mahomedans and they were as much distinguished in the Military field as in the Civil Service. He cites Todar Mall, a Hindu, who was Akbar's Finance Minister and to whom was due the credit of that excellent system of imposition of taxes and keeping of accounts, and Turn Singh, another Hindu, who was the Governor of Bengal as well as the Moslem Kabul, as brilliant examples of Hindus holding high appointments of State. As for Military service, he says, Raja Bihari Mall

that were originally condemned by his ancestors, and also that astrology, wedding processions and ceremonies serve good examples as such.

For this *entente cordiale* between the two nationalities, he takes the case of the premier state of the Nizam where within the last seventy years three Hindu Prime Ministers—Maharaja Chanda Lal, Maharaja Narendra Prasad, and the present Prime Minister, Maharaja Sir Kishen Prasad—have satisfied their Moslem royal masters, thus showing that in capable Hindu hands Mahomedan interests do not suffer. The Hyderabad territories are divided into four divisions. The Hindu inhabitants of a division presided over by a Mahomedan Commissioner (Subadar) do not complain of oppression; nor do the Mahomedan inhabitants of a division under a Hindu Commissioner complain of favouritism due to religious motives. The same is the case in the districts of which the divisions are composed.

Our National Ideal and the Mahomedans.

In the July number of the *Hindustan Review* appears an article on the above subject by Mr. C. Y. Chintamani. He begins with the question "Should we give up the national ideal on account of the frankly anti-Hindu and anti-national agitation of the Moslem League?"

He replies that this feeling now evinced by the League dates as far back as the birth of the Indian National Congress when Sir Syed Ahmed who was previously of opinion "that the Hindus and Mahomedans are the two eyes of India and that injury to the one involves injury to the other," started a hostile campaign against the movement, won a number of followers to his side, and in time himself and his followers became the trusted friends of the Bureaucracy whose policy was that of "Divide and Rule." Of late there have been cases of conversion to the national creed but the feeling of hostility is as keen as ever. Even well-informed people like

Ali Imam, who proclaim that their political ideal is United India as that of the Congress, pursue methods quite strange and quite different for the realisation of that ideal.

For years past, the writer says, the Hindus have fought for privileges not for the exclusive benefit of a single community but for the Indian nation that to-day comprises, Hindus, Mahomedans, Parsis, Jains, Indian Christians, Sikhs, and others. The Great Hindu leaders, from Ranade to Gokhale, have never identified themselves with the interest of any one party but they have gladly embraced things which would eventually conduce to the well-being of the Indian Nationality. Gokhale's advice to-day is that "it is of less importance whether Hindus or Mahomedans got a few more seats in the Councils than that there should be no permanent embitterment of the relations between the two communities." The writer deplors the prompt attention paid by Government, with the *Philosopher at the helm*, to Mahomedan representations, while the Congress "cries itself hoarse over flagrant wrongs" acknowledged as such on all hands.

This firm attitude of the Mahomedans has driven many an earnest Hindu to despair whether such a union is ever possible at all. This feeling has been voiced forth by Dr. T. T. Bahadur Sapru in his amendment to the proposition on Reforms at the Agra Conference the purport of which may be stated thus:—

The Mahomedans are wrong. They have no excuse to be wrong considering the past of the subject. But evidence on every side unmistakably shows that they will continue to be wrong. Therefore, let them be wrong. Leave them alone, and let us mind our business as Hindus. Time may yet convince them of the futility of their ways. If that is so, and if then they wish to come back to us as sadder and wiser men, we will most gladly extend the hand of fellowship to them and let them come in again. But, for the time being, let us not stand in their way when they are so eager not to have ought to do with us.

Hafiz Abdur Rahim of Aligarh, one of the staunchest Congressmen, speaking on the above amendment, earnestly pleaded: that, "in a moment of irritation, we should not turn our

Western Education for Oriental Peoples.

CEYLON GOVERNOR'S SPEECH.

The following is an extract from the speech made by H. E. Sir Hugh Clifford, Acting Governor of Ceylon, at the prize distribution at the Royal College, on the 5th instant.

What I want to say—and all this leads to it—is that although it is far from me to belittle in any way the education of a purely Occidental type which is being given in these institutions, I would strongly urge upon parents of all boys who are themselves natives of Ceylon to insist upon their children being thoroughly grounded in their own language, they should be taught to understand their own great history not merely the names and the date and incidence, but the philosophy of all the events, of all the happenings of those many hundreds of years of their history during which their race has been in process of formation; that they should learn to glory in the high achievements of their race, that they should learn to be proud of its traditions, proud of its history and its vernacular as becomes those who are born in the country, and that they should know above all, the people of the country—not the educated people who have received an education such as their own, because that acquaintance is easy to make—but to learn to know the people and thoroughly to understand the natives of the country, so that they may be able to speak for those natives—the uneducated natives—with the voice of authority, which must be recognised as of immense value. It seems to me that this is a very important point in the real broad education of the rising generation in our Colony to-day and very humbly I would commend it to parents as something worth thinking about. Colleges, such as this will, I am convinced, do all they can to fulfil their objects and to give to the children of all classes of the Colony the best education according to the best Occidental ideas that we are capable of affording. But nobody can give to any son of a native of this Colony an education in his own country, in his own history, in his own traditions, in his own language, and above all an understanding of his own people except the parents who bore him. They must take care that he shall not forget in the flood of other learning, this most important learning of all, a thorough knowledge of his own country, its people, its history and its language. I say again with St. Paul that if a man of this Colony speak with the voice of men and angels and hath not love for his Colony he has become as a sounding brass and a tinkling cymbal, and he fails to play his part in the great development of the race which it is the duty of every individual atom to play.

The Master of Elibank on "The Drain of India."

In introducing the Indian Budget for the year in the House of Commons, the Master of Elibank spoke as follows in regard to the question of the drain of India:—

If the House will allow me, I wish to digress for a moment to deal with a charge that is constantly made, and has recently been repeated, to the effect that there is poverty in India which is largely due to the political and commercial drain on the country year by year, the political, it is ascertained, amounting to £30,000,000 and the commercial to £10,000,000. These figures have been placed even higher by those who wish to blacken the Indian administration in order to bolster up a malicious agitation against this country. I think it is incumbent upon the representative of the Indian Government in this House to deal with the statement. I may at once say that it has no foundation in fact. (Hear, hear.) Its origin is to be found, no doubt, in the fact that India makes annually considerable payments in England in return for services rendered, such as the loan of British capital; but there is no justification for describing these payments as a drain, and their amount is only a fraction of the figures which I have just quoted. Let me deal first with the question of amount. As the method by which India makes her payments in England is that she exports more than she imports, all calculations as to the amount of payments must necessarily be based on the returns of Indian trade, which show by how much the Indian exports exceed her imports. If the Trade Returns are examined for 1901, 1905, and 1906, after making due allowance for the capital sent to India in connexion with Government transactions, the average excess of exports over imports, or in other words payments by India to England for services rendered is £23,900,000 per year during the three years that have been mentioned. This payment is made up of first, £21,200,000, being the average annual amount of the Government remittance during three years, which corresponds to the alleged political drain of £30,000,000; and, secondly, £2,700,000, average annual amount of private

remittances during the same period, which total has been most carefully examined and corresponds to the alleged commercial drain of £40,000,000. Now let us examine for a moment the nature of these two remittances: The Government remittance is mainly for the payment of home charges—namely, those charges in England which are normally met from revenue. These charges, in the three years to which I have referred averaged £18,250,000, made up in the following manner:—Interest on debt, £9,500,000, payments for stores, ordered and purchased in this country which cannot be manufactured in India, £2,500,000; pensions and furlough pay to Civil and Military officers, £5,000,000; and miscellaneous, £1,250,000. It will thus be seen that after deducting £5,000,000 for pensions and furlough pay, the bulk of the remittance represents interest for railway developments and other matters with which the interest of the peoples of India are intimately bound up. Besides the home charges proper certain sums were remitted to England by the Government to defray capital charges. These bring the Government remittances to the total of £21,200,000 already mentioned. Now let us turn for a moment to the supposed commercial drain of £40,000,000 per year, which as I have endeavoured to show, is in reality £2,700,000 being the difference during the period referred to between the private remittances from India, representing private profits, savings, &c., sent home to England and the private remittances to India representing the transmission of English capital to that country. We can therefore say definitely that whatever India may have sent to England within the three years, she received from England as capital a sum falling short of that amount by £2,700,000 a year; and perhaps I might incidentally remind the House that at the end of 1907, the capital outlay on railways alone in India amounted to £2,65,000,000 sterling, the bulk of which is British capital, but by no means represents the full amount of British capital invested in India which has taken its part in commercially developing its resources and providing employment for the masses of people in that great Continent. Hon. members who have followed a recent discussion in the pages of the *Economist* as to whether £300,000,000 or £500,000,000 was the amount of British capital invested in India for its commercial and industrial development and for providing employment of the people in that land, could not be placed lower than £350,000,000.

Babu Surendranath Banerjea on "Indian Affairs in England."

The following is from a speech delivered by Babu Surendranath Banerjea in reply to a public Address of Welcome given to him by the public of Calcutta, on his return from England:

Perhaps you would like to know from me what is the attitude of the average Englishmen with regard to Indian problems; in view of their attitude, how should we guide and determine our public efforts. The attitude of Englishmen in regard to Indian affairs is one of indifference, proceeding from want of knowledge.

They have very much improved since then. Still there is a vast mass of apathy and ignorance. But the hopeful feature of the situation is that at the same time there is a growing disposition to know more about India and to understand the varied problems of its administration. I was in England in 1890 when I addressed a large number of meetings. I was there again in 1897 when I had once more the honour and the privilege of addressing many public meetings. In 1909, I found a distinct improvement in the situation. Englishmen, more inquisitive than before, more desirous than I had ever to be to hear and learn about India. The Press was more alert in reporting Indian meetings, and the Press is an infallible index of the popular burden and the popular inclination. There is an uncomfortable feeling that everything is not all right in this country. The British public are fully cognisant of the policy of repression now in force. They all support it, but are not satisfied with it. They know that repression is a confession of administrative failure. It is not the sign of strength or the policy of a strong Government reposing in the love and confidence of the people. They know that it is the index of a public distemper, of the existence of unhappy relations between the people and the Government. And in all controversies between the Government and the people, the average Englishman with the democratic instincts of his race accepts the great principle laid down by Edmund Burke that the presumption is at least on a par that the people are in the right. The attitude of the British public mind is therefore one of inquisitiveness about Indian affairs and openness to receive impressions about them. It is an attitude of mind hopeful from one point of view, fraught with risks when looked at from another. Unless we take advantage of it and impress the British public mind with our views, our opponents will fill the British public mind and create a prejudice in England and throughout the civilised world which would be injurious to our interests. At present the official view fills the public mind in England. One side of the case is not presented at all. We have too often allowed judgment to go by default. This was an omission in the past which might not have entailed serious consequences. It would be positively dangerous in the present situation, with a British public rising to the consciousness of their responsibilities in regard to India. The *Times* has given the British public to understand in an article which was reproduced the other day that the Swadeshi boycott is more fraught with danger than even the anarchic developments which we all deplore.

Babu Bhupendranath Bose on "Law and Order."

The following is an extract from the speech delivered by Babu Bhupendra Nath Bose on the 7th of August Celebration at Calcutta

For it must be obvious to all, to the meanest understanding that no settled Government can yield to intimidation or physical pressure. The whole country is vitally interested in the maintenance of law and order, and whatever may be the merits of the question for the moment, the whole country will rise in support of Government. In the face of a common danger differences will be forgotten and the Government and the people must be found and will be found to be working together. It is no use for the youthful mind to seek martyrdom in assassination. It will achieve nothing and history will look upon the crime with abhorrence. I should have been content if that was all. Every blow struck takes away from us the sympathies of thousands of English people, and we cannot afford to loose the sympathy of one. Every blow struck sets the civilized world against us. Every blow throws us back on the road to progress, every blow strengthens the autocratic Government which we seek to improve and every blow retards by years the realization of Indian aspirations and Indian ideals. It is not the suicide who is the martyr, but the man who faces and stands difficulties. It is not the political assassin who is the hero but one who works silently and leaves to the forces of time to remove the difficulties which surmount and threaten him. There is no short cut to political freedom, no royal road through assassination. It is silent and steady work, it is patience and perseverance, which will bring you to your goal. Develop the best that it is in you, your morality and intellectually apply yourselves to arts and industries, remove the social disabilities, ameliorate the condition of the degraded, knock off the fetters of caste, humanize the restraints of customs, widen the bounds of creed and your political enfranchisement is sure to follow as day follows night. Stiffen your muscles to swim across the tide, you land on the shore in safety. Plunge into the unknown and you are lost, swept away in the current. Our religion, hoary into its ancient lore, teaches no lesson more forcibly than that out of sin can come no good and disregard of the sanctions of morality and religion leads not to life but to death. We must not make our minds a shadowy home of vagrant ideals and fugitive chimeras, but we must build on the bedrock of religion, of morality and of truth.

The following is the concluding portion of Mr. Bhupendra Nath Basu's Speech:

For ourselves, for India, must She be the sport of a destiny that is aimless: must we for ever mourn lost opportunities: must India remain for ever under a great curse, must East and West for ever go on apart? Not so, dear brethren. So long as we have men like Captain Dawes who flung himself back from safety to death in an eddying torrent to save the life of a coolie, like Dr. Laleuca who attempted to save an Englishman's life at the risk of certain death, we need not despair and we shall not despair. If we fight the battle of political liberty in the open and fairly, if we discard dark and devious

methods, if we strive in a spirit of patience and forbearance, if only we can exercise sufficient self-control, we have no reason to lose heart. To the youth of my country I can make a certain appeal. Their devotion, their singleness of purpose, their purity of life are things of which we are justly proud. If India has lost much her youth has not lost the ideals of Brahmacharya: they have shown in the Ardodoy Jog in Calcutta and in the Shivaratri festival at Tarkessur, that in their desire to serve, they shirk no duty and flinch from no danger. Let that spirit animate them always, let them be but humble servants and they will have the fruits of their labour. And before we part, I seek to impress upon you that we must not forget that our destiny is linked with England, that a mysterious Providence must have brought her to India, to throw open the flood gates of knowledge to the masses, to teach them to realize their lives, and whatever may be our differences, it is no derogation to our self-respect to form a part—an integral and co-ordinate part of Imperial England. The French Canadian has accepted the rule of England, the African Dutch has accepted it, there is no reason why we British Indians should not live under the same flag which binds to England, Canada and South Africa. All that we want is that we must be bound by the sameties of comradeship and not of subordination; that is the destiny we must realize, that is the ideal we must set before us. Let us not lose ourselves in vague generalities. Let us have a purpose firm and fixed. Let us proclaim it definitely and much of the misunderstanding will have gone. Let us all work towards the same goal, and if we succeed, we shall not have achieved a mean victory.

Unifying Ideal

"Narrow nationalistic conceptions—Bengal for Bengalis, Assam for Assamese, Behar for Beharees, and Orissa for Uriyas—are opposed to the growth of the Indian people as a nation. Any act or omission which may tend to divide the Indian people into so many peoples, which would perpetuate the stigma of India being the home of a large number of different nationalities and which would retard national progress as a united whole is extremely unwholesome. There should be one national feeling pervading the length and breadth of India, Bengal in the East, the Punjab and Bombay on the West, and Madras on the South with the United and Central Provinces. Whether the people be Hindus, Mussalmans, Christians or Parsis, they should feel that they all belong to one nation, that they are the subjects of the King of England and the Emperor of India, that they have the same civic right and their loyalty should have one direction, the throne of England."—*Babu Saradacharan Mitra. Retired Judge of the Calcutta High Court.*

TOPICS FROM PERIODICALS.

Buddhism in Germany.

Scientific Education in India.

Dr. P. C. Ray, author of "A History of Hindu Chemistry" has very valuable advice to offer to Indian students of Science, in the *Modern Review* for August. While in the Western countries, the number of chemists actually engaged in original investigations in pure and applied chemistry is very large, India alone refuses to move. There are now no doubt signs of awakening. But the increase in the number of students of the Science Courses in the Colleges in Bengal is not an unmixed blessing.

The rush for the Science Courses is simply bewildering. Some Colleges, Dr. Ray states, are going to divide their Junior Science Classes—especially Chemistry Classes—into two sections, each consisting again of as many as 80 to 100 students. The country is thus going to be flooded with a heavy output of graduates in Science. The question now arises: What are we going to do with these potential B. Sc.'s and M. Sc.'s?

The country has not yet made adequate provision for graduates trained in Science. The progress of the European countries during the last three centuries has been due to the growth of Science *pari passu* with industrial and commercial activity.

The feeling is becoming more and more prevalent in India that education on scientific lines with chemistry at its backbone will somehow or other develop the resources of the country. But unfortunately new industries do not drop from the heavens like gentle rain. Mighty efforts are needed for this purpose. Unselfish, devoted generations of chemists are needed. The history of Turkey-red dyeing and synthetic indigo shows clearly what great efforts should be put forth by the Scientist.

Dr. P. C. Ray says that a very large number of students have been attracted to Chemistry from purely mercenary motives. "A life-long unflagging zeal and devotion is necessary to achieve anything worth the name. That country which can produce the largest number of brain workers will in the long run come off victorious." Indians should take to the pursuit of knowledge for its own sake.

After the triumphs that have resulted from the application of the invention of Science to Industries the German people are now developing, according to Professor Heinrich Weinel who writes in the July number of the *Hilbert Journal*, a remarkable love for religion.

The jubilation over the gains of modern culture and the victories of science is becoming a thing of the past. We are looking around us with sobered eyes and counting the gains and losses of the mighty labours of the vanished century. And we recognise that our life has, indeed, become richer and more stirring by reason of all the good things which commerce and technical science have conferred; life has also become more secure, and easier even for the poorest. But the feeling exists that in reality we have not grown happier, nor inwardly richer, merely because we ride in trains and motors and are able in an instant to flash our thoughts through a wire from one end of the earth to another.

An aspiration towards what is natural is springing up and a religious movement is waking into being. The choice before those who strive for ideals lies between pessimistic Buddhism and optimistic Christianity and Egoism.

The spread of Buddhism in Germany has been due to Schopenhauer and Richard Wagner.

Says the Professor:—The first Buddhist community was formed in Bayreuth—I might even call it a Church. Every year thousands of persons congregate there to celebrate together the cultus of this religion. And it is a genuine cultus. Both the fashionable crowds and the pure musicians are affected by it as by an act of religious consecration, at least in the solemn hours when the drama is drawing to a conclusion. And a community of feeling prevails among all the foreign visitors, such as only the common participation in a deep experience can confer. Nor has the darker side of Church development failed to display itself already in Bayreuth in the stiffening of the Master's spirit into an orthodoxy, the fostering of what is old, the making of heretics, the conversion of a great institution to the money-power, and similar corruptions common to every religion which assumes an ecclesiastical character.

Credit Banks or Rural Banks, so largely found throughout Germany and other countries. There were 261 of these Institutions in 1907, with a membership of 14,873, the total capital of £ 31,600 and deposits of £ 17,100. These Societies granted a loan of £ 53,112 in 1907, and they are worked very economically—at 7 per cent. of the value of their transactions.

There are other forms of Co operation also in Ireland. These are composed of Agricultural Societies with different aims. Some exist solely for the provision, at the lowest possible price, of agricultural machinery, seeds, and artificial manures; others merely to provide threshing machines for the joint use of their members; while others, yet again, take within their purview everything appertaining to the art of husbandry, some even owning and working Creameries.

Poultry and egg trade, cottage industries, flax marketing and other miscellaneous business have their Co operative Societies.

Efficacy of Moral Instruction.

So much is being said now-a-days about moral instruction in Schools in India. Mr. F. S. Marvin makes some very sensible remarks on the subject in the *Politician Review* for August. He says that a feeling of unreality creeps over one when one reads propositions on this subject of moral education tabulated with precision and irresistible logic. An attempt is being made to reduce to a system, applicable under very limited, special conditions, what is really part of the web of our life at every moment and in every place. Morality is the sum of all our conduct and thought, looked at from the point of view of the canons which mankind has arrived at for the guidance of its members. That these canons must at some time be taught is clear. Says the writer:—

But how far, by what means, at what age, are questions of the gravest difference and susceptible only of satisfactory answers for each individual case. To say

this is not to deny the possibility of any moral instruction in popular schools or to disparage the labour of the Moral Instruction League. But it is to imply—and very emphatically—that the possibilities of moral instruction in the school are strictly limited, that the school both must and should rank subordinate in influence to other agencies in moral education, and that the over-elaboration and over pressure of moral instruction in school is liable to create evils and dangers contrary to the very purpose for which it is introduced.

Mr. Marvin thus summarises the influence of the 'other agencies' as follows:—

There is first, the family and hereditary influence, which in the early years is almost alone operative and in many cases remains the most potent of all through life. Secondly, there is the general social environment, which begins to operate as soon as the child goes outside the home, and which is with many, perhaps a majority of mankind, the strongest immediate determinant of conduct, taking the course of life as a whole. Thirdly, there is the special organisation to which most individuals belong—the Church, the Trade Union, the Society—with all its written rules and traditions, as well as the personal influence of its leaders and members. This no doubt counts far less directly than either of the other forces, and it is to this third division that the school belongs.

The best moral discipline, says Mr. Marvin, grows out of an instinctive feeling which the Public Institution can hardly ever supply and this feeling is the root and essence of the whole. It must be carefully borne in mind that private and organised philanthropy does not encroach upon the duties and influences which the home, in a well-ordered society, should bring to bear on the child. If many homes do not provide this training, we must make the homes.

The proper function of the school is to afford opportunities for the extended application of the first principles of morality already imbibed at the home. To this is added, in school-life, regularity, quickness, a wider co-operation and sense of justice, emulation, etc.

These ideas enforced on the scholar by the necessary conditions of school-life as well as by lessons, special or occasional in other subjects, lead admirably from the discipline of home to the wider patriotism of later life and the conscious and reasoned service of mankind which should be his mature purpose. Of the various school subjects history will clearly best serve this end.

Political Education of the Indian Student.

Sir Charles Elliott, a former Lieutenant-Governor in India writes on this subject in the *Empire Review* for August. The temporary effect of the recent murder of Sir Curzon Wyllie has been tremendous in the way of alienating the sympathy of the British people towards Indians, but says Sir Elliott, speaking of Englishmen, "such is our incurable tendency to forget injuries, to make excuses for offenders, to see our adversary's side of a case more clearly than our own, that even a crime like this may soon pass into oblivion, or be buried under the heap of excuses made for it."

Sir Charles Elliott thinks that, though the conspiracy to subvert British rule may not be a fact, yet the statements made about the effect of British rule in India by Dhingra at the trial are believed in by a very large number of the products of education in India. This is because,

"not only the teachers in the Government schools and colleges, but also those in the missionary and independent institutions, have failed, with few exceptions, to realise the necessity of correcting these mis-statements, and the importance of imparting information as to the real facts of the case."

Students confine themselves to studies while at School or College, but when they go home they fall under the influence of a different atmosphere—native newspapers and such like. Influence of the right sort is not at all exercised and clear ideas as to the lessons of history are not imparted to them. They should be taught that if the English abandoned India owing to the growth of the anarchic spirit, no organised system of Government would take its place.

There would follow, not a despotism under Surendranath Banerjee, or any other leader of the advanced party, not a democratic government of elected representatives of Bengali Baboos or Mahratta Brahmins, but a prompt invasion from Afghanistan in the north-west and Nepal in the north, and the wild tribes on the frontier of Assam in the north-east. The Princes of the Native States, with their well-trained armies, would recommence their old internecine quarrels and annex adjoining territory, and there would be an orgy of murder and rapine and paying off of old scores all over the country.

The Government of India must teach him that true patriotism consists in co-operating with it to

raise the country to a level at which their aspiration for Self-Government can be realised. The public also should co-operate.

About Indian students in England Sir Charles Elliott has something to say. Many come for being called to the Bar because a Barrister enjoys certain precedence over the Vakil. If this is abolished and it is made clear that the latter is in no way inferior to the former, the number of students coming up to England will be greatly reduced. Under the present arrangement, mere youths go to England for the Civil Service Examination, and one of the objects is stated to be that there they will get to know of Western life and modes of thought. But they are immature and cannot learn much. Therefore, it would be better that they should pass the competitive examination in India and, if successful, be placed on a probationary list, and after four or five years of approved service should be sent to travel in England and on the Continent to enlarge their minds.

Sir Elliott thus summarises the remedies he would suggest for the evils he has pointed out:—

They may be summed up thus: Reforms in the system of education in India, directed to a better understanding of political problems; repressing seditious language in newspapers and at public meetings in India; authoritative condemnation of extremist tactics by leaders of opinion in India; cessation of malevolent insinuations and misrepresentations on the part of radical politicians in England; friendly guidance and direction of the students in England by the India Office; establishment of vigilance committees among the students in England.

The Visit of the Tsar.

Mr. Chandra Pal, writing in the *Svaraj* on the visit of the Tsar, expresses the point of view of an Indian Nationalist as follows:—

An imaginary Indian politician may be conceived as rejoicing at the prospect of the visit. If it bears fruit, such as all friendly intercourse between neighbours and possible rivals should, and a real understanding is come to, the bugbear of an invasion of India will disappear, and the hands of those that seek to reduce the military expenditure on Indian frontiers may be strengthened. The Indian taxpayer is already groaning under a very heavy burden, and to him a little relief will go a great way.

India and Lancashire.

A writer in the *Times of India* gives a doleful tale of the Bombay Mill Industry. For some time past the depression has been growing

It is interesting to note that the average number of pounds per loom has fallen from 288 lbs. per month in 1901 to 220 lbs. per month in 1909. This shows that the Indian mills are producing less per loom since they are weaving finer and lighter cloth. In spite of the Swadeshi enthusiasm, 25 per cent. of Bombay looms have been idle and the same might be said of another manufacturing centre, Ahmednagar. Calcutta, which at one time made a great demand for Bombay cloth and particularly for dhooties, has ceased to buy and there has been a fall in the production of dhooties by about 75 per cent.

Another factor which has also affected the manufacture of dhooties is the keen competition of Lancashire. The prices of English dhooties have given way and even to-day they are 5 to 10 per cent. cheaper than local manufacture.

In concluding his article the writer refers to the competition between Lancashire and India and makes an eloquent plea for the protection of the Indian Mill Industry.

The Lancashire industry is highly organised and developed whilst foreign manufacturing countries have the advantage of Protection in their home markets. Japan has practically driven out Bombay yarn from her markets. In the year 1877 Bombay sent her 112 bales of yarn. That trade in 1889 had increased to 62,000 bales. For the year 1901 Japan received only three bales; and last year she received none at all. But that is not all. She is a keen rival of Bombay yarn in China itself, and it is now said that she is driving out from Manchuria American and English cloth and yarn. What protected countries can do is here illustrated, and if a further illustration is required Germany furnishes it. In 1895 she exported cotton goods to the extent of 12 crores; in 1907 she exported cotton goods worth 32 crores, and Germany is a nation of 62,000,000 souls.

What has India done in the meantime? We produced in 1895 machine-made cloth worth 3 crores; last year we produced for home consumption chiefly, machine-made cloth worth 10 crores and this has been accomplished by 3,000,000 people who have cotton and Indian labour at their very doors. It is said that Government is keenly alive to honest Swadeshim and as a proof the late Resolution about the purchase of stores is cited. India has a settled and civilised Government there can be no doubt, but it is the only Government which purposes to sustain and create industries by Resolutions. There is one way and one way only, which is fiscal freedom and tariffs. The Hon. Mr. Yorke, the Chairman of the Madras Chamber of Commerce as reported by the "*Times of India*" in the issue of 21st December last said that he appreciated the efforts of Government to promote indigenous industry, but there was one method only by which it could be effectually done and that was by moderate tariffs. Instead of that we have periodical portentous Government Resolutions.

Poor Men's Problems in Bengal.

Mr. Naresh Chandra Sen Gupta in his article on this subject in the June number of the *Indian World*, feelingly describes the growing insanitary conditions of the Provinces of Bengal in consequence of which malaria and cholera break out almost throughout the year, and suggests practical methods how best the pest of the diseases can be rooted out. He thinks that the root of the evil lies in the supply of water and as the Bengal rivers act both as supplying and draining agents, the check of flow in a certain locality contaminates the surrounding area. The arrangements that have hitherto been undertaken have not mitigated the evil even to the smallest extent and in his own words, "the only way of meeting these difficulties is by a comprehensive scheme of works which will tax the utmost skill of the best Engineers, to regulate a proper flow of water all over the Province, fit to carry off the sewage and to supply fresh water for drink".

The Government, as the common benefactor of all, should launch a well-thought-out comprehensive scheme, after expert preliminary enquiry and the Executive management should be left to the District Boards. He proposes that a Commission consisting of very competent men, medical men, bacteriologists of repute, and engineers of note, be appointed and they be assisted by men who have studied the village life of Bengal. He says that the scheme should be undertaken in relation to the entire river system of the two Provinces.

Prices of food grains are ruling high in the whole country, not only in Bengal. This leads us on to the condition of agriculture as it exists at present. It needs good deal of improvement. The total output of crops should anyhow be increased. In spite of the vast river systems of the country there is a hopeless dependence on Nature. The failure of a timely shower spoils the whole thing. Attempts should, therefore, be made to free the country from its thralldom to Nature. Side by side with the improvement of sanitation, he says, means for the improvement of agriculture should be devised.

Tukaram: The Maratha Poet.

Mr. V. M. Mahajan gives an excellent appreciation of this great Maharashtra Poet, in the July issue of the *Theosophist*. Tukaram belonged to the sect of worshippers of Vitthoba at Pandharpur in the Sholapur District of the Bombay Presidency. Tukaram was one of the Saints who was responsible for the founding of the creed of Bhagvat in Maharashtra. Says the author: "A great moral and religious teacher, a poet whose turning words give apt expression to the most intense personal religion, whose pithy sayings go straight to the hearts of all, whose pure saintly life was in perfect accord with what he preached, Tukaram has secured the greatest respect and reverence."

He was born in the village of Dehu, on the banks of the Indrayani, a village to the north east of Poona. The date of his birth is said to have been between 1568 and 1608. Tukaram, descended from a long line of Kunti Vanyas or Brijas, was afflicted with great domestic misfortunes. One by one his parents and his first wife died, and a famine which followed left his ancestral business of shopkeeper a wreck. But he looked on these calamities as blessings in disguise. His second wife, 'a good type of Hindu wife' as the author calls her, subjected her husband to severe trials.

Mr. Mahajan then describes the two visions Tukaram had. He had now two visions, in one of which he was initiated by his Gurn and in the other he saw Namdev and Pandurang, who bade him complete the work left unfinished by Namdev. This constituted his inspiration. At first he stood behind renowned preachers, and only took part in the chorus. But a study of the writings of old poets and saints soon gave him confidence in his powers, and he began to preach on his own account. Severe to himself, he knew no compromises. He dealt heavy blows at all forms of hypocrisy. It was a strange spectacle—a Kunbo preaching to the masses. It made him many ene-

mies, and he had to pass through a series of persecutions, which we need not describe in detail. It left him in secure possession of freedom to go his own way and preach to the people—a freedom which he prized more than the esteem and reverence it gained for him.

He was a great fighter against evils of all kind. In his old age, he began to see visions and during this mood he poured forth the famous Stanzas called "Love's Lament", in which he likened the human soul to a bride, while the bridegroom was god. While singing these Verses he proceeded to the banks of the Indrayani and was seen no more.

His Abhangas are enthusiastically recited by the thousands of pilgrims to Pandharpur, and they also form the texts for the religious discourses of the Hindu Reformers of the Theistic School.

Tukaram's Abhangas in the authorised edition number about four thousand five hundred but he is reported to have composed many more. Some of these have been recovered. On the other hand there are many Abhangas which are evidently spurious. Many of the Abhangas were composed extempore, while Tukaram preached, and were carefully taken down by a few of his disciples who stood behind him. A few are known to be in his own handwriting, which was bold,

Honesty of the Natives of South Africa.

Colonel Kansen, in a paper to the *Journal of the African Society*, for July, says of the Natives of South Africa:—

"When I first knew the Kaffirs of Natal," said the Chief Constable of Durban in his evidence before the Natal Native Affairs Commission in 1906, "they were honest and law-abiding, and were a very noble race. Show them what you want done, trust them, and given that your judgment about the men was correct in the first instance, you may go away even for months and leave them to carry out your orders. On one occasion in my presence, a colonist, once in the army and now a successful farmer, described how he had gone home to England for a six months' holiday and had left nobody but natives to take care of his house and farm. To one he had given charge of the land to plough and sow it, to another the live-stock upon it, and to a third the actual house and its contents. When he returned to Natal, everything was just as he would have wished, and he completed his story by saying that he would do the same thing again if the occasion for it arose."

Scope and Utility of Examinations.

In the June number of the *Students' Brotherhood Quarterly*, published in Bombay, is re-printed an Essay on the above subject by Principal R. P. Paranjpe. Mr. Paranjpe gives the pros and cons of this familiar subject of dispute and himself leans to the opinion that examinations are not after all so bad as they are commonly supposed to be. Here are a few conclusions:—

A public test of your attainments is often useful in giving you confidence in yourself, in showing you that while you are deficient in a thing, others are probably more so.

Just as a journalist or a businessman has to act promptly and with the best of his ability, without thinking of the rigidity, publicity, etc., so, it is with students and there is no purpose served by enlarging on the formality of examinations, their cast-iron rigidity, etc. These are so unnatural in this work-a-day world.

On account of the vast number of students whose ability has to be tested, an examination is the only easy and reliable mode for doing it. There are many improvements possible, but we cannot do away with examinations altogether.

It is often urged that examinations as tests for entrance to Public Service are useless because they do not test the character and moral qualifications of the candidates. Examination may not be an infallible test; but it is a test all the same.

If there were no competitive examinations for Public Service, there would be introduced into the Public Service a host of other considerations which will make everybody think the remedy worse than the disease. In a system of competitive examinations it is quite possible and very often does happen that a very competent man is kept out, but the case of a man taken in who proves an utter failure is comparatively rare. Further you do not put the man who is taken in service immediately into a very responsible position. What you do is merely to give a successful examinee a chance of distinguishing himself, and this I think can be fairly allowed.

That examinations foster a spirit of superficiality is true, though it has got to be recognised that superficiality has also its uses in after life. The fact that a student is to be examined in a subject need not preclude his detailed study of it.

Cramming, though bad when done inordinately, is now made much of. However, the evil can be mitigated by lying credit on composition in a second language, by discouraging the output of annotated editions, by guardians being careful to

allow students to appear for an examination only if they have worked steadily for the whole period of study. Parents should exercise proper supervision and must take continuous interest in their wards' intellectual growth.

There are some non-examinable subjects. History is one of them. It is part of general culture.

Some of the evils of examinations are the outcome of the evils of competition. In the Bombay University, the award of medals and prizes is absurdly overdone. It is difficult to suggest how we can get out of people the idea that the only way of commemorating a more or less distinguished person is by the endowment of a prize or scholarship in the University. Professor Paranjpe concludes by quoting the following remarks by Frederic Harrison:—

Let examinations be much fewer—they are ten times too numerous. Let them be much more free—they are over-organised, over-regulated. Give examiners more time, more discretion, more room. The more the teachers are themselves the examiners, the better; the less examining becomes a profession and a special staff, the better. Do not set examiners to test teachers, as well as students; do not set up mechanical rules whereby to test the examiners. Believe that it is possible to learn without any prize, money or reward in view. Trust the teacher; trust him to teach, trust him to examine. Trust the examiner and do not set up a mill. Above all, trust the student. Encourage him to study for the sake of knowledge, for his own sake and the public good. Cease to present learning to him as a succession of races, where the knowing ones may land both fame and profit.

Aged India to Infant Europe.

In the *Ceylon National Review* Mrs. Booth contrasts Indian thought and Western science. She says:—

I wish you Hindus would tell yourselves that European civilisation is a very young child; who has a paper uniform which he calls "Education", and a toy trumpet which he calls the "Press"; and a tinical crown which he calls "Morals", which I believe he sometimes almost fancies grown people will take for gold; and an electric battery which he calls "Science", which you helped him to make or he couldn't have made it, and which he does not understand much about beyond the fact that he can give his elders shocks with it; and a dangerous ill made weapon which he made himself but does not know how to handle and which he calls a "Military System" (!); it will presently explode in his hands and do more harm than he intends to himself and others. He is a nice boy but noisy and troublesome, as are all healthy children.

She only wishes that it were possible for England and America in these feverish, neurotic days to have in every school a competent teacher of "the art of sheathing the mind to prevent the shedding of force".

INDUSTRIAL AND COMMERCIAL SECTION.*

Oil-Seeds.

The export trade in oil-seeds is also very large (worth nearly 13 crores annually) and shows no signs of decrease. The regrettable features of this trade, from our point of view, are twofold. One, that on general economic principles the export trade in raw materials is bad, provided it is possible to turn it into a trade in manufactured or even partly manufactured articles. It takes away from the hands of a large number of people the opportunities of profitable employment. Moreover, the same raw materials often return in the form of finished products and the customers have to pay freight both ways, the profits of middlemen and manufacturers and the wages of the skilled labour employed on them. If instead of exporting raw oil-seeds, we should turn them previously into oils, this industry would act beneficially in several ways. In the first place, it would give employment to a host of people; secondly, cheap oil would encourage several other industries, for instance, soap-making, candle-making, &c. Thirdly, the oil cakes will provide a large quantity of cheap manure.

Another direction in which improvement in this branch of Indian agriculture is desirable is the cultivation of the best varieties of seed. The prices of oil-seeds grown in different districts of India vary greatly, owing to the different varieties of seed. If the superior varieties are introduced into those tracts where the inferior types are now grown, the cultivators will reap a material profit. Experiments have shown that this is not only possible, but practicable.

Refined cotton seed oil is now used for edible purposes in some parts of Europe, and the oil cake is utilised as manure. The great difference between the price of this oil and cotton seed is noticeable. While linseed sells for Rs. 8-7, gingelly for Rs. 7-0 and ground-nuts for Rs. 7-2, cotton seed sells

only for about Rs. 2-4 per cwt. in Bombay. Refined cotton seed oil is an excellent substitute for the usual vegetable oils used in cooking. Moreover in Hull undecorticated cotton seed cake sells at a higher price than the seed itself in Bombay. As a cattle food its value is already established. It may be noticed that the United States produces about 3 million barrels of 50 gallons each, of the crude oil. It contains resinous matter, albumin, mucilage, moisture and free fatty acids. The colour varies from light claret to almost black. The resinous matter is soluble in spirit and alkalis; it (i.e., the alkaline solution) contains great colouring powers but is valueless as a dye.

The refining is generally carried on by means of caustic soda because it has the power of neutralising the free acids, coagulating the albumin, and dissolving away the colouring matter. The process is carried on in large tanks; the sediment which settles down is used as a basis for making various textile soaps. The remaining refined oil, about 90 per cent. is of a pale yellow colour and is sweet and neutral to the taste.

Linseed and mustard seed are treated almost in the same manner. If attempts are made to utilise the possibilities of cotton seed, linseed and mustard seed in this country, the agriculturists will reap a special benefit. They will receive the same material benefit that they are getting from the export trade in oil-seeds, and at the same time they will get cheap fodder and cheap manure.

Essays on Indian Economics.

BY THE LATE MAHADEV GOVIND RANADE.

CONTENTS:—Indian Political Economy; the Re-organisation of Real Credit in India; Netherlands India and the Culture System; Present State of Indian Manufacture and Outlook of the same; Indian Foreign Emigration; Iron Industry—Pioneer Attempts; Industrial Conference; Twenty Years' Review of Census Statistics; Local Government in England and India; Emancipation of Serfs in Russia; Prussian Land Legislation and the Bengal Tenancy Bill; the Law of Land Sale in British India.

Price Rs. Two.

* The entire matter in the Industrial and Agricultural section in this number is the special contribution of Mr. Hedrick R. Sayani. [ED. J. H.]

Jute.

The establishment of a new agricultural industry may be very laborious at first; it may not be paying during its early stages; but by developing it carefully and persistently it may possibly attain the stage of a gigantic industry; an actual example of this is the jute industry.

When it was started in 1828, jute worth £62 was produced. Within the next fifty years the outturn reached £ 5,000,000; and now it is not less than £ 27,000,000. This outturn, enormous as it is, may still further be increased, as India holds a virtual monopoly of this product. In the opinion of the Jute Specialist to the Government of Eastern Bengal, there are extensive areas in Bombay, Madras, the Central Provinces and Assam which may prove suitable for this industry. A plot sown with jute in Poona yielded 608 lbs. of jute fibre, worth about Rs. 60, or fifty per cent. of the average yield of Bengal. Besides this, the soil of Lower Sind is said to be particularly suitable for this while the extensive system of irrigation existing there, may prove a substitute for a well distributed rainfall necessary for its cultivation.

While cultivating jute or some of its substitutes, the chief thing to be remembered is, that the fibre is more valuable in proportion as it contains more cellulose. Jute of a good quality contains about 80 per cent. of cellulose, whereas inferior substitutes, for instance, *Hibiscus Esculentus* contains about 72 per cent. Hence it commands a price equivalent to about two-thirds of the ruling price of jute. For instance, when medium jute is at £24 per ton, its substitute fetches about £18. Similarly when good jute is available at £14 per ton, an inferior substitute would sell at about £9. It is also important to bear in mind that jute (or its substitute) should not be "either overretted" or insufficiently cleaned as it makes it brittle and less able to resist the action of water. Another aspect of the jute industry as conducted at present, is also very important and deserves careful consideration. Jute is no doubt a very paying crop and hence in the eyes of the cultivator a crop more desirable than either rice or cotton. Hence it is now grown in many places where

rice was grown before. It is believed in many quarters that this is one of the causes of the rising prices of food stuffs in India. Of course it is only reasonable and proper that the ryot should grow that crop which is most paying to him. But at the same time steps should be taken to combat the evil indirectly arising out of it. Experiments tend to show that this can be done in two ways:—(1) By growing paddy in rotation with jute in the same year, and (2) by increasing the output of jute per acre with the help of more scientific methods of cultivation. We have already alluded to the first, while speaking of rice; we shall now proceed to give some actual figures:—

If jute is sown in the beginning of May, it can be harvested in the beginning of August: whereas paddy may be transplanted in the third week of August and harvested in December. With careful treatment the outturn of paddy (fine) may be about 13 maunds and jute fibre about 18 maunds per acre. This would give a net profit of about Rs. 150 per acre, a very remunerative sum.

If the method alluded to above involves the risk of a rapid soil exhaustion, the second suggestion may be followed. Recent experiments at Burdwan have shown that the area under jute cultivation may gradually be cut down by half without lowering the total output. Putting it the other way, the output may be doubled without increasing the area under this crop. At present the average output per acre is 3 bales. With better methods of preparing the ground, sowing the seed, transplanting, cutting and steeping, the off-take can be doubled. Even if it can be increased by one bale per acre, the cultivators will receive nearly fourteen crores of rupees more annually. A beginning may be made by jute mill-owners, or large exporters, who might take up land and cultivate jute on scientific principles. Investigations have shown that even the use of suitable manures can increase the outturn by about twenty per cent. Attention should also be paid to the different stages of growth during which the fibre is obtained as the quality and yield are no doubt affected by it. The following figures throw

some light on this question. It has been found by experiments that the average yield of fibre per acre is as follows :—

Mds.

| | | | |
|---------------------------|-----|-----|-----|
| Before flowering | ... | ... | 15 |
| In flower bud | ... | ... | 20½ |
| In flower | ... | ... | 24 |
| When fruits are formed | ... | ... | 25½ |
| When fruits are dead ripe | ... | ... | 26½ |

That is, the longer the crop is allowed to grow the larger is the outturn of the fibre. There is little difference in the quality of the fibre in the last four stages. Hence considering, especially the supply of water for retting purposes the fourth stage is the best.

The substitutes of jute are generally of an inferior composition, one prominent exception being the *Bacella fibre*, (*Sida Rhombifolia*) the composition of which is similar to that of jute. It is a fibre, fine and silky, and very white in colour. It is capable of being used as a substitute for the finest jute and for mixing with silk. With jute at £20 its price may be put at £25 to £30 per ton. The plant deserves to be brought to the notice of the cultivators.

Fruit Trade.

A large and lucrative trade is carried on by certain countries in fruits, especially bananas, oranges and pine-apples. It is possible that with the aid of science India also may one day be able to develop a large trade in fruits. In view of this fact, perhaps it would be interesting to note the methods adopted by the American exporters :—The branches of the bananas are carefully brushed, enveloped in cotton wool, then in dry paper and placed in open octagonal wooden crates which freely admit air. The bottom of the crate is lined with hay, straw, maize leaves or banana leaves cut up and dried. Empty spaces are firmly stuffed to prevent oscillation during transit.

A Company with a capital of £ 3,00,000 was formed in London in 1907 to manufacture and deal in banana flour. Bananas were the saving of the Canaries when the cochineal industries were ruined by aniline dyes; and they were the saving of the British West

Indies, when the sugar industry was in a moribund condition owing to the subsidised competition of Continental beet sugar. Both the above countries have depended on the export of this fruit for the bulk of their revenues.

As regards India, it must be admitted that the chief consuming centres, namely, Great Britain, the Continent and America are too far away to make it profitable to export the fruit from this country at present. But with regard to the manufactured produce the case is different. The flour of the Banana is produced by simply peeling it when partly ripe, and drying it in the sun; after this it is reduced to a fine powder. The average yield of flour is about 20 per cent. in weight of the raw fruit. Several manufactured articles could be made of this flour, among them being banana, custard powder, banana cocoa, banana pastry flour, etc.

Several samples of the flour forwarded from India (Calicut), Seychelles, Venezuela, etc., were submitted to analysis at the Imperial Institute recently, and the result disclosed the fact that the Indian sample was superior in some respects to the other samples. Its dietetic value was found to be lower than wheat flour but higher than starches like arrowroot; but as a food for invalids and infants and as an article of luxury, it should command a ready sale.

As we have pointed out above, it will not be profitable to export, either the fruit or the flour to the United Kingdom at present. The market price there, is 18s. for the dried fruit, and from 16s. to 20s. per cwt. for the flour, the cost price of the latter being about 18s. in India to which one shilling should be added for freight, etc. But at the same time it should be noted that the retail price of 1 lb. packages of banana flour is about 5d. whereas, if exported from India they could be delivered there at about 3d. per lb.

Locally the industry would be even more profitable. In Calcutta the retail price of the flour is about rupee 1 per lb., and if the merits of the banana flour are better known a large demand is sure to spring up.

Finally, when considering the possibilities of an export trade in fruits (e. g., the mangoes) we must remember that the United Kingdom alone, imports bananas worth nearly a million and-a-half pounds yearly, the value of imported oranges being even greater.

Pine-apples are packed in a similar manner (to bananas) the method adopted in the Azores being as follows:—The stem is cut below the fruit, when the latter is beginning to turn yellow and the top is still green. Each fruit is wrapped in soft paper and six to eighteen fruits according to size are packed in one crate, which is lined with a layer of a kind of chaff of chopped-up maize leaves. In a crate containing eight, four are placed one in each corner and the other four in the centre taking care to cross them, so that the crown of one is side by side with the stem of the other, with a small space between adjacent fruit. Crevices are thoroughly stuffed with maize chaff and the same material is spread over all the fruits, and the whole finally packed to prevent oscillation. Fruits must not project from the case, as the pressure would cause them to rot. They must on no account be bruised in picking or during packing. They must never be packed immediately after being picked, but should first be allowed to cool for one night.

Tea and Coffee.

The cultivation of tea and coffee in India, so far as improved methods are concerned, leaves little to be desired. Our export trade in tea has been gradually increasing, and is now worth almost 10 crores, annually. The intrinsic merits of the Indian tea, combined with the energetic manner in which it is "pushed" in other countries, has enabled it to capture the markets formerly supplied by the Chinese product. There seems to be, however, even greater room for the expansion of the Indian Tea Trade. In 1896, the total consumption of tea was estimated at 576 millions of lbs. of which India supplied 150, China 240, Ceylon 110, and Japan 65. It is now believed to have reached 681 millions lbs., the exports from India being 236, from Ceylon 170, China 188, and Japan 56 millions of lbs. There is reason

to hope that in the near future India will be able to supply about 50 per cent. of the total consumption.

The Indian coffee trade is not in a satisfactory condition, but the chief reason is that tea is now largely taking the place of coffee as a favourite beverage. India, at present, takes a minor place in supplying the world's markets with coffee, but, if necessary, large areas suitable for this industry are to be found in the Deccan. Experiments have shown that an output of 750 lbs. of coffee per acre can be obtained in the Poona and adjacent districts.

Tobacco-Growing in India.

Amongst minor agricultural industries in India, which give a fair promise of development, that of tobacco-growing is one of the foremost. Of course, so far as quantity is concerned, that already being grown in India is very large, but the quality of this tobacco is generally poor. It is true that high-class tobacco is now being produced in this country, especially in the Madras Presidency, but it is generally better suited for the manufacture of cigars only. There is little doubt that if persistent efforts are made, and better methods adopted, a general improvement in quality will result. If this happens, tobacco will soon form an important and increasing item in our export trade, and bring a large return to the country.

As we shall show now, the reasons why this industry has not developed in India yet, are twofold; first, the ignorance of the ordinary cultivator of better methods of cultivation, and, secondly, a successful tobacco-curing industry requires a heavy outlay of capital, as well as an extensive plantation.

Any one wishing to embark on this industry must supply himself with all the necessary buildings, &c., before planting the seeds, for any delay will result in the deterioration of this sensitive crop, thereby making all the trouble and outlay over it fruitless.

Roughly speaking, the whole process of growing and curing tobacco from first to last is as follows: The first requirement is a building where the leaf could be cured. It is

stated by experts in this industry that this building should be so constructed as to be at right angles to the prevailing winds. If possible the site chosen should be on sloping ground, provided the slope is towards the direction of the wind. The ventilation should be chiefly through the floor. Another necessary building is the fermenting barn and sorting room. The fermenting room should be carefully constructed, and should be provided with air-tight walls and floor. The temperature and moisture of both these rooms should be under perfect control, otherwise the quality of the tobacco will suffer deterioration while it is being sorted and baled. As we have said above, these necessary accessories should be provided before the seeding and planting is actually started.

As regards sowing it is better to use only the largest seeds. The soil for the seed-beds should be as rich as possible. The seeds should be scattered thinly and watered with a fine rose, and the surface of the bed should be kept wet though not quite soaked. Moreover, the seeds should not be covered with soil.

Amongst fertilizers the following are recommended. In the beginning, slaked lime, then a quantity of sulphate of potash and raw phosphate. Potash chloride should not be used as it has an injurious effect on the quality of the tobacco leaf.

While harvesting the crop the following points should be remembered: The tobacco crop consists of three grades, filler, wrapper, and binder. The wrapper grade, which is the most valuable one as a commercial product, requires to be thin, elastic, and pale coloured. For this reason it should be harvested first and when it is still under-ripe. The medium grade, namely, the binder, may be taken out somewhat later, when the leaf has thickened a little. All the remaining leaves, when ripe, would, of course, serve as fillers.

In the curing and sorting rooms care should be taken not to overheat the leaves, otherwise they might turn black. They should be piled in such a way that the greenest leaves should be on the top, those that are slightly

cured just below them, and so on. The process of curing is a difficult one and requires much care and experience. The object is to produce the yellow colouring. If care is not taken as regards heat and light the leaf grows either green or black.

When the process of curing is complete the tobacco leaves should be sorted according to grade and then taken to the fermenting room. This is also a delicate process, the different grades requiring different treatment. During these operations one thing should be remembered. If it is necessary to moisten the leaves, the walls and the floor of the room should be wetted or hot steam turned on in the room, but water should not be applied direct to the leaves.

While baling and marketing the crop, care should be taken not to allow different grades to get mixed up, as the price realised corresponds to the lowest grade of leaf found in the bale.

Lastly, we should emphasise the fact that this industry is one of many other industries which the application of improved methods of agriculture has made very paying. Although tobacco is really speaking a luxury, it has a demand almost in all parts of the world. Its extensive production, say in India, might lower its price a little. But for many years to come it is sure to find a ready market in some country or other. It is probably an error to suppose that the finest quality of tobacco, say Turkish, or Virginian, can be grown in these countries only. The natural conditions obtaining in them can be produced to a very great extent anywhere through a judicious adoption of scientific cultivation. For instance, the elasticity of the leaf is said to depend upon its state of maturity when it is harvested, its flavour upon the sun-light it receives, and its beautiful aroma upon the gumminess of the leaf. Similarly, its burning qualities are believed to be governed by the state of the soil in which it is cultivated. Needless to say, that all these conditions can be artificially varied and obtained even in this country to a considerable extent.

AGRICULTURAL SECTION.

Sericulture.

Sericulture can be profitably started in many parts of India. It may consist in the cultivation of the (1) 'wild silks of India,' (2) in the culture of a worm that feeds on the castor-oil plant or the mango tree, and (3) in the culture of the Chinese or Japanese silkworm. The first depending only on certain wild jungle trees, is independent of all methods of culture. It also does not require, like the Chinese silk culture, the provision of an adventitious food in the form of mulberry leaves, and is therefore inexpensive. Secondly, the culture of the silkworm feeding on the castor plant is not known in this country; but in view of the fact that this plant is widely grown in India, this worm can be easily reared in any part of the country. These remarks also apply to *Circularis trifasciata*, or mango silkworm. The difficulty in connection with this worm is the irregular manner in which it lays the fibres of the cocoons, and the gum with which the silk is loaded. This makes the reeling of the silk impossible at present. It can be used, however, in the manufacture of 'waste' or floss of a good quality, from which a very fine silk may be spun. It is probable that the invention of suitable machinery will make it possible to utilize fully the superior silk produced by this worm.

Thirdly, the silkworm proper can also be reared in many parts of India, where the mulberry tree can be grown. It is said to require a mild equable climate free from excess of heat or moisture. It has been successfully reared in the cold climate of Kashmir and in the comparatively hot climate of Burma. The mulberry tree, on which it likes to feed, grows on almost any soil and is easily propagated.

It appears from what we have stated above that if sufficient efforts are made, sericulture may one day become a very flourishing industry in India. At present it is often unsuccessful through want of attention to the following:—(1) The silkworm requires

protection from the ants and flies. (2) It requires regular feeding. (3) It should not be placed near tobacco. (4) The eggs should not hatch long before new leaves begin to appear on the tree. (5) Hibernation houses are essential, &c.

Apiculture.

Apiculture or bee-farming, though a very suitable industry for the agricultural classes, is not carried on in many parts of the country. But in view of the growing demand for honey and wax it is not too much to say that this industry has a great future before it. Both honey and wax are in great demand and this industry is particularly suitable for an agricultural people like ours. At present this industry, as it is understood in Europe, is scarcely carried on anywhere in India, the produce being collected by hill-men from the natural haunts of the bees. The defects of this haphazard method are three, namely:—(1) Only a limited quantity of the pure article is available. (2) We have no control over the quality of the honey produced. (3) When the trouble and physical hardships involved are considered, the industry cannot be regarded as paying.

It is the belief of some experts that the European bee (*Apis Mellifica*) can be more easily domesticated and trained than the Indian bee. This view, however, seems to be erroneous. There are several distinct varieties of the Indian bee and it is very likely that some of them can be trained so as to yield honey of a good quality in large quantities. At present four varieties of bees are particularly well known: (1) *Apis Meleponi*; (2) *Apis Dorsata*; (3) *Apis Florea*; and (4) *Apis India*. The chief characteristics of the first two kinds is that they prefer to stick to one locality all the year round. If their comb is removed they build another somewhere near the place where the former one was placed. *Apis Meleponi* is also known as the Mosquito bee being of a small size. *Apis Dorsata* is comparatively a large bee, and being of a ferocious nature attacks any one trying to remove the comb. The third and fourth varieties are

distinguished by their migratory habits. They frequently change their habitat so as to take full advantage of their favourite food, namely, the blossoms of the plants of the Strobilanthes genus of Hancenthaeo.

The honey produced by these bees is of three kinds: The "Rock Honey"; this is made by the larger varieties and found among the hollows of rocks. It is of a dark colour and though found in comparatively large quantities, both the honey and the wax are of an inferior quality. Moreover, it is sometimes poisonous, on account of having been collected from the blossoms of *Sapium Indicum*, a very poisonous flower.

The honey produced by the middle-sized bee is of a lighter colour and medium quality. But the best honey is the product of the "Mosquito bee."

Attempts should therefore be made to domesticate this bee. The home-sticking habits of this bee will make it comparatively easy and its produce (both honey and wax) will fetch a good price in the market.

To be successful, Apirists have to pay particular attention to the following points: The bees should be trained so as to discriminate between injurious and harmless flowers. For instance, the honey derived from *Strobilanthes* and *Misraferia* species of flowers is regarded as a good quality, whereas that collected from certain other flowers is sometimes positively injurious. Advantage should be taken of the best appliances, e. g., frame-hives, smokers, queen-cages, etc. If crude methods only are employed the result will be of a poor quality, and disappointing. The wax also, if purified by melting and straining through a piece of cloth, will fetch a good price. Some people recommend the addition of a little turmeric to the wax by way of imparting a beautiful finish to it.

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Floriculture.

Floriculture also deserves much attention as a profitable industry. The single instance of rose-water and rose 'attar' (o'to) shows that the industry can be carried on without the assistance of complicated machinery.

The cost of growing roses comes to about Rs. 50 to Rs. 70 per acre; the outturn nearly 1,00,000 to 1,20,000 roses valued at Rs. 70 to Rs. 100 per lakh. The rose water is manufactured by distilling roses by a simple method, the price obtained being about Rs. 25 to Rs. 70 per 15 Quarts. The otto of the rose of a superior quality fetches from Rs. 80 to Rs. 250 per tola, even inferior pure 'attars' selling at Rs. 10 per tola.

Poultry Farming.

Poultry raising is carried on in many parts of this country. But the perfunctory manner in which it is conducted often makes the industry unprofitable. Another obstacle to its success is that eggs do not keep for a long time. Improved methods are likely to make the industry very profitable, as the demand for eggs is very large and increasing. If we can export eggs to European countries, there is no doubt that we can soon build up a large and lucrative trade. The United Kingdom imports eggs worth more than £4,000,000 annually. There is also a marked difference in price. The retail price of eggs in England is, we believe, two shillings a dozen whereas it is, from two to three shillings a gross here, while the cost price is much less.

Industrial India.

By GLYN BARLOW,
Principal, Victoria College, Palghat.

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Manure.

The possibilities of scientific methods of agriculture, lie in three directions: Firstly, the increased output of staple crops already being grown in India, with the assistance of suitable manures, better implements, attention to the proper rotation of crops, selection and cultivation of best seeds, &c., secondly, commercial use of plants already growing in the country, but not utilised through ignorance or any other cause, at present, and thirdly, the introduction of new plants like ramie, which hold out possibilities. There is also another direction in which much useful work can be done, namely, the introduction of subsidiary industries, like sericulture, but of this we shall speak later on. Among those mentioned above, the increase of average output per acre, by means of suitable manures, is in some respects the most important and we shall therefore examine it somewhat more fully.

The subject of manuring may roughly be divided into three parts, namely. (1) Farm-yard manures, (2) The application of green manures, and (3) artificial manures. I. Farm-yard manure is no doubt one of the cheapest and best manures, but its manuring properties are largely wasted through ignorance at present. It has been estimated that the annual total production of farm-yard manure, in the United Kingdom, is 40 million tons, worth £10,000,000. To replace by means of nitrate of soda the nitrogen that is lost by careless management would cost about £2,300,000 to £3,400,000! This gives us some idea of the wastage that may be taking place in an agricultural country like India, through an ignorance of scientific principles. The other fact which we must bear in mind, is, that cow-dung is generally used by the agriculturists as fuel. It is true that as a cheap and good fuel no substitute can be found for it. But if we take the value of cow-dung as a fuel at $4\frac{1}{2}$ annas per maund and that of cow-dung ashes as manure at $3\frac{1}{2}$ annas per maund, it will pay the ryot to use it as a manure and buy some other fuel; for,

the price of cow-dung as manure is not less than $11\frac{1}{2}$ annas per maund.

II. As regards green manuring it may be stated at the outset that it is not unknown in India. It is practised in various parts of the country but is often unsuccessful through an ignorance of its scientific principles. Briefly speaking, green manuring consists of growing a leguminous crop (generally) and ploughing it into the soil at the time of flowering. Many cultivators know that by doing this a heavier staple crop can be obtained from the soil; but the scientific explanation of the fact was discovered only a few years back, by a German Scientist. We now know that this is the result of nitrification of the soil. The plants of the pulse order have the power of absorbing more nitrogen from the air, than they require. They fertilise the soil by leaving the surplus nitrogen in it. Experiments have shown that different staple crops, require different green manures, *sesbania grandiflora*, for instance, is suitable for cocoa nut and tobacco plants, groundnuts for tea, coffee and rubber plantations, &c. Besides this, the leguminous plants do not develop nodules at their roots, in certain soils. The result is that the plants abstract nitrogen instead of adding it to the soil. Thus an empirical use of green manures may often be very injurious.

Thirdly, a proper use of artificial manures also requires some knowledge of scientific principles. But when this is present their application is certainly very profitable. The following table giving the result of certain experiments carried on with artificial manures on paddy fields, sufficiently illustrates what we have stated above:—

| | Gross Value, Net Profit. | |
|-----------------------|--------------------------|--------|
| | Rs. 27 | Rs. 10 |
| Unmanured plots | Rs. 3-8 | „ 48 |
| Manured, manure worth | Rs. 3-8 | „ 27 |
| „ „ | „ 6-0 | „ 47 |
| „ „ | „ 9-0 | „ 62 |
| „ „ | „ 16-0 | „ 53 |

It is clear that suitable manures, in proper quantities are very paying.

Departmental Reviews and Notes.

LITERARY.

CHRISTIANITY AT THE CROSS-ROADS.

We learn that at the time of his death Father Tyrrell had practically completed an important work bearing the title "Christianity at the Cross-Roads," which his literary executors will at once prepare for publication. The book is an outspoken statement of Father Tyrrell's views and a denunciation of the rule of cast-iron dogma, against which his later career was so great a protest.

ANCIENT LAW IN INDIA.

Lawyers and Sanskritists in India will be interested to know that Professor Julius Jolly, the well-known German Orientalist and Editor of the *Institutes of Narada* and the *Institutes of Vishnu*, the latter of which forms the seventh volume in the "Sacred Books of the East" series, has in active preparation a work in English under the name of "Ancient Law in India." It is to contain a brief history of Indian Law in one volume. Professor Jolly does not propose to enter into competition with the writers of manuals of Hindu Law as it is administered in the Courts of the present day. Though these are highly necessary to the practitioner, there is not in existence a single work in the English language covering the whole ground of Indian legal history. Other parts of the history of civilisation in India have been treated very fully in English works, e.g., political history, namismatics, art, the history of Sanskrit literature generally, the history of Buddhism, and so on. "The highly developed legislation and jurisprudence," as Professor Jolly remarks, "of the Indian people is quite important and inter-

esting enough in itself, I think, to form the subject of a separate historical treatise. Their laws may be said to possess a special importance and value for the student of religion, because in India Law and Religion are even more closely connected than in other Eastern countries."—*Parsi*.

THE TRIUMPH OF VALMIKI.

English readers will welcome Mr. R. R. Sen's excellent translation of the well-known Bengali account of *The Triumph of Valmiki*, by H. P. Shastri. Mr. Sen has preserved the spirit of the original, while he has clothed it in simple, direct English. The theme of this mythological story is the establishment of universal brotherhood among men. The sentiments of the book are elevated, but the style is never bombastic, never turgid. The Illustrations add to the value of the book which could be had of Messrs. G. A. Natesan & Co, Madras.

DR M. A. STEIN

Dr. M. A. Stein has been awarded by the *Academie des Inscriptions* at Paris the Stanislas Julien prize for "Ancient Khotan," the detailed report, brought out under the orders of the Secretary of State for India, on his first expedition in Central Asia. Dr. Stein has been similarly awarded the Hardy prize of the Royal Bavarian Academy.

A TECHNICAL EXCISE MANUAL.

"A Technical Excise Manual", which will embody the results of the special enquiries which have been carried out at the Central Excise Laboratory for India at Kasauli, under the direction of Major Bedford, I. M. S., is under preparation for publication.

"SWARAJ" PROSCRIBED.

The bringing by sea or land into British India of the magazine *Swaraj* or the *Indian Nationalist*, is prohibited. "Justice" has been already prohibited from being circulated in India.

EDUCATIONAL.

EDUCATION AND UNREST.

The Master of Elibank said recently in the House of Commons :—

The Secretary of State is constantly admonished in the Press that Indian unrest is due to a faulty system of education, and that it is his duty to set it right. It must be generally agreed that it shows supreme strength on the part of our race that we have done nothing in the way of restricting intellectual liberty at the Universities in India by denying to Indian students the use of books which have the effect of exalting freedom in accordance with British ideas. We have allowed Indians to draw all the deductions they think fit, inimical as they are to autocracy and foreign domination. The Indian Government have done nothing to hinder the new intellectual spirit which Western thought has generated in India. So far as education in India is concerned, the Indian and Englishman stand upon an equal footing, in the same way as the water from the Government canals is distributed without favour to rich and poor.

MAXIMS FOR TEACHERS.

Education is a development of the whole man.—*Comenius.*

Education is not a preparation for life; it is life.—*Dewey.*

The end of education is to train away all impediment and leave only pure power.—*Emerson.*
The realization of all the possibilities of human growth and development is education.—*Parker.*

Education means a natural, progressive, and systematic development of all the powers.—*Pestalozzi.*

Education aims at the realization of the typical man.—*Payne.*

Education is not the storing of knowledge but the development of power.—*Orcutt.*

The aim of education is to dispel error and to discover truth.—*Socrates.*

INDIAN STUDENTS IN LONDON.

Queen Anne's Lodge, a house in Queen Anne's Gate, with a small garden opening on the Birdcage Walk has been taken to hold the office of the Educational Adviser and the Bureau of Educational Information for Indian Students in England. A more convenient location could not, says the London correspondent of the *Times of India*, be found or wished for. The Cixton Hall where so many meetings of Indian interest are held, is near by, as are the Government Offices and the Houses of Parliament. Its position near the Government Offices will of course be advantageous to Mr. Arnold for he has frequently to seek personal consultation with leading members of the staff of the Educational Board and to consult the records there. There will be available a few bed-rooms for the use of young Indians immediately on arrival so that they may have somewhere to go to, pending the selection of suitable lodging.

CHINESE UNIVERSITIES.

Chinese Universities are to be re-organised on the German model. The Chinese Government will shortly send Commissioners to Germany for the purpose of studying higher educational methods there, and a number of Chinese students are to reside for a time at the expense of their Government in German Universities.

A CHEAP EDUCATION.

"I certainly would not be standing here if it had not been for the munificence of St. Paul's School. My father was one of those not very uncommon persons, a poor clergyman with a large family, and he certainly could not have sent me to any Public School or University, but in the first place St. Paul's opened its door without any payment, except one shilling paid to the porter of the School, and later I was able, by the munificence of the Mercers' Company, to proceed to the University without costing my father one single sixpence.

"I can claim that the whole of my education cost my father one shilling—and I claim it was not a bad education."—*Bishop of Manchester at St. Paul's School.*

LEGAL.

JUVENILE OFFENDERS IN AUSTRIA.

The new Bill about this subject in Austria combines, on the model of the American Juvenile Courts, Criminal jurisdiction over youthful offenders with the office of Judicial guardian.

* Admittance to the proceedings is to be granted only to parents, fosterparents, guardians, employers, and trustees. Exemption from punishment continues down to the completion of the fourteenth year. A youth between fourteen and eighteen years of age is punishable only so far as "he is capable of knowing the criminality of his action and modifying his will in accordance with such knowledge." Admonition is to be resorted to only in the case of offences which are punishable with a maximum sentence of three months' imprisonment. In principle the scope of the measure is mainly confined to infractions of police regulations and offences due to negligence.

In other respects the Bill hopes to be able to retain the old system of punishments by introducing the legal institution of the conditional sentencing of youthful offenders, or rather of the conditional remission of sentences and the conditional release of youthful prisoners. In order that the youthful person provisionally released from detention may receive the necessary moral support in freedom, the Criminal authorities, in co-operation with the Supervisory authorities or with prisoners Aid-societies, are to provide for the employment of the released person in some honest calling, and the same procedure may be adopted for similar reasons in the case of conditional remissions of sentences as in the case of a conditional release from imprisonment. It is also provided in the law that in the case of proper behaviour on the part of the youthful offender, he can be rehabilitated, and the fact of his earlier conviction need not be notified to the authorities.

JUDGES AS POETS.

The appearance in mail week of Mr. Justice Darling's new volume of poems, "On the Oxford Circuit and other Verses," reminds the *Law Journal* that this Judge is not the only occupant of the Bench who has found time, amid the stress of his Judicial duties, to stray about the slopes of Parnassus. Blackstone found it necessary, in saying "farewell to his Muse," to bid her "a long last adieu":

Me wrangling Courts and stubborn law,
To smoke and crowds and cities draw,
No room for peace, no room for you,
Adieu, celestial nymph, adieu!

Our modern Judges have found the demands of justice somewhat less exacting. Two or three years ago, long after he had grown accustomed to "wrangling Courts and stubborn law," Mr. Justice Ridley published a revised version of his blank-verse translation of the "Pharastar" of Lucan.

The literary aspirations of the legal poet frequently find expression in translation. Lord Bowen, one of the happiest makers of light verse the Bench has ever known, translated the "Aeneld"; and Mr. Justice Denman, while still on the Bench, rendered into English verse the "Prometheus Unbound" of Aeschylus. Mr. Justice Talford was the author of several tragedies, but he was still a Serjeant when, in 1840, his last play, "Glencoe," was produced. The late Sir Franklin Lushington was a poet of no little distinction, and Mr. Horace Smith another Metropolitan Magistrate, has delighted the literary world with scholarly and graceful verse.

THE WITNESS'S AGE.

"It is a hard matter to get a woman on the witness stand to state her age," a Chicago Judge remarked the other day, "but the young man who is our prosecuting Attorney just now did it recently in a manner that I call decidedly neat. The woman had evidently passed the springtime of life by some years, but was still making quite a bluff.

"What is your age?" the prosecuting Attorney asked simply.

The witness blushed, hesitated and stammered. "Just remember, madam, each minute that passes makes you that much older," the Attorney suggested casually, as if he had all the time in the world on his hands.

"Thirty-nine!" the witness exclaimed, jumping as though she had been frightened."

MEDICAL.

FOOD FOR DIABETIC PATIENTS

Rai Bahadur Dr. N. C. Dutt, Late Civil Surgeon, Chittagong, in the course of a letter to the *Bengalee* makes the following useful suggestions for persons afflicted with Diabetes:—

1. Make it a rule to strictly confine the consumption of rice to one of the two principal meals of the day only.

2. While cooking the rice, let the quantity of water used be so apportioned as to leave no excess when the rice is sufficiently boiled. The whole of the water should be absorbed by the grains and there should be no "march" left to be thrown away. Care should be taken that the rice is not overboiled. A pinch of salt thrown in when the rice is boiling greatly improves its digestibility.

3. Let the quality of the rice be as coarse as is consistent with the digestive power of the consumer. The finer the rice, the more conducive it is to the development of Diabetes.

4. Neutralise the starchy character of rice by taking with it plenty of ghee or butter, curds, curries made of fish, flesh or eggs and vegetables free from starch. Potatoes and tuberous vegetables of that kind should be taken only very sparingly. It is better to take potatoes steamed in their skins than boiled. The steamed potatoes may be fried or otherwise cooked with plenty of ghee or butter. Rice taken in the form of ghee that khichri or light polau is considered to be least harmful and should be taken two or three times a week or oftener.

5. The second principal meal should consist of wheaten flour containing a large proportion of bran in it or pure bran-flour. This should be taken in the form of chappatoes or loochies with various kinds of dals and vegetables—preferably

non-starchy, and milk. Peas and gram should be taken sparingly. Animal food is better taken with rice than with bread or loochies especially when they are made of bran-flour.

6. In the other and less important meals, such as tea and tiffin, loochies or porries, shingharas, kuchowries, ninkies and various cakes made of fine bran-flour should be used. Bran-bread and biscuits made at the baker's may also be used. Khoi and moori with ghee or butter or fresh cocoanut form very agreeable and harmless tiffin. Cheera is not so good. Sweets made of sugar and starch should be avoided as much as possible. The large and indiscriminate consumption of the ordinary products of the moira in Bengal is without doubt, a most potent factor in the production and spread of Diabetes. Dried fruits and preserves of various kinds should be substituted for them and taken sparingly with loochis and bread—they should never be taken by themselves. Fresh, ripe fruits of all kinds may be used liberally. A plentiful supply of nuts, such as almonds, walnuts, pistachionuts, cocoanuts should always form a portion of our daily food. Cocoanut is a very nourishing and refreshing food and contains in itself all the elements of a perfect diet. It can be used fresh or in the form of curries a variety of which is made in Eastern Bengal or confectionary made with sacharine or saxon instead of sugar. Chana and cheese are also good to take for tea and tiffin.

The chief consideration about food should be to avoid as much starch and sugar as possible. It is a mistake to think that flesh food is a preventive of Diabetes. The prevalence of the disease for the Western countries militates against that theory. An excess of flesh food in this country should be carefully avoided even by a confirmed diabetic. It is superfluous to say that alcoholic drinks should never form any part of our food.

SCIENCE.

THE IMPORTANCE OF SCIENCE.

"In recent years the supreme importance of higher scientific education has, I am happy to say, been fully recognised in England, and as time goes on, I feel more and more convinced that the prosperity—even the very safety and existence of our country depend on the quality of the scientific and technical training of those who are to guide and control our industries."—*King Edward.*

THE FIRST RADIUM CONGRESS TO BE HELD NEXT YEAR.

For the first time since radium claimed the attention of the World of Science an International Congress will be held to discuss its wonderful properties. It is planned to hold the Congress next year in Brussels, and it is supposed that new secrets and new wonders will be revealed. Mme. Currie has promised to take part in the Congress and to make known important recent discoveries by the French savants. It is expected that England will be largely represented.

VOLCANIC AND EARTH QUAKES DISASTER.

It is foolish to suppose that volcanoes are dead, says Day Allen Willey, in the *Chambers's Journal* for August. The fires are there to the core, so much latent energy ready to be stirred.

The cause that rouses the volcano's latent energy is the same as that which makes a boiler burst: the sudden and excessive generation of steam when the hot part of the volcano comes in contact with water. This contact may be due to various causes—as, for instance, the re-adjustment of strata or materials beneath, so that a lake or watercourse is turned into the crater. It may even be due to an irruption of the sea, as at Krakatoa in 1883.

Bandaisan which for centuries was quiet broke into fury in 1888 and changed a Japanese landscape of green into one of brown, burying houses and fields. In 1783, the explosion of Asana in

Japan made it rise to a height of over 8,000 feet, and it sent down a river of mud from five to ten miles broad that overwhelmed forty-two villages. Mauna Loa of Hawaii, Monte Epomeo in Ischia, Cosequina of Nicaragua are all volcanoes which exploded with terrific results. The following is a list of the greatest volcanic disasters given by the writer:—

| | Year. | Deaths. |
|-----------------------------|-------|---------|
| Catania | 1137 | 15,000 |
| Cilicia | 1268 | 60,000 |
| Naples | 1456 | 40,000 |
| Lisbon | 1531 | 30,000 |
| Lisbon | 1755 | 60,000 |
| Naples | 1623 | 70,000 |
| Sicily | 1693 | 100,000 |
| Yeddo, Japan | 1700 | 200,000 |
| Abruzzi, Italy | 1706 | 15,000 |
| Algiers | 1716 | 20,000 |
| China | 1731 | 103,000 |
| Lima, Peru | 1746 | 18,000 |
| Gairo Cairo | 1752 | 40,000 |
| Kasshan, Persia | 1755 | 40,000 |
| Syria | 1759 | 20,000 |
| South Italy | 1851 | 14,000 |
| Peru | 1868 | 25,000 |
| Java | 1882 | 170,000 |
| China and Japan | 1891 | 30,000 |
| Pelee, Martinique | 1902 | 30,000 |
| Vesuvius, Italy | 1906 | 330 |

SOUND IN HALLS.

Objects and materials in an auditorium absorb sound in a striking degree, which has been lately determined. The standard of perfect absorption taken is an open window, through which sound passes and does not return. A large audience absorbs 96 per cent. of the sound, a Persian rug, 29 per cent. of the incident sound; upholstered furniture, or oil paintings, 28 per cent.; curtains, 23 per cent.; linoleum on the floor, 12 per cent.; pine flooring, 6 per cent.; glass, $3\frac{1}{2}$ per cent.; brickwork or plaster, $2\frac{1}{2}$ per cent. This explains why it is necessary to speak louder to a large than to a small audience; also why a hall with unpleasant echoes when empty may become easy to speak in when filled.

PERSONAL

THE HON. MR. GOKHALE

The *Civil Service Gazette* contains an appreciative reference to the Hon. Mr. Gokhale's almost certain re-nomination to the Viceregal Legislative Council. It also strongly recommends that Mr. Gokhale should be appointed by Sir George Clarke as his "first Chancellor of the Exchequer under the Reforms Scheme," and then goes on to draw a contrast between him and the Hon. Sir Pherozeshah Mehta in the following terms:—"He is a wonderfully earnest man without a grain of humour in his whole composition, and can make a rupee go further than Sir Pherozeshah Mehta could, a hundred. Not in this matter only is the Mahatma disciple the antithesis of his Parsi teacher. The latter's speeches bubble with allusive raillery; the former's utterances are serious and exact, devoid of every rhetorical embellishment. One could go on multiplying the points of difference; but to do so would not prove anything more than the scope which Indian Nationalism affords for single-minded men of various tempers."

THE RIPON MEMORIAL: AN APPEAL.

The following appeal has been circulated by Rao Bahadur M. Adinarayaniah, Mr. V. Ryrn Nambiar B.A., B.L., Mr. G. A. Natessn, B.A., F.M.U., the Secretaries of the Madras Ripon Memorial Fund:—

India mourns to-day the death of a great and good man, one of her truest friends that ever lived. Lord Ripon's name is a household word throughout the country. It is needless to recount the various measures of his beneficent rule. He is loved and honoured, not so much for his measures, great as they were, as for the principles of Government which he laid down and adhered to. Numerous memorials were raised in his honour, which were all provincial, but

unfortunately an All-India Memorial in Calcutta has not yet been raised. The maidan of Calcutta is graced by statues of many a Governor-General and Viceroy. The noteworthy absence of a statue of Lord Ripon is greatly to be deplored. It is fitting that the universal expression of sorrow should be followed by the erection of an All-India Memorial in Calcutta, so that the Viceroy who has the largest place in the hearts of the Indian people, may have a suitable representation in the City which knew him best in India.

An equestrian statue in bronze is estimated to cost Rs. 80,000. Madras should at least contribute Rs. 10,000 of that sum. The Reception Committee of the Madras Congress of 1903 set apart a sum of Rs. 5,000 as a contribution for that purpose. That sum has now with interest come up to Rs. 6,500. It has been resolved by the Executive Committee that Madras should in addition possess a statue of the great Viceroy. It is hoped that with a sum of Rs. 21,500, a good statue can be raised in his honour in Madras. The Presidency has therefore to collect a total of Rs. 25,000 for the All-India and the local Memorials. For this purpose, a Committee was appointed, consisting of many representative Indians, at the Public Meeting held in Madras on the 23rd July, 1909.

We request you to be good enough to co-operate with the Madras Committee, form local Committees in your District Centres, if necessary, and take steps to collect a substantial contribution towards the cost of the Local and All-India Memorials. We have no doubt you will recognise our plain duty in this respect. The name of such a Viceroy as Lord Ripon was, should be cherished by our children and our children's children with affection, honour and gratitude. No effort should therefore be spared for making the movement to raise memorials in his honour a decided success.

All communications to be addressed to the Secretaries, Ripon Memorial Committee, 10, Esplanade, Madras. All remittances to be sent to the Indian Bank Ltd., Madras.

GENERAL.

INDIANS IN THE ARMY.

The Government of India has just accepted a very interesting and important proposal made by Lord Kitchener which goes to prove that the Head of the Army is as desirous as are the Civil ruler that the Native of India, shall have a larger share in the administration in this country. Government has selected eight Native Officers who are to be posted to Cantonment Magistrates Department as extra Assistant Cantonment Magistrates. There will be a term of training under suitable British Cantonment Magistrates to be followed by a further term on probation after which the officer, if approved, will be seconded in his Regiment for another period before being finally posted to the Department. It is not at present proposed that judicial powers shall be asked for, but it is hoped that the intimate knowledge such men have of the country and its inhabitants will enable them to do work which will strengthen the Executive in our Cantonments where their habit of discipline and previous Military training should stand them in good stead in many ways.

The progress of the scheme which marks a new departure will be watched with interest by all and it is to be hoped and expected that it will meet with success.

INDIANS IN MAURITIUS.

The Annual Report of the Immigration Department for the Colony of Mauritius for 1908, says that no immigrants were introduced during the year owing to the financial crisis that the Colony has been passing through. This crisis led to planters reducing their expenses in every possible way, and one of these methods was to employ as few hands as possible for the upkeep of their estates. Two B.I.S.N. Company's steamers left in the course of the year with return immigrants

for Madras and Calcutta, most of whom had been granted free passages under the Labour Law. The first brought back 399 returned emigrants and the second 393. Of these 248 men, 69 women, 18 boys and 16 girls came to Calcutta, 55 of whom had paid their own passage, while 164 emigrants left at their own expense in steamers chosen by themselves after having obtained passports. The amount of money carried away by the immigrants was Rs. 9,30,200. The Calcutta men brought home Rs. 1,59,600; Bombay men, Rs. 4,74,100; Colombo men, Rs. 2,37,500, and Karachi, Rs. 59,000.

The sums deposited by Indians residing in Mauritius to be recitted through the Post Office to their relatives and friends in India, amounted in 1908 to Rs. 65,998. The amount deposited in the Government Savings Bank and other Banks in Mauritius during 1907-08 was Rs. 2,89,022 and the value of immovable property purchased by Indians in 1908 amounted to Rs. 38,84,834. The total value of landed property in the possession of the Indian population was estimated at over Rs. 1,80,00,000.

The total Indian population of the Colony was 261,550 of whom 142,202 are males and 119,848 females. There were 103,922 deaths during the year. Three main factors prevailed to produce a high death-rate. Measles, malaria and a cyclone. Malaria was responsible for 26.8 per cent. of the deaths, dysentery for 13 per cent., pneumonia for 9 per cent., bronchitis 6.9 per cent., and tuberculosis and diarrhoea for 5 per cent. each.

The rates of wages prevalent for male day-labourers varied from Re. 0.50 to Re. 0.75 per diem. Owing to the financial crisis the year was not a favourable one for the Indian population. On many estates women and day-labourers could not obtain employment at all for about four months. On others they were able to get work for two or three days in the week.

POLITICAL.

INDIANS IN SOUTH AFRICA.

The South African Delegates sailed for South Africa yesterday. Mr. Smuts, interviewed by Reuter, said he hoped that the Indian question was in a fair way to disappear from South African politics. A vast majority of the Transvaal Indians were heartily sick of the agitation of their extreme representatives and had quietly submitted to the law. He had had repeated conversations with Lord Crewe and other prominent leaders and he thought that it was possible now to solve the question in a way which all reasonable men would consider right and fair. Turning to the position of natives, Mr. Smuts said that Great Britain must not condemn the work of the Convention as purely reactionary. The South Africans desired a wise and sane policy. In the first place, a fusion of white races must be achieved; then a larger and wiser South Africa of the future would deal with the natives. He felt certain that they would do so honestly and sincerely.

INDIANS IN SOUTH AFRICA.

The *Advocate* writes:—With the passing of the South African Union Bill the Indian in the Transvaal question does not go to the wall, but expands itself into a bigger and more serious problem, the Indian in South Africa. No sooner will the Royal assent be given to the Union Bill, the Transvaal will cease to be an independent factor but become a part, a Province as it then will be termed, of a very big whole, the Continent of South Africa. As sure as the death of every man born, the colour question will at once be raised in Union Parliament in order to nullify, practically if not theoretically, the liberal attitude of the Cape Colony towards coloured races. The Union Bill as passed certainly makes the task of fighters on behalf of Indian's right more difficult, but it does not on any account give a quietus to it. It is therefore all the more necessary that the

agitation should be conducted with greater enthusiasm, more perseverance and much more readiness to suffer. The fight is for settling one very serious question—what is the status of the Indian within the British Empire. Under Union or Federal Government, in Crown or Self-governing Colony, this problem faces us everywhere, even in our own country. And it is very much necessary for the peace and progress of the Indian people that this question must be solved.

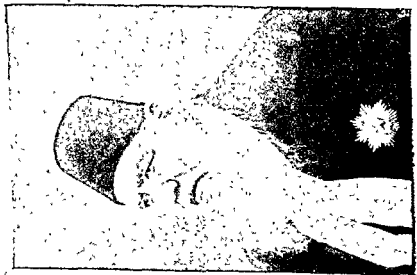
"THE PERIL IN INDIA."

The presumption of a permanently hostile India is, the *Nation* thinks, that of a lost India:

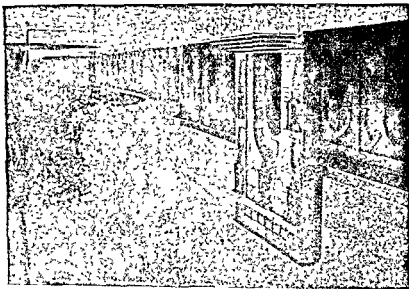
We may make all the hopeful or the minimising deductions we like about the political tendencies of native India—we may allow so much discount in respect of the caste system, the divisions of races and creeds, and the difficulty of forming even a conception of what India would be apart from British rule. Still, we have to face the fact that the conception of unity, not entirely a new one in India, has taken hold of vast masses of the people, and, above all, that the conception, with the political institutions which it suggests, is continually being carried forward and made real by the influence of Western thought—by no one more conspicuously than by the present Secretary of State. The demand for Self-Government may not have attained a practical shape, and the Colonial model, to which Indian Reformers naturally look, may be inapplicable. But the proclamations of 1858 and 1908, and the Act of Government of which they were the symbol, fairly opened up the general prospect of Indian Home Rule, a prospect which the Viceroyalty not only of the lamented Lord Ripon, but of Lord Dufferin and Lord Lansdowne, has brought somewhat nearer.

"We cannot," the *Nation* adds, "undo the promises of fifty years ago, solemnly renewed, as they were, last year. We cannot go back in India, and we cannot stand still."

SUPPLEMENT TO THE "INDIAN REVIEW"



Sir Syed Ahmed Khan,
Founder of the M. A. O. College, Aligarh



Great Gate of M. A. O. College, Aligarh.

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A Session of the Congress in London.

BY

BABU SURENDRANATH BANERJEE

A Session of the Indian National Congress in London is by no means a new suggestion. It is an old idea which has often been broached and has as often been abandoned. Enormous have been the difficulties in the way of carrying it out, and no serious attempt has ever been made to face and overcome them. We have talked glibly enough; and have written on the subject with force and emphasis. But it has always remained a more or less pious aspiration to be fulfilled by a sturdier set of Congressmen, with their moral fibre strengthened by strenuous fight in the service of the Motherland. The late Mr. Caine would have rejoiced to have been the organizer of a session of the Congress in London, and Mr. Keir Hardie has been persistent in his appeals in this behalf. There are times and seasons for the fruition of great ideals; and to me it seems that the time has come for the holding of a session of the Congress in the capital of the Empire, with the highest benefit to our people. The British Public are now in an attitude of inquisitiveness about Indian affairs. Apathy has given place to a real desire for knowledge about Indian affairs. India is no longer a mere geographical

expression which excites no interest or attention. Read the English newspapers and periodicals, and you will find that a much larger space is devoted to Indian considerations than ever had been done before in the life-time of this generation; and the English Press in all its branches is always keenly responsive to the trend of English opinion and sentiment. At such a time when the mind of the British public is so wide open to the reception of impressions about India, it seems to me to be our supreme duty to saturate it with our ideas and to give it an impulse and direction which would be beneficial to India. The Englishman is slow to move, but his sympathies are entirely on the side of Justice and Liberty. Anglo-India has now the ear of the British public through the numerous Anglo-Indian correspondents of English newspapers in this country who naturally reflect the views of their class. That we are not able to make our voice heard or felt, in England or in Europe and America is our own fault. We have too often allowed judgment to go by default. We have never made an organized effort to present our standpoint of the Indian problem to the British public and the civilized world. Our opponents, the enemies of Indian progress, are the masters of the situation, the directors of the public opinion of the civilized world in regard to our affairs. Our efforts, in this direction, have been spasmodic, futile, lacking the persistency

and organization which alone can ensure success. Deputations sent by fits and starts, occasional telegrams despatched to the English newspapers, the up-keep of an organ of Indian opinion in London which we only half-heartedly support, exhaust the measure of our efforts to enlighten the public opinion of England and of Europe. There must, indeed, be more persistency and more strenuousness in the organization of this branch of our work. A regular Press Service between this country and England, setting forth the Indian standpoint, yearly deputations to England and a session of the Congress in London seem to me to represent the supreme needs of the hour in our efforts to place our views before the civilized world. We cannot stand isolated in our national work. We need the sympathies of England and of civilized mankind. But we must instruct before we can awaken sympathy. And so just and righteous is our cause that we feel that we have only to rescue it from the misrepresentations of malicious critics, and the sympathies of civilized mankind will be infallibly enlisted on our behalf. The success of our deputations in England has proved this truth. The deputations of the future would be even more successful than they have been in the past, if they were preceded by a session of the Congress in London. A meeting of the Congress in London in the present attitude of the British public would create a profound impression on British public opinion which would be reflected in the Press of Europe and America. It would dissipate a vast mass of misunderstanding which now prevails about India. It would curtail the illimitable facilities for misrepresentation which the enemies of Indian progress now enjoy.

It would awaken deep sympathy and a deeper desire for knowledge. Altogether a session of the Congress in London would constitute a notable event in the history of our political activities. The effort itself would be a great lesson in self-help. For every day in our lives, we have to help ourselves by calling in the aid of our neighbours and others. What is true of individual life is in a greater measure true of national life. For the nation to-day does not and cannot stand apart from the great federation of mankind—the brotherhood of humanity. For the session of the Congress we want the men—we want the money. There will be no difficulty about the money. If the idea is approved of by the nation, the money will assuredly be forthcoming. There may be some difficulty about the men, in the United Provinces and Madras where the observance of caste-rules is perhaps stricter than in other parts of the country. But large numbers of young men have gone to England from Madras and the North-Western Provinces; and surely the leaders may follow the bright example set by their younger compatriots. Nor do I think would it be difficult, to charter, if need be, a special steamer which may facilitate the observance of caste-rules. The way and means do not, I think, present an insuperable obstacle. What is wanted is that the nation should definitely resolve to hold a session of the Congress in London, and the earlier the better. I appeal to the nation in the name of our most sacred interests to form this resolve. No time could be more opportune. Let us take advantage of it and sow the seeds which in the fulness of time will enable us to reap an abundant harvest of good. We owe this duty to posterity.

The Indenture Problem in Natal.

By

MR. HENRY S. L. POLAK.

THE following telegram, which came to hand a few days ago, needs some elaboration :

The Natal Immigration Commission reports that the abolition of Indian labour would seriously affect the industries of the country. The problem is, however, being solved owing to the increase in numbers of Indians returning from (to ?) India. The Report recommends the establishment of a Bureau for free Indians and does not recommend the discontinuance of indentured labour.

The telegram refers, of course, not to the independent immigration of Indians at their own expense, which is controlled by the Immigrants Restriction Act of Natal, but to the State-aided introduction of Indian immigrant labourers under contract of service for five years on the tea, sugar, and coffee plantations, for agricultural pursuits, railway and municipal work, the coal-mines, or domestic employment.

Nearly fifty years ago, when the Cape Colony and Natal were united, the Durban Corporation presented to Sir George Grey, the Governor, an Address which included the following passage :—

Independently of measures for developing the labour of our own natives, we believe Your Excellency will find occasion to sanction the introduction of a limited number of coolie or other labourers from the East in aid of the new enterprises on the coast lands, to the success of which sufficient and reliable labour is absolutely essential; for the fact cannot be too strongly borne in mind that on the success or failure of these rising enterprises depends the advancement of the Colony or its certain and rapid decline. Experimental cultivation has abundantly demonstrated that the issue depends solely on a constant supply of labour.

The sanction asked for was granted, ruin was averted, and the first shipment of coolies arrived in Natal on November 16, 1860. Since then, shipload after shipload of Indians

has arrived in Natal. In 1894, the outcry against this increase in the free Indian population grew to such a degree, that the Natal Government sent a deputation to India to endeavour to induce the Government of India to consent to the termination of indentures in India. This the Indian Government refused to do, but agreed that Natal should pass legislation, compelling every ex-indentured male of 16 years and every ex-indentured female of 13 years and upwards, who declined to return to India or to re-indenture, to pay an annual tax of Rs. 45, non-payment of which was to be dealt with civilly and not by criminal process. Notwithstanding this, perhaps on account of it, to-day, there are 32,000 men and women under indenture, and 75,000 (including the descendants of those originally under indenture) as "free" Indians.

Last year, the Natal Government introduced three Bills into the House of Assembly, two seriously, and one perfunctorily. The two serious Bills had for their object the crushing out of existence of all Indian trade in the Colony. They were passed by the Colonial Parliament, but were rejected by Lord Crewe, the Secretary of State for the Colonies, for obvious reasons. Here it may be noted that, although Natal, like the Transvaal, is a Self-Governing Colony, the Imperial Government did interfere in what was certainly more of a domestic affair than is the prohibition of all future Asiatic immigration by the Transvaal, whose policy is thus removed from the domestic sphere to that of foreign affairs.

Returning to Natal, we find that the third measure brought forward enacted that indentured Indian immigration should cease within

ten years. But this was not a serious attempt to solve the labour problem; the Bill was brought forward merely to placate the Labour Party, which clamoured for the immediate stoppage of the system of contract labour importation, a popular cry in practically every other part of South Africa, which is not directly dependent economically upon Indian labour. The Government, as they themselves hoped and anticipated, were opposed by the large vested interests which derived their existence from the continuance of this form of labour, and, by way of compromise, the matter was referred to a Commission, several of whose members were also members of the Indian Immigration Trust Board, representing the employers of Indian indentured labour. The Commission, which contained no representative of the Indian community, sat *in camera*, and only official notes were taken of the evidence.

Apparently, however, the promoters of the system feared a set-back, because of the volume of evidence brought forward hostile to its continuance, for the Secretary to the Trust Board circulated a letter amongst the members of the Board, containing the following:—"It is highly important that you appear before the Commission to give evidence on the matter of Indian Immigration. Those who are opposed to Indian Immigration have shown themselves very active in bringing their views before the Commission, and it is very desirable that all those who have any interest in the continuation of Indian Immigration should bring their views before the Commission." The letter concluded with an insinuation that the Commission would specially accommodate itself to the convenience of those

who were prepared to come forward with evidence that would suit the Trust Board. Two witnesses were heard on behalf of the Indian community, of whom I was one. I submitted a lengthy written statement, and was invited to be cross-examined upon it. Very few questions dealing with my statement were, however, addressed to me, but a number of what appeared to me to be "trap" questions were asked. When, afterwards, I sent a written request, twice repeated, for a copy of the shorthand notes of my cross-examination, for revision and correction, I was informed that it was not possible to assent to this, as the evidence was all bound up, and mine had been the only request of this nature. I am, therefore, doubtful as to the form that my oral evidence, from which deductions were drawn by the Commission, has finally taken.

It appears, however, that the Commission has reported, as was expected, against the stoppage of the introduction of indentured labour from India, on various grounds. The first is that the abolition of Indian labour would seriously affect the industries of the country, and this has an important bearing upon the attitude of India regarding what will in future be a South African confederation. The second is that the Natal public need not be alarmed at the perpetuation of the indenture system, and the continued introduction of Indian labourers under contract, since the tendency is for time-expired Indians to return to India or to re-indenture thus reducing the numbers annually imported. Lastly, the Report contemplates the increased employment of free Indians by the creation of a Labour Bureau, a suggestion thrown out by myself in the course of cross-examination, and

possibly by other witnesses. But the fallacies underlying this Report are many. Owing to the decision to continue the indenture system, the "free" labourers will be compelled, from economic causes, to compete with the indentured labourers. The wages of labour are thus reduced, and with the heavy taxation of the "free" Indian labourer, he is almost driven back into the servitude of indenture. Indians whose period of indenture has expired are compelled either to return to India or to re-indenture, because they cannot, in existing circumstances, possibly afford to remain "free" in Natal, owing to the tax levied annually in terms of the Act of 1895. And this is a direct inducement to crime, immorality, removal from the Colony, or return to semi-slavery. Natal really does not want freedom of contract for the Indian labourer, but only desires servile labour.

India should insist upon the immediate stoppage of the introduction into Natal of Indian contract labour, for the following reasons:—(1) As an expression of Indian resentment at the treatment meted out to the Indian Colonists of South Africa. (2) Because it will compel those who depend upon Indian labour to have recourse to the free Indians, who are now, in large numbers, on the borderland of starvation, and who can then command a better wage and better conditions of employment than whilst they have to compete against indentured labour, thereby materially enhancing the prosperity of the resident Indian community and increasing its independence. (3) It will enable the resident Indians to procure the removal of the annual tax, which is imposed in order to prevent the Colony being over-run with free Indians, a contingency that

is avoided with the stoppage of State-aided indentured immigration. (4) It will tend to relieve the resident Indian community of the many political and civil disabilities under which it at present labours, because of the suspicion, on the part of the white population, that there will be practically an Asiatic invasion from this source, which is alleged to be desired by the existing Indian community. All this is apart from the humanitarian aspect of the question. It should not be urged against India that she is blind to the hardships undergone by her own sons and daughters, whilst she is so careful to preserve the material interests of those who are guilty of imposing these hardships. I hope most earnestly, and I speak for the entire South African Indian community in this, that the permanent organisation, which has just been formed in Madras, will spread its influence over the whole of India, and that its first and most peremptory task will be to induce the Indian Government to cancel the recruiting licences of the Natal Emigration Agents in this country and to place the Colony upon the prohibited list.

Fragment On Education.

BY

J. NELSON FRASER, M.A. (Oxon.),
Principal, Secondary Training College, Bombay.

CONTENTS:—

Theory and Practice; The Ideals of Education; Psychology; Childhood and Boyhood; Youth and Manhood; What is Education? The Training of the Intellect; The Training of the Feelings; The Training of the Creative Power; Moral Training; Guilt and Punishment; The Sexual Life at School; The Private Hours of Boys; The Teacher and His Pupils; Teaching as a Profession; Education and the Individual; Education and Society; The Unsolved Problems of Education; Examinations and Cramping; The Training of Teachers; The Teaching of Science; The Importance of Little Things; The English Public Schools.

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The Trouble of the Transvaal Indians.

BY

RAO BAHADUR M. ADINARAYANIAH.

UR countrymen in the Transvaal are engaged in a heroic struggle against the endeavour of the Government of that Colony to subject them to humiliating treatment and eventually to render their existence in that country impossible. They have never had a satisfactory position in the Colony. But for our present purpose, we may consider the question conveniently with reference to what their position was previous to the Boer War and what it is at present after the termination of that war.

Prior to the Boer War, the Dutch Republic or Oligarchy of the Transvaal had, so far back as 1885, passed a Statute for registering Asiatic immigrants. This Statute designated all British Indians by the offensive term of "coolies" whatever might be their status in life and their educational attainments. It also imposed humiliating conditions as to their residence in locations. But no barrier was raised against general immigration. The Boers had also passed some Regulations restricting the trade operations of Asiatics and British Indians to locations, but these restrictions were never rigorously enforced. Any harassment of British Indians in the Transvaal was jealously watched by the Consular Authorities of Britain and, in fact, the ignominious conditions maintained against British Indians furnished one of the avowed reasons for the war against the Boers by Britain. Mr. Joseph Chamberlain, the masterful Colonial Secretary at the time and Lord Lansdowne, a former Governor-General of India were foremost in condemning the Dutch methods of treatment of British Indians and our countrymen in the South African Colonies, who rendered conspicuous loyal services during the war, naturally expected that

with the termination of the war, their acknowledged grievances would be redressed in a liberal spirit and that due recognition would be secured to their status and rights as fellow-subjects and citizens of a Common Empire. The war ended disastrously for the Boers and the Transvaal finally became part of the British Dominions. Many of you will remember the anxiety with which the whole of India followed the fortunes of the war from day to day and how the final triumph of England was acclaimed with joy from one end of the country to the other. But it is sad to have to relate that the triumphant conclusion of the war, instead of bringing any relief to our countrymen in the Transvaal or conducing to place the relationship of our countrymen generally with the Colonial Governments on any satisfactory basis, has led to developments which have made the conditions, already bad, worse still. The change has been something like that from the frying pan to the fire. Ever since the close of the war there has been a great deal of harassment of our countrymen in the Transvaal. Repeated demands have been made on them for registration and re-registration. The war began in 1899 and ended by 1902, and within the short interval of four years from 1902 to 1906, they were called upon to change their passes and permits and to enter into fresh registrations and re-registrations no less than five times. All this was the result of the interested outcry by the white settlers of the Colony that there was taking place a great illicit influx of Asiatics. A census taken in 1904, and a detailed enquiry instituted when Lord Selborne succeeded Lord Milner as High Commissioner showed that the allegations of illicit introduction of Asiatics were entirely unfounded. Nevertheless, the cry was still maintained and ultimately in 1906, the Transvaal Legislature with the sanction of the High Commissioner brought in and passed what is known as the Asiatic Law Amendment Ordinance. This proved to be the

THE DRAMATIC INSTINCT IN INDIA.

BY MR. GLYN BARLOW, M.A.,

Principal, Victoria College, Paigahat.

THE dramatic instinct exists in a very high degree in the people of India. It is seen in their faces, it is seen in their movements, and it is heard—though not always in beauty—in their voices in the street. There are in India countless individuals, of course, who are too phlegmatic in body to be dramatic in movement and too phlegmatic in mind to be dramatic in thought; and it is possible that there are in India whole races from which, after centuries of depression and dispiriting toil, any dramatic instinct has been squeezed out; but, for my own part, I can say that, although I have seen India from Rawal Pindi to Tuticorin and from Calcutta and Madras to Bombay and Karachi, I have never found myself in a district where the dramatic instinct of the people seemed otherwise than strong.

If dramatic spirit is to be measured by the interest taken in dramatic exhibitions, it will be at once admitted that the dramatic spirit in India is well up to proof. In England a five-act play of Shakespeare, taking three hours in representation, is the lengthiest drama that people will listen to; and for the majority of playgoers is more than enough. For a drama in India it is often the case that the audience comes early in the evening, and stays till the small hours of the morning; and even then, perhaps, the drama, as yet unfinished, has to be continued the next night, or possibly on the third; and the audience sits through it all.

But in speaking of the dramatic instinct in India I am not referring so much to the Indian's fondness for stage-plays as to his own natural tendency to be dramatic. We see proofs of this

tendency in every-day life. Watch the Indian's gestures, listen to the tones of his voice, mark the dramatic touches in his talk; and, even though the timbre of his voice may be unpleasing to those to whom the accents are strange, you will assuredly find evidences of the dramatic instincts to which I refer.

European readers may be inclined to smile. The merchant may think that his clerk, patiently toiling at his ledger, affords no very striking evidences of the dramatic spirit; the professor may think that the student who is called upon in class to read a passage from the *Merchant of Venice* or from *Julius Caesar*, and who, accenting the wrong syllables and emphasising the wrong words, destroying the beauty and the sense of the passage, is scarcely an exponent of the dramatic art; the housewife, whose cook details in monstrous accents the respective outlays of annas and pies that account for the expenditure of the bazar rupee, will scarcely give him credit for much dramatic skill. But the spirit of a people is not to be judged by such specimens. The ledger may have temporarily deadened the dramatic spirit in the clerk; the professor's paraphrases and grammatical notes may have temporarily quenched the student's dramatic fire; annas and pies may have temporarily frozen the cook's dramatic soul. And, besides all this, it must be remembered that the clerk and the student and the cook are labouring in an alien tongue. Wait till the clerk is at his cosmopolitan club, till the student is in his recreation-room, till the cook is at the servants' outhouses—and the mistress is out for her drive! Things will very likely be livelier then!

In the matter of dramatic gesture, the most perfect exhibition of dramatic gesture that I have ever seen in my life was at Calicut. I was at the Empress Hotel, seated at one of the upper windows, and on the roadside below there was a Moplah woman telling a long story to a man. The woman was standing, and the man was squatting

striking picture, working through all the phases till the victim lay stiff and stark—and the village priest with his *mantrams* brought him back to life. For something like an hour the performance continued, and it was a surprise to me indeed that there in that out-of-the-way village an uneducated lad—whose daily and nightly task was probably that of scaring bullocks and buffaloes from the fields—should display such dramatic talent—and, furthermore, that a village crowd should take such exceeding interest in the performance, especially when it was likely that they had already seen it again and again.

Indian conditions contribute, I fancy, very largely to the development of a dramatic spirit. The squalour, of which there is so much in India, and which must tend to dull dramatic instincts, is more than counterbalanced by the abundance of life and colour that exists. Indian festivals are many; each village too has its own particular festivals, which the inhabitants of surrounding villages attend; and village holidays, therefore, are numerous. On every holiday there is a genuine freshness of spirit abroad, and, what with the bright blue of the Indian sky, and the bright glitter of the village tank, and the bright green of the rice-fields, and the bright hues of the holiday raiment, there is brightness indeed, such as no scenic stage could imitate. As for the festival itself, it is an actual drama, in which the village gods and goddesses are the actors and a story of gods and goddesses is the plot.

I remember an incident at the installation of the present Maharajah of Mysore, at which I had the pleasure of being present. When the picturesque ceremonies were at an end, I was standing outside the palace court-yard in which the ceremonies had been held. The palace has since then been destroyed by fire, and the great 'elephant gates' are perhaps no more; but I remember the dramatic picture that I saw through those elephant gates at that moment. I was standing

with a friend, a little way outside the great gates, and we were both of us strongly impressed with the scene inside. Before us rose the great stone wall of the palace, and, looking up some stone steps leading through a stone-walled passage, flanked by the great gates, we could see into the open court beyond. With the gateposts for a frame, we saw a kaleidoscopic picture within. Men and women in bright colours were moving confusedly about, priests and sanyasins were in numbers amongst the crowd; elephants with brazen-bossed foreheads and with swinging trunks towered above the people's heads. Saracenic pillars and arches and windows formed the background, and a blare of fantastic music set off the picture. My friend was a tourist, lately out from home, a cultured University man, who had travelled all over Europe, but he was strongly impressed with the dramaticism of the scene.

"Isn't it grand!" he explained, pointing to the gates and the court-within; "isn't it scenic? What wouldn't Irving give to be here! I can imagine him wishing that he could copy all this in stage scenery, and can imagine the delight with which he would stalk through that passage and down those steps on to the Lyceum stage."

The installation took place in the morning, and in the afternoon there was a procession. And what a procession! The Western idea of a procession is a dreary line of carriages, occupied by top-hatted individuals who may or may not be celebrated. At intervals comes a body of soldiers, walking in step like so many machines. Nothing could be much less dramatic. The State procession in Mysore was of a much more inspiring kind—barbaric no doubt, but grandly scenic—a stirring succession of gaily-caparisoned elephants, bearing silken-clad grandees in their gilded howdahs, gaily-caparisoned horses bearing gaily-dressed cavaliers—a procession that made its way through a crowd whose own bright dresses added brilliancy to the whole. Such spectacles are born of the

dramatic instincts of the Indian people and tend in their turn to keep the dramatic instincts alive.

In the Indian as I have known him the capacity for actual drama is of a high order. Believing as I do in the great advantages that a young man derives from taking part in a dramatic performance, I have made dramatic performances a distinctive feature in Colleges that have been under my control. There are few things that can draw a young man out of himself so effectually as taking part in a play. The rehearsals are sociable occasions, and they afford the best possible practice for elocution and for appropriate movement; while, as for catching the true spirit of a drama, a rehearsal of a scene is of infinitely more value than a classroom lecture; the preparation of the scenery, moreover brings out a spirit of self-help and gives scope for ingenuity, and for those who have any sort of artistic talent is a splendid tonic against the doses of free-hand drawing that are so deadly-dull in class; the appearance in public is of great worth in rubbing off shyness and in giving a young man a spirit of self-confidence that will be of very great use to him in after-life; and, although only a limited number of students can take an actual part in the play, yet the daily rehearsals, if they are open to all the members of the College, will be attended by a large crowd of students all of whom will be very much benefited. Amongst Indian students that I have met there have been many who have been gifted with a very large degree of latent dramatic talent; and I have sometimes been astonished at the rapidity with which the talent has developed. I have tried Indian students with Shakespearian tragedy and with screaming farce, and I have found that, with careful training, they are good all round. Of course there are duffers, but I am speaking here of students that can act. Such students soon catch the spirit of a play, and when once they have caught it they show a dramatic originality, whether in tragedy or in farce,

which, if duly controlled, lends force to the interpretation of the play. It is not that my standard of dramatic art is low; for I have always been fond of the drama and have seen many of the best actors in England and some of the best on the Continent; and I consider that, as amateur actors, Indian students are distinctly good.

As for the professional drama, the drama has always had a genuine hold upon India. This, indeed, is only to be expected of a land which many centuries ago produced some of the masterpieces of dramatic literature. The scenery and the stage surroundings of a modern theatre in India may be rude, but the dramatic spirit is present, and even in the scenery and the stage surroundings very great improvements have of late taken place. My experiences in this respect are centred in the Madras Presidency and date from fifteen years ago. The improvement of scenery within fifteen years has indeed been remarkable.

My first attendance, then, at an Indian theatre was in 1894. It was at Madras, at a theatre in the Waltax Road. The acting was decidedly good, but the scenery was awful. The only painted background was a gruesome representation of the outside of an Oriental palace. The palace streets sloped to the vanishing points in hideously correct perspective; there was no conception of distance, there were no shadows, and the work of the draughtsman's ruler was grimly in evidence. For the interior of the palace the exterior view was allowed to remain and two broken-backed chairs were put upon the stage to suggest the interior idea. The last scene in the play was heaven; it was evidently intended as a *pièce-de-resistance* of scenic achievement, and was received by the audience with loud applause. The palace had been rolled up, and branches of trees had been tied on the wall. God was seated on a four-poster bedstead, which had been glorified with

garlands of flowers and chains of coloured paper hanging from the mo-quito-curtain frame. The side-scenes were left as before. They represented ugly giants and red-coated British soldiers, in no way in keeping with a conception of Kingdom-Come.

I don't, of course, mean to convey the idea that the excellence of dramatic art depends upon the excellence of scenery. *Far from it. Fine scenery is very often coincident with dramatic decay. Fine scenery may mean that people who have lost genuine appreciation for the actor's art need to have their eyes gratified with spectacular displays.* In Shakespeare's days there was little or no scenery, yet patricians and plebeians had such genuine appreciation for the dramatic art that they crowded into the uncomfortable theatre and listened with delight to the play. A Shakespearean drama in England now-a-days presented without scenery would be played to empty benches. The scenery now-a-days must be fine and the dresses superb. It would, nevertheless, be unreasonable to argue that fine scenery and the decay of the drama necessarily go together. There is a fitness in things; and a drama that is presented with appropriate scenery is very much more impressive and instructive than a drama in an incongruous setting. Julius Caesar in a Roman toga with a correct picture of ancient Rome behind him is much more impressive than Julius Caesar in coat and trousers in front of a whitewashed wall; Shylock in a 'Jewish gaberdine' with a true picture of the Rialto and the Grand Canal in the background is more impressive than Shylock in a solar topee in front of a weirdly-drawn Oriental palace. *The scenic art has been acquired since Shakespeare's days, and it is valuable. Just as a gem is much more admirable when it is well cut and is set in an appropriate setting, so a drama is much more admirable when it is appropriately staged.*

It is a matter of much satisfaction that within the last fifteen years or so there has been a great improvement in the scenic arrangements at Indian theatres. *The enterprising Parsees led the way. Engaging a French artist to paint them some scenes, they showed the Indian public what scenery means, and they educated the public taste. Certain Indian artists have now learned the trick of painting very fair scenery, and the scenery in every Indian theatre now-a-days is very much better than it was.*

The purpose of this article is to impress upon Indian readers that India has a greater power in the dramatic instincts of her people. National drama is a tremendous force either for good or for evil; and influential Indians should see to it that in India it is a force for good. There is a tendency on the part of better-class Indians to ignore the theatre—to regard stage-playing as an unworthy class of entertainment, from which right-minded men and women should keep aloof. Under such circumstances the dramatist has to lay himself out to satisfy the tastes of a lower order of the people, and the drama becomes a force for evil. I remember being present at an Indian theatre at a performance of Sakuntala. The scene in which the Prince meets the girl in the forest was made an occasion for a lascivious episode, half farcical, half filthy; and I heard the one or two Indian gentlemen who were present lamenting that a national drama should be so debased.

The strong dramatic instincts of the people of India are a national asset, which should be turned to the best possible account. *Indian gentlemen should unite to encourage the drama; and it is a matter of satisfaction to know that a good beginning has been made. It would be an excellent thing if there could be a 'national theatre' in each large town—a handsome building, in which the drama, purified of indecency, staged with proper surroundings, might find a recognised home. Good actors, professional and*

amateurs, could make use of the building, and the drama would flourish. The trustees of the building could lease it or let it to the players, and, what with additional uses to which the building could be put it might easily be made at least to pay its own way.

Under such conditions, the national drama would be preserved in its purity, and men might take their wives and daughters to the theatre without any fear lest their modesty should be shocked. New plays would be produced, and literary effort would be encouraged. Public movements, moreover, would find support on the stage, and the stage, it may be remembered, is even a more powerful agency than the newspaper in stirring public feeling. In a word, the drama would be given a very real place in the life of the people.

Christ For India?

I. BY BABU GOVINDA DAS.

[This and the next article is in response to a request from the Editor of this 'Review' for a reply to the Rev. Edwin Greaves's article in the last number of the 'Review' on "The Centre and Circumference of Religion."—Ed. I.R.]

IN deference to the pressing request of my friend the Editor, to supply the Hindu view of the question started by Rev. Mr. Greaves in the August issue of this Magazine about the future of Hinduism, I, as a firm believer in the truly inspired nature of the religion of my forefathers have attempted this reply, which perhaps would have been much more effective if it had come from the pen of some distinguished scholar. To traverse all the points raised would require a volume and so I have had to content myself with a very brief statement and that too from the average Hindu standpoint.

All that the Rev. Mr. Greaves writes deserves respectful consideration. He is one of those rare

Missionaries whose large-hearted sympathy recognises that there are elements of good in every religion, though his training and environment force him to the position that it is his creed only that points the way to Salvation; but while deeply imbued with the faith and fervour of Christianity he is scrupulous, unlike many other Missionaries, to avoid whole-hearted denunciations of faiths other than his own. It would, therefore, be an ungracious act to traverse the statements put forward by him in all good faith for the uplifting of India according to his lights, were it not for the fact that it shows such a complete lack of grasp of the tribulations through which we are passing—as is shown indisputably by his startling query put forward in his very last sentence:—"May not Christ be the centre which India needs?"

The direct onslaughts of Missionaries on the Citadel of Hinduism "which has been carried on for a century and more" have proved absolutely abortive, at any rate as far as the higher castes are concerned. Recognising this bitter truth, they are beginning to change their tactics and are preparing to capture the fort by taking it in the rear. It yet remains to be seen whether they are any more successful this time in outmanoeuvring the Hindu leaders. For us Hindus, however, the conclusion is a foregone one, and we watch confidently all such flank movements and surprises, knowing full well that there is not the ghost of a chance of Christ captivating our hearts, to the exclusion of our own Saviours. He may, if his followers prove the worth of his teachings by living his gentle and helpful life, in time get a small niche to himself in the vast pantheon of Hinduism—but let not the delusion be cherished that he will ever become the *sole* ruler of our hearts. It is not given unto Him. Rev. Mr. Greaves says: "There is a danger in the phrase 'the Oriental Christ'"—and truly there is danger, but in a sense far different from what Rev. Mr. Greaves

understands by the phrase. There is the danger of the attempt being made to smuggle in Christianity under colors that are not true. That such a fear is not a mere baseless freak of disordered imagination but a real one is borne out fully by the attempts made in the South by Catholic Missionaries where in the earlier days they gave themselves out as "white Brahmins" and began to live the life of Hindu ascetics and went to the extent of composing a Christian Purana and allowed caste distinctions among their converts, the Brahmin converts retaining their sacred threads and segregated from the lower caste converts; in short—they truckled to all the Brahmin prejudices provided it brought the "erring sheep into the true fold." A still later, in fact quite recent, and even more amazing, effort was made in Tibet—under undisguisedly political motives—to capture the Lamaic hierarchy by presenting a Bishop's robe to the Dalai Lama and representing the Tzar as a great Buddhist Monarch. The only result of this folly and credulity of the all knowing and all-powerful incarnation of Buddhas—the grand Lama and his Lama-Mohatmas of Theosophic notoriety by which thousands of Christian Buddhists, and Hindus have been and are being gulled, was the Curzonian raid into that inhospitable region and the rending of the veil from the Mystic and mysterious face of the "Prophet of Khairistan" and showing up of the utter savagery and filthiness of the Lama-Gurus. Believers who may not trust European reports might do worse than study a book by a Japanese Buddhist just published by Mrs Besant where the treachery, the ignorance, the occult-power-incarnation myths, the ignoble lives of the priests, are all duly chronicled for the edification of the faithful!

Coming back to our main point, as things are in this country, with a newly roused sense of national self-respect and self-conscious-

ness, and with Christ as the Saviour of our political rulers what chance that He will become the Lord of our religious rulers and capture the hearts of the people who are not blind to the wide gulf between the professions and the actual practice of his believers in this country. If India is to be saved it will have to be by one of her own Sons. No outsider be he ever so great can be our Saviour.

We may also deal here with some of his incidental statements; for instance, at the very beginning he discriminates between "divine" and "human" religions; presumably meaning thereby that it is only Christianity that is divine and all other religions man-made. I may be allowed to say that I differ completely from this attitude of the professional theologian. For me there are only two alternatives (a) either, all religions are divine or (b) all are human. There is no such thing as a *discontinuous*, historic revelation for one and only one race or period in the world's history.

Then again for such a well-informed man as Rev. Mr. Greaves, he cherishes very queer notions about *Mukti* which according to him "comes to mean license to do all things." It is emphatically not what we understand by the term. It is a very bad travesty of the real doctrine. A brief, popular statement of the doctrine has been attempted in my book *Hinduism and India*, and if he is enough interested in the subject to take the necessary trouble I would refer him to the standard Sanskrit works on the subject. The kind of hypocrisy and rascality which is evidently in Rev. Mr. Greaves' mind is not a special prerogative of Hinduism or in fact of any one religion; it is found masquerading under the cloak of religion, in every age and in every clime.

The doctrine of *Maya* again has been woefully misunderstood.

It is not "ignorance" in the popular acceptance of the word as understood by Rev. Mr. Greaves. It is something much more definite and tangible,

II.

By RAO BAHADUR V. J. KIRTIKAR.

BRIEFLY stated, the above Article is an attempt to establish that, according to the writer :

1. The six systems of Hindu Philosophy offer views on "the fundamentals of Religion wide as the pole" assuming differing widely from the conceptions widely current among the masses of the people."

2. That Hinduism is incapable of being expressed in a creed—an expression in a few phrases of the essential beliefs held in common by all Hindus.

3. That Hinduism is inadequate to satisfy the spiritual needs of the people ; and that, therefore :

4. The Christ of the Gospels is the centre which India needs ; in other words, India should embrace the teachings of Jesus Christ, as given in the Gospels and as apprehended by his immediate disciples.

The questions thus raised are too large to be discussed satisfactorily within the space at our disposal. We shall, therefore, endeavour to give here only an outline of our views on them, remarking at the outset that we entirely disagree with the learned writer of the above article on every one of the points above formulated.

We shall pass over the somewhat misleading remarks of Rev. Greaves on the six systems of Hindu Philosophy. It would have been better, if the learned writer had let Indian Philosophy severely alone, and confined his observations, for obvious reasons, to matters pertaining to religion only.

We shall proceed at once to what the learned writer has said about Hinduism. Hinduism, according to him, is not capable of being expressed in a creed.

This is a stock argument of every Christian theologian and Missionary. We are reminded of a similar argument put forward by the Bishop of Madras in October, 1901, more strongly and fully than the Rev. Greaves has done. He asked :—

Does a definite body of truths exist upon which all Hindus are agreed ? Has Hinduism any definite creed to teach, which can be believed in the face of modern criticism ? What body of truths could there be drawn up, which could correspond to the Christian Creed or the Church Catechism ? Are there two propositions with regard to religion, which all Hindus will agree to accept and teach ? What is the view of the nature of God and the relation of God to the world and of man to God, which forms the creed of the Hindus ? What are the means by which man can hold intercourse and communion with God, what the means of delivering himself from the burden and the power of sin ? . . . These are the questions which religion must answer adequately, if it is worthy of the name. By its answer to these questions, it must stand or fall ; and if it cannot answer these questions, it has nothing to teach.

The implication is that these questions have yet remained unanswered, and so according to these questioners, Hinduism from the most ancient times had been without any religion worth the name ! And the Rev. Greaves appeals to the "leaders of Indian thought and life at the present time," if the Jesus Christ of the Gospels may not be accepted in India as the centre of religious consciousness.

It is exceedingly strange that the Christian writers, who have lived in India so many years, should not have had among them friends, who could formulate the root-doctrines or beliefs which might be said to constitute the distinctive Articles of Hindu Faith,—Articles which could stand the test of modern criticism.

Nobody can deny that Hinduism is a religion within the generally accepted signification of the term. It contains in it all the elements which are generally deemed to be the essentials of a religion.

Religion, says Dr. Martineau, is a belief in a Divine Mind and Will, ruling the universe and holding moral relations with mankind. "It consists," says Max Muller, "in the perception of the

Infinite under such manifestations as are able to influence the moral character of man. Anything that lifts a man above the relations of the material life is religion."

It is generally objected that such definitions are inapplicable to systems where Polytheism prevails; and Rev. Greaves refers in fact to this argument when he says that Hindu conceptions of God range from the highest Brahma down to the crudest idolatry and "between these two extremes, there may be found a multitude of conceptions which defy enumeration and classification."

The answer to such an objection is that Polytheism, in the Christian sense of the term, there never was among the Hindus. What has prevailed among them from the most ancient times is Henotheism which is, strictly speaking, Monotheism and not Polytheism at all.

The several deities which the Hindus are said to be in the habit of worshipping have always been the symbols प्रतीक of the Supreme Spirit and the worship which is addressed to those deities is in reality addressed to that One Supreme Spirit.

There is only One Eternal Being, says the Rig-Veda, though the Sages call It variously एके सत् विप्रवदुषा वदन्ति. This is one of the most ancient conceptions among Hindus, and it is ridiculous to suppose it to be "one of the results of Christian Teaching which has been going on for a century or more."

"There has been," says Rev. Greaves, "far too much god-creating in India for many centuries. Not only have gods been turned by the thousands by the stone-masons and the sculptors, but so-called thinkers have been creating gods many."

Does the Rev. gentleman really mean that the stone image which comes from the hands of the stone mason is what Hindus worship as their God; does he not know that it is the ceremony

of consecration that gives to the image a religious value as a symbol of the One Supreme Spirit.

Christian theologians are either unable or unwilling to understand what really is comprised in what is known as Hinduism and what its basic truths are. They apparently notice among Hindus a great congeries of creeds, more or less in conflict with each other and more or less advanced or debased, and they imagine that such a body of men can have no religion worth the name.

They forget that whatever the number of sects prevailing among the Hindus, they are under the potent influence of certain central ideas and basic truths, having their sanction in the teachings which all these sects equally revere.

The principal teachings of Hinduism may be summarised as follows:—

1. That there is one Eternal and Universal and Absolute Being, no matter by what name called.
2. That the same is both transcendent and immanent, and is accordingly conceived as seated in each one's heart.
3. That the Universe is a manifestation of that Eternal Being upon Itself, since there is no place where the Eternal Being is not.
4. That the Universe is unreal in the sense of its being phenomenal and transient, and having no reality apart from and independent of the Eternal Being.
5. That the Individual soul is in reality the Eternal Being Itself, but being joined with the body and other adjuncts (उपाय) for its limited aims and ends, it appears to be differentiated or individuated, in this world of sense-experience.
6. That in such differentiated condition, the individual soul stands in certain relations to other beings and creatures, with duties

- and obligations imposed upon it by the Moral Law.
7. That these duties and obligations must be performed in a spirit of selflessness, to attain to a state of perfection, and thus regain, if possible, its pristine condition.
 8. That we are all members of one big family and as such bound to love friend and foe alike, &c., &c.
 9. That we do not all possess an equal degree of culture, and that we have, therefore, to pass through a course of mental and moral discipline for spiritual enlightenment.
 10. That as a step in the same direction ultimately leading to the Unity of God and man, loving devotion (प्रेम भक्ति) is ordained, in which the lover tries to become the beloved.
 11. That so long as man is in a very low stage of religious-culture, believing in the existence of an outside God, who, when propitiated, is supposed to respond to his petitions, he thinks that Salvation consists in Repentance, Prayer and Redemption from sin under Divine Grace.
 12. But Hinduism distinctly teaches that we are the architects of our own fortune and destiny—as we sow, so must we reap.
 13. That there is no sin except of our own making.
 14. That man cannot escape the consequences of his own Karma (thought and deed) which has become ripe for fruition; though, as regards the other Karma, he may avert its consequences by Karma of a contrary tendency—one nullifying the other.
 15. That in this sense, it is in the power of man to work out his own redemption from his past follies and sins.
 16. That it is in his power to make Life a blessing or a curse.
 17. That the object of Prayer should be the development of a spirit of humility, self-abnegation and self-surrender.
 18. That Hinduism insists on the practice of Virtue and a life of righteousness and purity of heart.
 19. That such a life gives man the capacity for higher knowledge and helps him in realising his indissoluble unity, (or, according to the Advaitin, his identity) with the One Eternal Being.
 20. That Salvation is nothing but the self-realisation of this Unity or Identity.
- Thus, though a Hindu may begin with the lower worship, he is still in a position, under the higher teachings of Hinduism to pass through the Ethical and Religious spheres, and enter the Spiritual region, where, (our Sacred Books and our Sages assure us), nothing but Eternal Peace and Divine Bliss await him.
- Such, among others, are the teachings of Hinduism; and it must be remembered that they have for their background a profound Philosophy and for their support a high Ethical Ideal of universal application. And we confidently assert that the strength of Hinduism lies mainly in the fact that Philosophy and Religion have never parted company in India, as they have done in the West. We have not damnified Religion by separating it from Philosophy nor have we ruined Philosophy by divorcing it from Religion. Here and here alone they have worked together and harmoniously—Religion deriving its freedom from Philosophy and Philosophy gaining its spirituality from Religion (Max Müller).
- It is this circumstance which has rendered Hinduism so elastic and so wisely tolerant that it is capable of satisfying the spiritual needs of persons of all grades of intellectual development.

The religious sense of the people must vary with their culture and general enlightenment. The religion of the educated cannot be quite the same as that of the ignorant, nor can the religion of the young be the same as that of the old. Each worshipper has some kind of symbol or picture (प्रतीक *pratika*) to help him in apprehending God. These *pratikas* must necessarily vary and no two may correspond. The God thus conceived and apprehended by one is as true as the God conceived by another. All in reality are worshipping the same Supreme Being, by whatever name called and in whatever form conceived; and the efficacy of this worship depends not on the kind of symbol used for apprehending God, but on the intensity of the Faith and devotion it excites. Faith and Faith alone is the essential element in religious devotion. God wants not learned Sermons on His nature, character and attributes; for what man can presume to 'scan' God? He has no need of our praises, being exalted above all such needs; He regards not the words that are spoken but the heart that offers them; He does not require fine words but a burning heart. Man's ways of showing devotion to God are various, but so long as the devotions are genuine, they are accepted. (Story of Moses and the Shepherd.)

Prayer is obviously a subjective attitude of the mind and so is Salvation a subjective condition on the result of that attitude, when a sense of spiritual satisfaction arises. The feeling of Spiritual solace is a psychological fact, which only the individual who feels it can have any experience of; others can have no knowledge of that experience and have, therefore, no right to criticise it.

It must, therefore, be acknowledged that there can be no greater Salvation in any religious experience than that which gives to the faithful devotee himself a sense of Peace and Bliss.

The religious centre is, accordingly, the Self

within us which is the Self in all — a position which holds good universally. No shifting of this centre is therefore conceivable in a system which has for its basis the Ind'an Vedānta. And Hinduism can well maintain its ground in the future, as it has maintained in the past.

And what greater proof can be given of its adequacy than the undoubted fact that it has held its ground till now, notwithstanding the great onslaughts made upon it by foreign invasions. If there had been no vitality in Hinduism, if it had been inadequate to supply the spiritual needs of the people, it would long ago have been swept away by Mahomedanism and Christianity; if it had been inherently weak, it would have succumbed under the persecutions of the Crescent and the Cross.

Rev. Greaves asks us to embrace the teachings of the Gospels and the immediate disciples of Jesus Christ.

We have already greatly exceeded the limits assigned for a review of this Article; while the question raised by this suggestion is too vast to be summarily disposed of. Without offering any observations, however, of our own, we might draw the learned writer's attention to what his own co-religionists have said only recently.

There is a book called the Chief Scripture of India, by Mr. W. L. Wilmhurst, wherein the author has placed the Bhagavat-Gita practically above the Gospel of Christ.

This is what that author says:—

"In the Hindu Scriptures, the Bhagavat-Gita holds a place similar to that which the Gospel according to St. John does in ours. * * * Innumerable minds in Europe and America have felt the beauty and been swayed by the power of this same Scripture of the distant East; and not a few men and women in our midst to-day who * * * have lost their Christian faith and become agnostics in the crisis of religious thought, through which we have been passing, have found it again, and found it higher and stronger, through coming upon the spirit of truth that burns within this little priceless book * * * this jewel of Indian thought."

* The italics in the above quotation are ours.

Again, in an Article which appeared in the *Hilbert Journal* for Oct. 1907, the writer has compared the Gospel of Christ (the New Testament) and the Gospel of Krishna (the Bhagavat-Gita) with the result that

"the ideal which Jesus Christ held up to His followers is essentially the same as that which Krishna proposed to Arjun" "That the Gospel of Krishna and the Gospel of Christ have, in fact, the same aim which underlies all the highest forms of religion in all lands and in all ages."

If these quotations convey the truth (and we confidently assert that they do), the learned writer of the Article may very well understand what our answer to his last question can be.

In conclusion, we beg to offer one suggestion to the learned writer and it is this.

Instead of asking the Indians to shift the centre of their religious consciousness and with it abandon every thing that they have for centuries held sacred, and change their very environment in which they are born and bred, would it not be better and wiser, for the learned Rev. gentleman to advise his co-religionists to study the Vedanta Sutras and Upanishads, carefully, without any pre-conceived bias, that they might understand their Gospels better?

Having regard to the trend of the religious thought in the Christian World at the present day, which is daily approaching more and more the ancient philosophical and religious thought of India, no suggestion can be more appropriate than this. We have also the authority of Prof. Max Müller for making this suggestion.

Any attempt now at the evangelisation of India would be so much labour and energy wasted.

* The italics in the above quotation are ours.

ASPECTS OF THE VEDANTA.—By various writers. The book also contains the opinions of Max Müller, Dr. Goldstucker, Schopenhauer, Victor Cousin and Dr. P. Deussen on the Vedanta. The book is dedicated to Max Müller, and contains an excellent likeness of him. Second Edition. An. 12. To Subscribers of the *Indian Review*, An. 8.

G. A. NATHAN & Co., ENFLAUDE, STRADFORD.

PROF. GAJJAR'S TECHNO-LABORATORY.

BY

MR. A. N. PESTON JAMAS, M.A., B.Sc.

PROF. T. K. Gajjar, M.A., B.Sc., F.C.S., etc., the pioneer of Chemical and Technical industries on the Western side of India, was born at Surat, of an artisan family in the early sixties of the last century. He had a brilliant career at School and College. Naturally gifted with the hereditary skill of an artisan, he had great fondness for technical and scientific subjects. He took the M. A., and B. Sc. degrees of the University of Bombay with first class honours in Science. Signs were evident from his very infancy that he would make a great practical man. To day we see in him one of the ablest of scientific men.

A man of capacity, he had not to wait long to begin his career. Having started with a Laboratory worth thirty rupees he is at present the Proprietor and Director of "The Techno-Chemical Laboratory" worth nearly a lakh of rupees. Even before the starting of the Techno-Chemical Laboratory he had made a name for himself. The first achievement of mark in original work was the removal of pitch from the face of Queen Victoria's statue in Bombay. Great were the efforts made on all directions to clean the statue. Nobody could succeed but Prof. Gajjar and his success won for him a prize of two thousand rupees. H. H. the Gaekwar of Baroda early recognised in him an able scientist on his side and the Technical School called the Kalabhuvan was instituted under his direction. The School had for its ideals the famous Zurich and Charlottenburg Technical Schools. It had a great share in the introduction of the Dyeing Industry in India on a scientific basis. Professor Gajjar's attention was first drawn to our vegetable colours being driven out from the world's markets by the intro-

of the cheap colours extracted from coal tar. He foresaw the fate of our dyers consequent upon the introduction of these colours and their ignorance of the methods of dyeing on scientific principles. He turned his attention to the development of dyeing in our mill industry. He therefore suggested to the great German manufacturers to train students and instruct native dyers in the use of their dyes. The suggestion was appreciated and acted upon immediately. Now there are Dyeing Factories all over India. The late Mr. J. N. Tata appended a dye-house to his Mill at Professor's Gajjar's suggestion and under the direction of one of his students trained in the Kalahivan. Madura has become a great dye-house in South India where nearly fifty thousand persons earn their living and the first Factory started there was by one of his students. Imports of Glasgow-Tukey real cloth were stopped and inquiries were made as to this. Thus he was instrumental in introducing an extensive industry and thus saved to India the margin of large profits swallowed by the dyers of Glasgow and Lancashire. He had early begun to consider the Oil Industry, and for the last twenty years and more he has been preaching the great future that lies in store for the Oil Industry in our country. The seeds that our country produces from year to year are sent to foreign countries to provide us with their oils and derived products. If we started our Oil Mills, a group of Chemical Industries will come into existence and the bye-products could be utilised in various ways. Prof. Gajjar performed extensive and numerous experiments in refine cotton seed and many other oils at his own cost, and has been quite successful in his endeavours. At his instance Oil Mills have been started in Ahmedabad, Broach, Batoda and Surat.

Not content with the small sphere of work at Baroda, Prof. Gajjar came to Bombay and was immediately appointed to the Chair of the Profes-

sor of Chemistry in the Wilson College. It was there that he conceived the idea of encouraging graduates to take up different branches of Physical Science, especially Chemistry as their subjects in the M. A. Examination. From the year 1865, when the Bombay University was founded, to the year 1901, the number of students who passed their M. A. Examination in the Physical Sciences was only 16, the average being not even one student for two years. It is a striking fact that between 1891 to 1902 only one student had passed the M. A. Examination in Chemistry; but in 1902, six students passed the M. A. Examination in Chemistry and they were trained by him in the Wilson College Laboratory. One candidate won the Chancellor's medal for that year. During the last seven years, more than 40 students have passed out in Chemistry from the University. In all, four of his students won the Chancellor's medal and nearly ten have been appointed Professors of Chemistry in various Colleges in India. Many of them have started new industries, *e. g.*, soap and glass manufactures, extraction of oils from seeds, preservation of milk, etc.

During the period of his professorship, Mr. Gajjar carried on an extensive investigation in regard to the application of Chemistry to various industrial purposes, and came to the conclusion that the expansion of the Mill industry had not kept pace with the development of the chemical industries. According to his opinion scientific knowledge, technical skill, and industrial enterprise, and organization are the true remedies. In order to meet the demand, he hit upon the plan of instituting a Laboratory. It was in the month of January of 1899 that the beginning of the famous Techno-Chemical Laboratory was made on a small scale according to his own favourite principle "To allow great things to grow out of small things." The first room selected for the Laboratory was 20 feet by 10 in a

corner of the Wilson College Laboratory Buildings. From its very inception it had kept the following objects in view: "To impart instruction to students in higher and Technical Chemistry and to solve the various technical problems in connection with the existing industries, specially the Mill industry; to prepare chemists who can start new chemical industries and revive old ones on a modern scientific basis; to give facilities for chemical research work and to carry on investigations for new chemical industries." The principal problems studied in connection with the Mill industry were the analysis of water for technical purposes, the prevention of scale in boilers, and the best means available for the purification of water with due regard to cost and practicability. The Institution began to progress very rapidly and the small room was found quite insufficient for the needs of the Laboratory. In the same year a new and extensive building was selected and the Laboratory was transferred there.

This was the true beginning of the famous "Techno-Chemical Laboratory." The launching was done under the advice and with the approval of the late Mr. Justice Ranade, the full force of whose decision and foresight we now feel. The problem of the foundation and development of a Scientific Institute on this side of India had been engaging the attention of Prof. Gajjar, as he was then working on the Provisional Committee of the Tata Research Institute. He hesitated at first lest his small Laboratory should be swallowed up by the big Institute; but during the last ten years the Techno-Chemical Laboratory has made sufficient progress to amply justify its existence and necessity for the industrial and commercial needs of the City of Bombay. It had the honour to be visited in the year 1902 by the Indian Universities Commission who were much pleased with the accommodation and equipment obtaining therein. It was again visited in 1906 by the Committee appointed by the University of

Bombay to inspect the Laboratories of the different Colleges of the Bombay Presidency and to report thereon, especially on the equipment of the Laboratories according to modern requirements. Principal Sharp of the Elphinstone College, a Member of the Committee, was highly impressed with what he saw and the Laboratory has been recognised from 1907 by the Senate as an Institute for sending up students for the M. A. Examination.

The following are the Departments of the Laboratory: 1. Teaching. 2. Analytical. 3. Consulting. 4. Technical. 5. Medical.

In the Teaching Department regular lectures are delivered by Professors to beginners and advanced students on Theoretical, Practical and Analytical, Inorganic and Organic Chemistry, German, Chemical Engineering and Calculus are also taught. Since the starting of the Laboratory as many as 300 students have taken advantage of the instruction imparted. Of these 42 joined the Institute for the M. A. course of the Bombay University, 40 for the full Chemical and Technological Courses, 6 for soap manufacture, 2 for pigment and colour manufactures, etc. It being more or less in a central position many B.A., and Medical students join the Laboratory for practical work. Last year 40 students were working daily, of whom 23 were graduates going up for the M. A. Examination. Students are drawn to it from different parts of India—from Kathiawar, the Deccan, Bijapur, Gujarat, Punjab and Madras. 4 Students have proceeded to England to prosecute their studies.

In the Analytical Department students are trained up in analytical work. Besides, samples are tested and analysed which are sent in for examination by the outside public.

In the Consulting Department advice is given to Managers and Proprietors of Mills and Executive Engineers of some Native States on several Chemical and Technological questions,

Consultation is often sought by mills, factories and dyehouses on the proper treatment of hard waters by suitable chemicals, to prevent corrosion and incrustations in boiler plates and by persons interested in the mining industry.

In the Technical Department students desiring to take up some industry are trained. They have to undergo a course at the Laboratory for three years, of Inorganic, Organic, Theoretical, Practical and Analytical Chemistry for the first two years and the third year the student has to devote some of the Technological subjects.

In the Medical Department students are trained in the manufacture and testing of drugs.

There is a large Library connected with the Laboratory. It contains books on Chemistry, Pharmacy, Engineering, Medicine, Mining, Metallurgy, Encyclopedias, books of reference and various scientific journals. This Library is pronounced to be one of the most fully equipped in India.

The activities of Professor Gajjar are not confined to the Techno Chemical Laboratory. Being a pretty good physiologist, after studying for himself standard works on Physiology and Medicine, and doing practical work, he has started the Iodine Pharmacy in which nearly 20 Specifics are prepared. His Plague solution and Germicide have been very successful in the treatment of Plague and consequently have commanded enormous sales. They have won the good opinion of the Medical men and the Press. His method of the preparation of Iodine Perchloride is the best and he has been able to get a very stable and very well crystallized product. Professor Ramsey during his visit to India in connection with the Tata Research Institute was taken over to the Pharmacy and he was much pleased with Professor Gajjar's method of preparing Iodine Perchloride. He has invented a formula for washing pearls, turning yellow pearls to white thus increasing their value by 30 per cent. Under his directions the famous

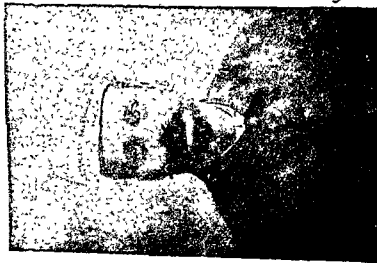
Alembic Chemical Works have been started by his students and a Company has now been floated. In it all the possible tinctures and pharmaceutical preparations are made to meet the requirements of the Medical Profession. He is making researches on Cellulose and wants to utilize the same as food-stuff.

Let us conclude this short sketch by quoting his very words uttered at the end of his famous Address of Welcome at the Surat Industrial Conference

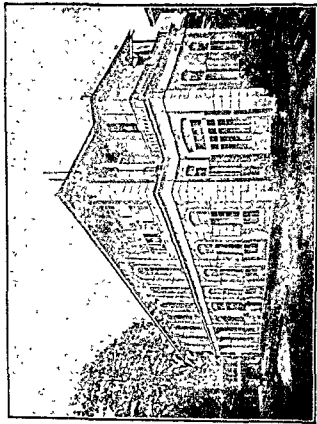
"We must make up our mind to found Institutions for Technical education and thereby raise our material condition. No progress is possible in the absence of material prosperity. No moral development, no intellectual achievements have taken place in countries where the material condition of the people is at a low level and where consequently, life is a bundle of pessimism, inertia, and apathy. We must not rest until temples dedicated to Sarasvati and Visvakarma, i.e., Colleges and Polytechnics outnumber all the temples, mosques and churches which minister to the spiritual needs of the people. Our religious charities must be directed towards supplying us with brain-power. On brain-power depends the regeneration of India, her prosperity and integrity, and also her Salvation. I have great faith in it and have devoted the best years of my life to the imparting of education. I have always looked upon it as the great panacea for all the misfortunes we groan under.

"Shall we rouse ourselves to the consciousness of the urgent need India stands in for trained skill and scientific thought? Shall we fritter away our energies, miss our opportunities, waste our resources in worthless and idle quarrellings for personal glorification, in listlessness and inaction, in the practice of ideals detrimental to our progress and take no steps to diffuse universal scientific education leading to a stupendous moral and intellectual revolution? Shall we remain satisfied with our industrial degradation and dependence and the increasing poverty of the masses, to be crushed in the struggle for existence and to be cursed and condemned by our posterity for the disgraceful legacy we'll bequeath to them?"

SUPPLEMENT TO THE "INDIAN REVIEW".



MR. T. K. GAJJAR, M. A., B. SC., F. G. S.



THE TECHNO-CHEMICAL LABORATORY. THE MAIN BUILDING.



LECTURE ROOM AND LIBRARY.



A CORNER OF THE LABORATORY.

INDIAN AGRICULTURE

BY

DEWAN BAHADUR R. RAGUNATHA RAU.

THE history of Agriculture in India up to 1909, can be gathered from the Proceedings of the Agricultural Board, which met at Nagpur in the early part of this year. The opinions and conclusions of various experts therein expressed are very valuable to the Agriculturist and to those who take an interest in his welfare. It remains for the Government of India to direct what definite and practical steps shall be adopted by the several Provincial Governments.

From the reports published, it is clear that much has been done and would be done to produce sufficient quantity of good cotton, indigenous and foreign, required for Indian manufacture and for exportation to foreign countries. In the Punjab, the Dharwar acclimated American cotton seed is being distributed.

The training and organisation of a small staff of well-borers has been recommended. In Bombay, it is proposed to establish a workshop in connection with the Poona Agricultural College for the improvement and experimental manufacture of iron ploughs, chain pumps, chaff cutters and other agricultural implements.

In Madras, the experiments in growing green-manuring crops, such as *Tephrosia purpurea*, horse gram, indigo, sunn-hemp and green gram, will be continued. In Tinnevely, pure Karunganni seed was distributed. Seed is being grown for the Department by ryots, advice and assistance being given to ensure good cultivation. The advantages of drilling, recommended by the Department are appreciated by the ryots.

Experiments on rice cultivation will be carried out in Central Provinces and Berar, Southern Circle, according to the revised programme on

the Raipur Farm. In the Northern Circle, experiments with rabi and kharif crops will be continued.

In Baroda, efforts are being made to introduce good milking strain of cattle and to improve the local breed, the model farm continuing to distribute young bulls of its own breeding to cattle breeders in the Province.

In Mysore, manurial experiments with paddy including green manuring, and ploughing the land as dry land as soon as possible after the crop is reaped, will be made.

The Honorable the Chief Commissioner of the Central Provinces referred to a recent proposal to revive the village Panchayat, regarding it as possibly a very useful method of spreading agricultural information. He advocated an English edition of Agricultural Journals as the large land holders would, in many cases, profit by getting the sense of an article in the original English and it would enable the District Officer, whose sympathy and enthusiasm was essential to efficiency, to grasp more easily the general trend and aim of the work of the Department in his District.

The Committee is of opinion that in attempting to transfer indigenous methods, implements or crops from District to District or from Province to Province, it is absolutely essential that it should be first ascertained that the introduction is not only agriculturally adapted to the new District, but that is economically sound and suited to the local conditions which prevail.

The feeling of the Committee is that expenditure in unnecessarily elaborate buildings or equipment is to be strongly deprecated. Buildings should be of a type and class such as an ordinary substantial cultivator would be well advised in providing, and the cattle should ordinarily be such as a cultivator could profitably use and of the best type available in the District.

In the note on the extension of cultivation of fibre plants in India prepared in 1908, the Com-

REPRESSION IN NATIVE STATES.

BY AN EX-DEWAN.

HERE was a time when Native States vied with one another in reforming their administrations on the lines of the British Indian Government. Now several of these States have assumed the very ambitious role of giving model lessons of repression, to the Paramount Power. Mysore enacted a Press Law more effective in repression than any enactment of the British legislature. Now the State of Gwalior has attained a most unenviable notoriety by its unique order, not only prohibiting the circulation of certain newspapers, but also declaring illegal, the possession of such papers and also of the photos and portraits of persons convicted of, sedition and of the leaders of the Nationalist party. The intellect that conceived this wonderful piece of legislation must be extraordinarily acute and far-reaching. The Gwalior State has possessed a high reputation for maintaining a well-disciplined Army. The world has yet to know how far its Civil Administration can stand comparison with that of Baroda which is steadily progressing in every direction under the enlightened rule of His Highness, the Maharajah, Sir Sayaji Rao Gaekwar or with those other Mahratta States such as Indore, Kolhapur. The difficulty of prosecuting in the Courts of the Gwalior State, the editors of newspapers residing and editing their papers in British India, for seditious libels, may to some extent, justify the Durbar in stopping the circulation of such papers, within the State. But to render illegal and penal the possession of such papers and of the photos of the seditious libellers and the leaders of the Nationalist party, is the gravest of political blunders. Does the Durbar seriously think that its Order will really stop the dissemination of ideas which it is

anxious to suppress? A very large number of its subjects have to go to other parts of India where they can freely read such papers, see the prohibited photos, and learn the history of seditionists and the leaders of the Nationalist party; and on their return home, communicate the opinions they formed during their travels, to their fellow-subjects. Within the State of Gwalior itself, there must be places where the sovereign authority of His Highness Sir Madho Rao Sindhia, is suspended, such as the British Cantonment, the Railway line and with all its stations, compounds and warehouses, which will afford facilities for the roving of the prohibited literature and for seeing the obnoxious pictures. Verbal communication of the contents of the newspapers, not being subject to the restraints of a newspaper, article, will afford ample opportunity for wildest exaggeration and distortion and pass as pleasant tales among the people. Such tales leave more lasting impressions on the mind of the hearers than the reading of newspapers. They circulate among men, women, boys and girls, literate and illiterate, while the reading of newspapers is confined to the educated few. The Gwalior Durbar could not have devised a more effective means than this ill-advised Order to frustrate their object. The periodicals whose privilege of circulation is not taken away, are at liberty to reproduce in their columns (as the *London Times* quoted the letter of Krishna Varmah) passages from condemned newspapers. Unless the Durbar closes the door to all papers, whether Native or European, it cannot succeed in carrying out its ideal of suppressing sedition.

It is a great mistake to suppose that every reader of a newspaper imbibes the spirit of the editor or of the writer of the article. Can any student of history say that the Mutiny of 1857 was due to the dissemination of revolutionary ideas by means of the Press? At that time, native journalism was not even conceived.

If the phrase "Leaders of the Nationalist Party" refers to anachists, it may convey a definite idea. But if every person who asks for reforms far in advance of the present condition of India is to be treated as a leader of Nationalist party, there must be an end to constitutional agitation. Probably, the advisers of the Gwalior Durbar in their intense anxiety to repress sedition and to promote and strengthen the feelings of loyalty to the British Government and the State, forgot to consider the practical bearing of the language they have employed.

The Residents in Native States are believed to guide the Durbars on the right lines whenever they are likely to go wrong. An important Order of the kind issued by the Gwalior State, could not have been passed by His Highness Sir Madho Rao Sindhia, without the sanction of the Resident, especially as it indirectly affects the rights of His Majesty's Indian subjects. The proprietors of the condemned newspapers, are subjects of the British Government, following the profession of journalism within the Empire. It is very surprising that His Majesty's Representative at the Court of Sindhia, who must be a gentleman of high culture, mature judgment and vast experience, should have given his consent to this Order. Notwithstanding the theory that the Paramount Power does not interfere in the internal affairs of Native States, the Residents do interfere even in smallest matters and see that their "advice" is carried out. As Lord Macaulay once observed, the commands given by the Resident under the modest name of "advice" cannot be disobeyed; and the belittling of the authority of this high functionary is never tolerated. The responsibility for the Order in question, does not, therefore, rest entirely on the Durbar. The British Government ought to instruct His Highness the Maharajah of Gwalior who, from all accounts, seems to be ready to profit by any "advice" tendered, to modify the Order.

There are indications in some other Native States, of repressive measures being introduced, with, no doubt, the best intention of preventing lawlessness. In the absence of restraints which exist in British India, the Durbars are likely to adopt drastic measures, utterly out of proportion to the evil sought to be checked. The political relationship that exists between them and the British Government, render it imperative on the latter to guide the former on rational lines.

The Elevation of the Depressed Classes.

By MR. M. B. SUBEDAR.

MISUNDERSTANDING, it is said, is a great misfortune. But its evils are not confined to the domain of private life; it makes inroads also in the wider fields of public activity. It has been the fate of most progressive movements to be misconceived by a large body of 'respectable gentlemen'. There is a class of men who regard all innovation as a crime and are constitutionally incapable of thinking that any change can result in good. There are again many sensible men, keen on many problems to whom any talk of political changes is like a red flag before a mad bull. Then there is a large number of men who are respected in their own circle and who in their heart of hearts are really convinced about some social evils but who are shocked at all mention of Social Reform and can see nothing but positive mischief in it. There is again a class of sectarian partisans with marked tendency for progress and for reform, who cannot still see liberation but through a particular Samaj or Society. This quasi-fanaticism of opinion which colours the thoughts of men is only to be lamented. In the present constitution of the human mind and with our modern complexity of social organism, this is but natural and inevitable and all movements which have not their end and means properly defined are subject to grave misconceptions.

Unfortunately the movement for the elevation of the Pariah—not any particular one either in Bombay or in Madras, but that which is begun all over the country,—has not been properly enunciated. It is not due to the neglect of the prospective organisers but because the movement is not susceptible of any rigid definition of end and means. Is it a religious movement? It is, if any movement which seeks to inculcate moral

truths and to minister generally to the spiritual needs of large masses, can be called by that name. Is it a movement of Social Reform? If any movement which will ultimately end in the complete reorganisation of society on a more rational, liberal and equitable basis, must be called a Social Reform movement, this has to be so named. Has it on the other hand a humanitarian basis? Since it seeks to alleviate misery by spreading ideas of sanitation and cleanliness, and also by strengthening the notion of social responsibility, it directs help towards them in all its forms, it may be said in essence to be a humanitarian movement. It will serve to raise the moral tone of a large mass of people by restoring the right idea of the dignity of human nature and of the supreme pre-eminence of personal character. Is it not in any sense an economic or political movement? It aims at providing elementary education to more than 53 million of our countrymen and thus to raise their status. By the task that it has already begun, viz., of technical education and industrial institutes, it will ultimately change the economic conditions of this land with regard to labour and bring the lower working orders of our society on a permanently higher level of efficiency. But any of these appellations while being quite correct would still be highly misleading. This is one of those movements complex in their working and far-reaching in their effects, which have shown the futility of drawing a sharp line between the various phases of progress of a society. No narrow and one-side denomination can express its true scope. The movement for the elevation of the Depressed Classes is a composite movement of civilization and of progress, and is a very important manifestation of that stir for national regeneration, which has already begun.

There is no doubt that most of the people already engaged in the pious work of improving the condition of the untouchables are actuated by various motives already enumerated. While as for its

having a look of a move in the extreme, the helpers of the Pariah differ as to the degree of non-conformity with the ruling order of ideas in society, to which their efforts must be carried. But unfortunately this very complex and many-sided nature of the movement has the result that people do not give sufficient countenance to it and what is everybody's business is nobody's business. On the other hand the dread of politics or of reform, or sectarian likes and dislikes, have ended in keeping many otherwise sensible and well meaning people at a distance. There are occasions on which the allegation of a movement being either a reform movement or being connected with a particular sect or society are ignoble excuses for the evasion of a sacred duty which happens however not to be in fashion and hence can be shoved off with impunity. These we shall leave for higher judgment and the sentence of their own conscience. But there are instances in which men feel conscientious scruples and cannot reconcile themselves to a particular phase of the movement for the elevation of the Depressed Classes. They may have credit for intellectual honesty but none for comprehensive thought and far-sightedness. Their suspicions are exaggerated groundless and pernicious. Their neglect is in this case sinful because it is one of the highest obligations, both as a man and as an Indian, that one should contribute to relieving the misery of his unfortunate countrymen and to raise them to decent human existence.

People who have become accustomed to certain ways of life and certain social institutions are apt to think that these are essential if not to the existence at least to the well-being of society. It is this innate conservatism that is often incompatible with progressive ideas and that is alarmed indiscriminately at every proposal for change. One popular misconception of the problem of the untouchables arises thus: "Where is the good of educating the Pariah? You will thereby sub-

Hindu Medicine.

By

MR. A. D. EDELBHARAM.

LIKE all their other sciences, the Hindus believe that the science of Medicine has been revealed to them. In the Fifth Chapter of Yajur Veda, God, the Almighty, is spoken of as the first Divine Physician. Brahma was the first to propound the Art of Healing and composed the Ayur Veda consisting of one hundred chapters of one hundred verses each. This great work on Medicine describes the modes of prolonging and shortening life and dwells at a great length on the nature of diseases, their symptoms and their treatment. It also treats of Surgery, the management of children and demoniacal diseases, which are cured by prayers, sacrifices, offerings, etc. Antidotes for poisons and the methods of restoring youth and improving memory are also given in it. Brahma taught Ayur Veda to Dakshaprajapati, who in turn, expounded it to Ashvini Kumaras, who were very learned, best among gods and the twin sons of the Sun. These twin brothers wrote important works on Medicine and Surgery and were appointed divine physicians. Through their knowledge of medicine they achieved wonders. They used to substitute iron-legs in place of legs broken in battles between the gods and demons. They are reputed to have given new teeth, new eyes, nay, they are said to have regained the original head which was cut off. Some fastidious gods becoming jealous of the Ashvini Kumaras, somehow or other managed to outwrestle them and refused admittance to their share in the sacrificial rites. The brothers then had recourse to a sage named Chyavana, whom they restored to his youth, vigour and health, by prescribing an electuary. The sage out of gratitude promised the brothers re-admittance in their

caste. In order to carry out his promise, he induced his father-in-law to perform a sacrifice. The twin-brothers were invited to the sacrifice and were offered the share of libation due to them. Indra, who was also present there, took this as an insult and was going to hurl his thunderbolt when his arm was suddenly paralysed. The Ashvins at once gave him relief by dint of their skill and soon got themselves re-admitted into caste. Indra, the King of Gods, was pleased at his recovery and became desirous of studying the Ayur Veda. He requested the brothers to teach him that noble science, who at once undertook to do so. Afterwards, Indra became the master of the Science.

There was a certain sage by name Atreya. Seeing the world full of diseases and miseries, Atreya thought of studying the Ayur Veda and in order to carry out his intention, he began to learn from Indra who was his preceptor. Atreya, after completing his studies, wrote several works on the subject among which "Atreya Samhita" is one of the oldest authorities on Hindu Medicine. Atreya had six pupils. He taught them this science. All the pupils distinguished themselves as authors of standard medical works.

Charaka, an early medical writer, gives the origin of medical science upon the earth as follows:—

Once upon a time, some distinguished sages happened to meet on the Himalaya, the abode of snow. They were well versed in philosophy and practised religious austerities. When they were free from work, they began to discuss the subject of the 'ills that flesh is heir to.' They said "Our body with which we attain Dharma, Artha, Kama and Moksha, is heir to diseases which weaken it and cause extreme pain. They sometimes bring on premature death. In the face of such enemies, happiness is impossible. It is therefore necessary to devise means to find out remedies for such

diseases." They turned to sage Bharadvaja and addressed him thus :—

"O best of sages, you are the fittest person to go to the thousand-eyed Indra, who is the master of the Ayur Veda and by acquiring the knowledge of that perfect science from him, free us from the jaws of disease." The old sage who was full of modesty, at once consented to go to Indra. After going to Indra, the sage accosted him :—

"O God of Gods, I have been sent here by the assembly of sages met on the Himalaya Mountains to learn from you the remedies for the diseases that afflict mankind."

Indra was pleased with the object of mission and taught the sage the Ayur Veda with all its branches. Bharadvaja now returned to the earth and recounted the precepts to the other sages, who, with the knowledge of the medical science, were able to live long free from any disease.

No history of the origin of Hindu Medicine would be complete without a tribute to the names of Charaka and Sushruta, who are the highest authorities in all matters of Hindu Medicine.

Charaka is considered to be an incarnation of the Serpent-God with a thousand heads, who is supposed to be the depository of the science of Medicine. Charaka was the son of Vishudha, a very holy and learned sage. He flourished during the Vedic time. He was the first physician of his day and his work 'Charaka Samhita' is even at the present day looked upon with admiration.

Sushruta was the son of Vishvamitra. His father taking compassion on the afflicted, sent Sushruta and his seven brothers to Devadatta, the King of Benares, to study Medicine. Devadatta is said to have been an incarnation of Dhanvantri, the divine physician taken out of the Ocean along with thirteen gems. Sushruta, after finishing his studies, returned home and wrote works on Medicine and Surgery. One of his works was so instructive that at different periods, it was trans-

lated into different languages. Helper translated it into Latin. Vullers brought it out into German. Arabic translation was as early as the 8th Century.

Next to Charaka and Sushruta comes Vagbhata. He flourished about the Second Century before Jesus Christ. He was born at Sindh in the Bombay Presidency. In his excellent work called "Ashtanga-hridaya," he frankly admits the assistance derived from the books of Charaka and Sushruta. His style is clear and throws a good deal of light on many obscure passages in his predecessors' works.

After Vagbhata comes Madhavacharya, who is also considered an authority on Hindu Medicine. He was an inhabitant of Golkonda and served as a Prime Minister to the King of Vijayanagar in the Eleventh Century. He is better known as a brother of Sayana, whose name is not unknown to the students of Rig-Veda. His greatest work is known by the name of "Madhava Nidana" in which he dwells at a great length on the diagnosis of diseases. On the diagnosis of diseases, his authority is held to be indisputable. Many verses in different works confirm the above statement and the one quoted below is repeated by almost every native doctor. "Madhava has no equal in diagnosis, Vagbhata in Theory and Practice of Medicine, Sushruta in the science of Surgery and Charaka in Therapeutics."

Coming nearer to the Sixteenth Century, we meet with the names of Bhava Mishra. He is a celebrated writer and in his work called the "Bhava Prakash" he summarises the practice of all the best previous writers on Medicine. It was in the Sixteenth Century that India was known to the European nations. A syphilitic disease was common among the Portuguese. Bhava Mishra treats of this affection under the name of *Franga Roga*, i.e., Portuguese disease. The reason why a *sanskrit* term is not used, suggests that it was not existing before.

The last name of importance is that of Sharangdhara. He wrote a work bearing his name. It has 25 Chapters and is frequently consulted in Western India by the Practitioners of Hindu Medicine.

SIR SYED AHMED KHAN

A STUDY OF HIS LIFE AND WORK.

BY

A MUSSALMAN.

INTRODUCTION.

UNDOUBTEDLY, Sir Syed Ahmed Khan was the greatest leader of the Indian Mussalmans in the Nineteenth Century. His life acts before us the high examples of self help, self-sacrifice and self reverence. Owing to his vigorous opposition to the Indian National Congress, his long and useful career as an apostle of English Education among his co-religionists has not been properly appreciated by his countrymen. He was a man who was far more than his decade at the helm of Muslim-affairs in India, occupying more or less the position of a teacher and dictator and utilising his marvellous powers for the benefit of his countrymen.

It is certainly to his credit that, although ignorant of English and other European languages, he mastered the principles of the British Constitution and the Laws of Oriental Jurisprudence so perfectly. Brought up as an Oriental Scholar, he rose to be the apostle of English learning amongst his co-religionists. He was not only an educational and moral force but a political force of no mean importance as well. It is here proposed to mention very briefly some important phases of his life which bridged the long span of 82 years.

HIS ANCESTORS.

Sir Syed was born in the Imperial City of Delhi on the 17th April, 1817. He was a Syed by birth on his father's as well as on his mother's side. Paternally, he was descended from Hurat (Lord) Huvin, the grandson of the Prophet Mahomed, in the 36th degree. Being persecuted by the Ommides and Abbassides, the Beni Fatemites found their lives in great peril and consequently left their hearths to settle down in the distant countries of Asia, Africa and Europe. Some of the Fatemite families migrated to Egypt, some to Herber and Spain and some others again to Persia, Afghanistan and India. Sir Syed's ancestors, escaping from the tyranny of the Ommides, took refuge in Damghan and finally settled down in Herat and Herat. It was in the reign of Shah Jehan that the members of the family came to India and were appointed to posts of trust

and responsibility by that Emperor and their connection with the Moghul Court continued to the nominal rule of Bahadur Shah (1857) They held important *mansabs* under the Moghul Government. His paternal grandfather, Syed Hadi, was a man of great influence in the Court of Alamgir II, who bestowed on him the honoured title of Nawab Jawad ud-dowlah. His father, Mir Taqui, held independent views and was much respected by the Court and by the gentry of the City. Mir Taqui had been offered the post of Prime Minister to Akbar II., but refused this and other coveted honours. Sir Syed's mother, Azizunnisa Begum, was the eldest daughter of the Minister who was acknowledged to be the best Oriental Scholar of his time. She exercised the most wholesome influence on his character. He received an excellent training under her fostering care. He lost his father when he was quite young. His father's pension ceased and the family was thrown on the mother's resources. She was a remarkable woman. Throughout her life, she had lived frugally and managed the household affairs ably. It was from his mother that Sir Syed received the incentive to exertion. It was entirely due to her alone that he first owed the reception of the spark—the divine *particularis auræ*. Physically he possessed superior weight and size as well as a tough and strong constitution which distinguished him from his fellows.

HIS EARLY EDUCATION.

The beginning of the Nineteenth Century had seen the politico-religious decay coincident in the Islamic World with social and intellectual deterioration. Rank superstition and dire ignorance had taken hold of the people's mind. The forces which had sustained the existence of Society—and an Empire—were fast ebbing away. The remnants of the Moghul Civilization were crumbling to decay at Delhi and Lucknow. There was hardly a seminary of good repute where the sons of noblemen and the middle classes could proceed for their education and training. Sir Syed was therefore educated at home by his mother, who was one of those Mahomedan ladies who, though not educated in the English fashion, are nevertheless cultured and not infrequently speak two or three Oriental languages and possess a good knowledge of their poetry also. She was singularly free from the grovelling superstitions which have eaten into the vitals of Muslim Society. Early religious training at her hands enabled him to shake off the

trammels of those superstitions which had crept into the faith of his compatriots and which he so successfully combated in later years.

He was one of the most well-read men of his time in Persian, Arabic, Muslim theology and law and contemporary history. He had to leave his studies at the early age of 18 and seek service under the East India Company. He enjoyed the best society of Delhi of those days and moved freely in the company of the great poets, *Sahbai*, *Ghalib* and *Aziz*.

(1838—1857.)

After his father's death, his mother's income proved insufficient for the maintenance of the family, consisting as it did of five or six souls; and as the Maafi lands had also been confiscated by Government, he severed his connection with the Moghul Court and started life as a Sherishtedar at Delhi. In 1839, he became Naib Mir Munshi to Mr. (afterwards Sir) Robert Hamilton, Commissioner of Agra. He passed the Munsiff's Examination with credit and was posted to Mainpuri in 1841. His reputation as a Civil Judge reached the Moghul Court, which was not slow to confer on him the family title of *Nawab Jawad-ud-dowla*. From 1846 to 1854, he remained at Delhi as Sadr Amin. Here he resumed his studies and wrote his famous work, *Asar-e-Sanadid*, on the ruins, architecture and mausoleums of Delhi.

In 1855, he was transferred to Bijour as Sadr Amin. Here he found time to edit the *Aen-i-Akbari* and corrected many a mistake which had crept into that celebrated work of Abul Fazl.

1857 to 1868. MUTINY AND AFTER.

Sir Syed was stationed at Bijour, when the Mutiny of 1857 broke out in the North. The sad episode of the Mutiny may fitly be described as a turning point in the life of Sir Syed, as it brought into relief the great qualities of his head and heart. In those troublous days he saved the lives of many Englishmen and women. Although he saw a great rising enveloping him, as well as the adjacent districts, his implicit and unflinching confidence in the durability of British Rule never forsook him for a moment during those stormy days. There were not a few sons of India who firmly stood by England in this dark hour of her trial. The after-effects of the Mutiny are too terrible to dwell upon. The powers that be punished ruthlessly the mutineers and those who were supposed to have joined hands with them. Thousands of innocent persons suffered owing to the personal animus or grudge of an

informer; but Sir Syed helped the authorities to differentiate between the guilty and the innocent and saved many families from destruction. He had the satisfaction of succeeding in exercising his influence in the direction of tempering justice with mercy. Big fortunes were made by many an Indian, when the estates of rebel Chiefs and Zemindars, which were confiscated after the Mutiny, were awarded to them for little or no service done. A big Taluka, yielding an annual rental of 1½ lakhs of rupees, formerly owned by a rebel Chief, was recommended by Mr. Shakespeare, Collector of Bijour, to be awarded to Sir Syed Ahmed for his loyal services during the Mutiny but he firmly and sternly refused the offer, as his conscience did not permit him to enjoy an estate the price of which was the blood of his countrymen.

At last British prestige was asserted and a general amnesty was proclaimed and the great Proclamation of the late Queen Victoria restored peace and order in the country. But to Sir Syed the prospect did not appear cheerful at all. He despaired of the regeneration of Muslim India and once entertained the thought of emigrating to Egypt. His love of his community and the country, however, could not permit him to take that extreme step, for he deemed it the greatest crime to forsake his countrymen at such a sad and critical juncture and to seek repose and comfort in a foreign land.

It was at such a time that he set before himself the herculean task of regenerating his fallen community and of making Indians and Englishmen understand each other. He firmly believed that the existence of the great gulf between the rulers and the ruled was wholly responsible for the calamity in to which the country had been plunged in 1857. In 1858, he wrote the famous pamphlet on the *Causes of the Indian Mutiny*, which was not published till 1863, when the storm of anger and rancour swelling in the breasts of Englishmen had abated. This important brochure was translated into English by his old friend, Mr. (afterwards Sir) Auckland Cotton, Ex-Lt.-Governor of the United Provinces. He is the first Indian who yielded his pen for the noble cause of dispelling the wrong notions of Englishmen on the causes of the Indian Mutiny. He boldly expressed his opinion on the subject. No apology is needed to make the following extracts from that pamphlet to show the trend of his political views in those days:—

As regards the rebellion of 1857, the fact is, that for a long period, many grievances had been rankling in the hearts of the people. In course of time a vast store

of explosive material had been collected. It wanted but the application of a match to light it, and that match was applied by the *Mutinous Army*.

The original cause of the outbreak was the non-admission of a native as a member into the Legislative Council.

I believe that this Rebellion owes its origin to one great cause to which all others are but secondary branches so to speak of the parent stem. I do not found my belief on any speculative grounds or any favourite theory of my own. For centuries many able and thoughtful men have concurred in the views I am about to express.

Most men, I believe, agree in thinking that it is highly conducive to the welfare and prosperity of Government; indeed it is essential to its stability that the people should have a voice in its Councils. It is from the voice of the people only that Government can learn whether its projects are likely to be well-received. The voice of the people can alone check errors in the bud, and warn us of the dangers before they burst upon, and destroy us.

To form a Parliament from the natives of India is of course out of the question. It is not only impossible but useless. There is no reason however why the natives of the country should be excluded from the Legislative Councils, and here it is that you come upon the one great root of all this evil. Here is the origin of all the troubles that have befallen Hindustan.

The evils which resulted to India from the non-admission of natives into the Legislative Council of India are various. Government could never know the inadvisability of the laws and regulations which it passed. It could never hear as it ought to have heard the voice of the people on such a subject. The people had no means of protesting against what they might feel to be a foolish measure or of giving public expression to their own wishes. But the greatest mischief lay in this that the people misunderstood the views and intentions of Government. They misapprehended every act and whatever law was passed was misconstrued by men who had no share in the framing of it, and hence no means of judging of its spirit. At length the Hindustanees fell into the habit of thinking that all the laws were passed with a view to degrade and ruin them, and to deprive them and their fellows of their religion.

I do not wish to enter here into the question as to how the ignorant and uneducated natives of Hindustan could be allowed to share in the deliberations of the Legislative Council; or as to how they should be selected to form an assembly like the English Parliament. They are knotty points. All I wish to prove here is that such a step is not only advisable, but absolutely necessary, and that the disturbances are due to the neglect of such a measure.

The outbreak of the rebellion proceeded from the following five causes:—

1. Ignorance on the part of the people: by which I mean misapprehension of the intentions of Government.
2. The passing of such laws and regulations and forms of procedure as jarred with the established customs and practice of Hindustan and the introduction of such as were in themselves objectionable.
3. Ignorance on the part of the Government of the condition of the people; of their modes of thought and life; and of the grievances through which their hearts were becoming estranged.

1. The neglect on the part of our Rulers of such points as were essential to the good government of Hindustan.

5. The bad management, and disaffection of the Army.

I would here say that I do not wish it to be understood that the views of the Government were in reality such as have been imputed to them. I only wish to say that they were misconstrued by the people, and that this misconstruction hurried on the rebellion. Had there been a native of Hindustan in the Legislative Council, the people would never have fallen into such errors.

Every passage in the famous pamphlet on the "Causes of the Indian Revolt" is important enough to be quoted here, but the space at our disposal is so limited that we must refer the reader to a detailed study of his life lately issued in book form.

HIS PRACTICAL WORK.

In his "Causes of the Indian Revolt," Sir Syed tried to solve the question of the sympathetic administration of the country. He essayed in a practical manner, to remove the general aloofness which existed between the rulers and the ruled. He did not believe in the Imperialistic poet's oft quoted line "East is East and West is West, etc." He was an ardent believer in, and a staunch advocate of, substantial union between the Orientals and Occidentals. His work in that direction was an uphill one. At first, he commenced his work amongst his own men. He had seen that ignorance, superstition and narrow-mindedness reigned supreme throughout Muslim India. He therefore prepared himself to fight these giants of superstition and ignorance and to open the eyes of his countrymen and co-religionists to the new situation in India. He fully knew what great harm the extensive hierarchy of bigoted Mullahs had done in keeping back his co-religionists from educating themselves in the new subjects of Western lore. He raised his voice for the assimilation of Western arts and sciences in his own community. From 1861 to 1875, he strove hard to prepare the minds of his co-religionists for the reception of new ideas. We may designate this period as a period of religious-social reform. From 1875 till his death in 1898, education engrossed all his attention. The early Seventies saw him promoted to the post of a Subordinate Judge. Notwithstanding that the duties of his post were very arduous, he found sufficient time to do other useful and philanthropic work which deserves our gratitude. Among the literary products of this period (before his visit to England) may be mentioned a "History of the Mutiny in the principality of Bijonour," an "Inquiry into the Causes of the Indian Revolt," a "Commentary on the Bible and Essays on Islam

and the Life of the Prophet Mahomed," and a vigorous reply to Dr. Hunter's Book "Are the Mussalmans of India loyal"? Each of these brought a feather to his cap. But he was destined to do still greater deeds.

THE SCIENTIFIC SOCIETY.

In 1863, when he was stationed at Ghazipur, he developed the idea of establishing a Literary and Scientific Society with a view to reconcile Oriental and Occidental ways of thought by translating standard English works into Urdu, so that Mussalmans who foolishly had not taken to English education might get a glimpse of European thought and culture and thus cultivate liberal ideas which Islam, in the first three centuries of the Hejira Era had so successfully inculcated. The Society was established at Ghazipur and Aligarh was made its headquarters when its Founder was transferred to that district. It was an honest attempt on the part of Sir Syed to bring Hindus and Mahomedans on one common non-controversial platform. Hindus were invited to join it and they did join it in very large numbers. The Society also undertook the work of translating such old works of Indian authors as might be deemed instructive. The Duke of Argyll, then Secretary of State for India, accepted the Patronship while the Lieut.-Governors of the Punjab and Bengal became its Vice-Patrons. The then Maharaja of Patiala royally supported the Scientific Society. It became very popular and some important treatises were compiled by its members on various subjects, such as History, Agriculture, Biography and Political Economy. Syed Ahmed was able to locate it after a few years in a handsome building which has been recently converted into one of the Boarding Houses of the Aligarh College.

ESTABLISHMENT OF ENGLISH SCHOOLS.

After the Mutiny, about 1861, he established an English School at Moradabad, which was amalgamated with the District Board Schools later on. When he had become convinced of the utility of the assimilation of the Western arts and sciences by the Mussalmans of India, he sketched out a rough plan of inaugurating an Anglo Oriental programme of Universal Education for the Indian Mussalmans. In 1864, two months after the establishment of the Scientific Society, he laid the foundation-stone of an English School at Ghazipur, now known as the Victoria School.

THE FORMATION OF THE BRITISH INDIAN ASSOCIATION.

He was instrumental in establishing on the 10th May, 1866, the famous "British Indian Association"—which was the forerunner of the Indian National Congress—with a view to keep the Association in touch with the Members of the House of Commons. The address he delivered on that occasion is a memorable one in the history of Indian Politics. He showed the necessity of Indian affairs being more prominently brought before Parliament and of forming an Association for the purpose. In the course of his address, he regretted the indifference with which the affairs of India were treated in Parliament and laid the blame of it to a great extent upon the shoulders of his own countrymen. He was also grieved to see that India looked on Parliament with a dreamy, apathetic eye. He exhorted his countrymen to discontinue their apathy and entreated them to secure proper representation of their interests in the Imperial Legislature of the British nation.

HIS VISIT TO ENGLAND (1869-70).

In 1869, the Government of India selected his second son, the late Hon'ble Mr. Justice Mahmood, for a State Scholarship to proceed to England for his education. Sir Syed had long wished to visit England with the view of obtaining by personal observation a more thorough insight into the manners and customs, and the religious, educational and political institutions of Europe. He accompanied Mr. Mahmood to England and carefully studied the system of education prevailing in England and determined to introduce it in a suitably modified form in his own country. He wrote descriptive accounts of his voyage to, and his sojourn in, England to his old friends, the late Nawab Mohsinul Mulk and the late Mouvi Zeinal Abedin. He stayed in England for full 17 months and strenuously studied the educational system of the great English Universities. One of his objects in proceeding to England was to collect materials for the publication of a comprehensive rejoinder to Sir William Muir, whose criticism of the Life of the Prophet Mahomed necessitated such a reply. For months he searched the shelves in the Oriental Library of the British Museum and collected materials for the rejoinder. His renowned Essays on the Life of Mahomed were published in the beginning of 1870. They met, particularly among others, the criticism of Sir William Muir by well-reasoned arguments and substantive quotations. It is an open secret that Mr. Mahmood was

responsible for the translation of these Essays into English. The work had a very large sale in England and was favourably noticed by the British Press and by European Orientalists.

Sir Syed led a very busy life in England. Every week he had one or two engagements and exchanged visits with his old English friends and the new acquaintances he formed in the British Isles. His enlightened opinions, suavity of manners, dignified bearing and, above all, catholic sympathy attracted much attention. He visited all the important English and Scottish Universities and minutely examined their working and curricula of studies. Often he would sit in his rooms brooding over the causes of England's intellectual ascendancy and India's backwardness. He made up his mind while in England to establish a Mahomedan Residential College on the lines of the Oxford and Cambridge University Colleges which he admired most.

HIS THREE SCHEMES.

Sir Syed had now become fully convinced that, along with the Persian and Arabic Literatures, which are in truth the pride of Mussalmans, Western arts and sciences should be made popular amongst the Mahomedans of India. Before returning to India he set to work to outline three schemes in connection with Muslim Education in India; first, to consider the measures necessary to remove the prejudices of Mahomedans against the study of Western arts and sciences, which, they considered, were the means of making them infidels; secondly, to make Mussalmans consider why they were not availing themselves of Western education; and thirdly, to collect subscriptions and donations for the establishment of a College at Aligarh, a small town in the United Provinces which he had selected while in London for locating his College.

He returned to India towards the close of 1870 and began to put into practice the plans he had formed while in England. During his sojourn in England he was greatly struck with the influence of newspapers in England. He at once started a monthly periodical called the *Takzeerul Akhlaque* or *The Social Reformer* in Urdu, which soon revolutionised Muslim India. The *Takzeerul Akhlaque* did for Muslim India what the "Tatler" and the "Spectator" of Steel and Addison had done for the people of England in the early part of the 18th Century. The journal was edited and published by Sir Syed, assisted by a small Committee of his friends. It was started to improve and widen the religious thoughts of Mus-

salman and induces them to turn to Western education, the attainment of which would bring them to their former prosperity and glory. His idea was to bring about a great reformation in his community. It dealt with religious, social and educational subjects on which Sir Syed, Mohsin-ul-Mulk, Viqar-ul-Mulk and Mouvi Chirag Ali wrote in a free and courageous spirit. The paper exercised a great influence on the minds of a select but thoughtful body of readers for whom it furnished a variety of intellectual food. The opposition which it created in conservative circles advertised its propaganda far and wide and one can say, with justice, that it succeeded in reforming thousands of Mussalmans, who readily flocked to the banner of rationalism unfurled by Sir Syed. Muslims and Hindus devoured its articles. His voice was heard, through its pages, throughout the length and breadth of the country, and not only opened the sleepy eyes of his indolent co-religionists but inspired them with new hopes and aspirations, aroused the inactive to activity and infused a new and vigorous life into the dying nation.

MAHOMEDAN ANGLO-ORIENTAL COLLEGE.

Finding that the time was now ripe for formulating a scheme for the education of Mussalmans on Anglo-Oriental lines, he organised an Educational Board, of which he became Secretary, to take this work in hand. The late Mr. Mahmood drew up the Constitution of this Board.

In 1872, a Committee, by the name of the "Mahomedan Anglo-Oriental College Fund Committee", was formed at Benares with a Sub-Committee at Aligarh. On the 10th of February, 1873, the late Mr. Justice Mahmood issued a Circular-letter addressed to the Members of the Committee, submitting a scheme, rich in details, for the creation of a Mahomedan University.

One remarkable thing strikes us in the eventful life of Sir Syed. He was the first Indian who taught us the principle of Self-help. When his prophetic vision recognized the needs of his people he did not resign himself to Fate or appeal helplessly to Government for aid. He knew that the reforms he aimed at, if they were to be accomplished at all, must be accomplished by the people themselves. With characteristic energy, Sir Syed threw himself heart and soul into the task of raising subscriptions for his College. In less than two years, he collected sufficient funds to establish the M. A. O. School, which was to develop into a Residential College, on the 24th May, 1875, being the auspicious day of our beloved Queen Victoria's birth.

In June, 1876, Sir Syed retired from Government Service and personally looked after the Institution by settling down at Aligarh. Sir John Strachey, then Lieut.-Governor of the United Provinces, secured the present site for the Aligarh College. His Excellency Earl Northbrooke took great interest in this Institution and was to have laid the foundation-stone of the College, but His Lordship resigned the Viceroyalty shortly afterwards. He was the first big donor, of Rs. 10,000, to the College. On the 8th of January, 1877, Lord Lytton came to Aligarh and laid the foundation-stone.

THE PROGRESS OF THE COLLEGE.

He insisted that boys should learn to play as well as learn to work and attached great value to games. Football and cricket became very popular. The Aligarh Cricket team won the distinction of being the champion team after defeating the Patiala, the Parsis and best English teams in India. It was one of the foremost objects of the College to impart religious instruction along with secular subjects, as he firmly believed that secular education without religious training was "comparatively futile and ineffectual work." He laid it down as an axiom in the working of the College that all the European Professors on its staff should live in the very compound of the College and he erected Bungalows for their residence.

The history of the College from the time of Lord Lytton's visit onwards, is one unbroken record of steady progress, achieved in the face of gradually diminishing opposition on the part of old Conservatism. One who has not been inside the College compound, can hardly form an adequate idea of its structural grandeur and scholastic importance.

Let it be understood that all this was not accomplished at once. It took up not less than 25 years to bring the College to a high pitch of efficiency. Syed Ahmed had to travel throughout the length and breadth of the country at his own expense, exhorting his co-religionists to give pecuniary help to the new Institution and creating an interest in Western education. He cheerfully underwent all worries and troubles for its sake. His earnestness succeeded in the long run and money began to pour in.

Before we pass on, we must commend with real pleasure the catholic spirit of the founders of the College in opening its doors to Hindus, Christians and Parsis along with Mussalmans. Unlike the Pachalappa's College and the Benares Central Hindu College, the Aligarh College

admits students professing different religious beliefs. Except that there is no Temple or Church for non-Mahomedan Boarders, there is every facility and comfort for them at Aligarh.

IN THE LEGISLATIVE COUNCIL (1878 to 1883).

Lord Lytton, who was Sir Syed's guest at Aligarh in 1877, was much impressed with his personality and vast amount of learning and appointed him a Member of the Imperial Legislative Council in 1878. This was a very happy period of his life, as he realised in his own person the desire expressed in 1858. He was re-appointed in 1881 by Lord Ripon and sat in the Council for 5 years. He was the first Indian who was permitted to introduce private Bills, which eventually found place on the Indian Statute-Book. The Vaccination Bill and the Kazis' Act were passed at his initiation; the former in the teeth of opposition by the then Lieut.-Governor of Punjab. It was then that he made a memorable speech, every word of which has been rendered true by the events of the next quarter of a century. On the 12th of January, 1883, in the course of a discussion on the Central Provinces Local Self-Government Bill, he objected to the indiscriminate introduction of the principle of election in India in terms which deserve to be quoted at the present time :—

The system of representation by election means the representation of the views and interests of the majority of the population, and, in countries where the population is composed of one race and one creed it is no doubt the best system that can be adopted. But, my Lord, in a country like India, where caste distinctions still flourish, where there is no fusion of the various races, where religious distinctions are still violent, where education in its modern sense has not made an equal or proportionate progress among all the sections of the population, I am convinced that the introduction of the principle of election, pure and simple, for representation of various interests on the Local Boards and District Councils, would be attended with evils of greater significance than purely economic considerations. So long as differences of race and creed, and the distinctions of caste form an important element in the socio-political life of India, and influence her inhabitants in matters connected with the administration and welfare of the country at large, the system of election, pure and simple, cannot be safely adopted. The larger community would totally override the interests of the smaller community, and the ignorant public would hold Government responsible for introducing measures which might make the differences of race and creed more violent than ever.

On the occasion of the introduction of the Ilbert Bill, Sir Syed made a vigorous speech in support of that Bill. Sir Syed and the Hon'ble Mr. Kristo Das Pal were the only non-Official Members who supported the Bill.

THE EDUCATION COMMISSION.

His prominent position among the Educationists of the country induced Lord Ripon to offer him a seat on the famous Commission of 1882, which he gratefully accepted; but hardly had he toured with the Commission in one Province when, owing to a pressing call from Aligarh, he resigned the membership which was offered by Lord Ripon subsequently to his distinguished son, the late Mr. Justice Mahmood.

HIS TOUR IN THE PUNJAB.

In the beginning of 1884 he made a tour in the Punjab for the purpose of collecting funds for his College. In that tour valedictory addresses were showered upon him. Hindus joined Mahomedans in honouring their great leader. Among others, his two speeches at Gurdaspur and Lahore are too important to be passed over without a reference here.

HIS VIEWS ON INDIAN NATIONALITY.

In his speech at Gurdaspur on the 27th of January, 1884, he said :—

We (i. e., Hindus and Mahomedans) should try to become one heart and soul and act in unison, if united, we can support each other. If not, the effect of one against the other would tend to the destruction and downfall of both. (Cheers.) In old historical books and traditions you will have read and heard, and we see it even now, that all the people inhabiting one country are designated by the term *one nation*. The different tribes of Afghanistan are termed one nation, and so are the miscellaneous hordes peopling Iran, distinguished by the term Europeans, though abounding in variety of thoughts and religions, are still known as members of one nation, though people of other countries also do come and settle with them, but being mixed together they are called members of one and the same nation. So that from the oldest times the word nation is applied to the inhabitants of one country, though they differ in some peculiarities which are characteristic of their own. Hindu and Mahomedan brethren, do you not people any country other than Hindustan? Do you not inhabit the same land? Are you not burned and buried on the same soil? Do you not tread the same ground and live upon the same soil? Remember that the words Hindu and Mahomedan are only meant for religious distinction—otherwise all persons, whether Hindu or Mahomedan, even the Christians who reside in this country, are all in this particular respect belonging to one and the same nation. (Cheers.) Then all these different sects can only be described as one nation; they must each and all unite for the good of the country which is common to all.

Again, in his Lahore speech, in reply to the Address of the Indian Association of Lahore read on the 3rd of February by Mr. (now Sir) P. C. Chatterji, he said :—

Even granting that the majority of those composing this Association are Hindus, still I say that this light has been diffused by the same whom I call by

the epithet of Bengalees. I assure you that Bengalees are the only people in our country whom we can properly be proud of, and it is only due to them that knowledge, liberty and patriotism have progressed in our country. I can truly say that really they are the head and crown of all the different communities of Hindustan. * * * * *

I myself was fully cognizant of all those difficulties which obstructed my way, but notwithstanding these I heartily wished to serve my country and my nation faithfully. In the word Nation I include both Hindus and Mahomedans because that is the only meaning which I can attach to it. * * * * *

With me it is not so much worth considering what is their religious faith, because we do not see anything of it. What we do see is that we inhabit the same land, are subject to the rule of the same Governors, the fountains of benefits for all are the same, and the pangs of famine also we suffer equally. These are the different grounds upon which, I call both those races which inhabit India by one word, *i. e., Hindu*, meaning to say that they are the inhabitants of Hindustan. While in the Legislative Council I was always anxious for the prosperity of this nation. * * *

THE MAHOMEDAN EDUCATIONAL CONFERENCE.

The M. E. Conference which he founded in 1886 is another important work of Syed Ahmed Khan, which has played an important part in the amelioration of Indian Mussalmans. The scheme of the Conference, as promulgated by him, was to hold an annual deliberative assembly of Mahomedans from all parts of India, exclusively devoted to discussing the problems of Mahomedan education. Owing to want of uniformity of action, the energies of workers in the cause of Muslim Education were much frittered away. Provincial leaders of different Provinces in India worked according to their own lights, but they had no settled programme for their guidance. The main object of the Conference was to bring such men together and to decide upon a uniform educational programme.

The Conference has done immense good to the community because, wherever its Sessions have been held, a change for the better has crept over the people of that Province. In short, the Conference has delivered the intellectual message of Aligarh to the remotest corners of the Empire.

THE PUBLIC SERVICE COMMISSION.


In 1887 Lord Dufferin appointed Sir Syed a Member of the Public Service Commission and he was able to do very useful service to his country. He vigorously advocated the retention of the Statutory Civil Service whereby Indians, without being appointed to the Civil Service Commission in England, might aspire to rise to the highest posts in India. * * *

SUPPLEMENT TO THE "INDIAN REVIEW"



THE LATE MR. LAL MOHAN GHOSE.

THE LATE MR. LAL MOHAN GHOSE.

F the numerous politicians that India has produced during the past thirty years and more, one of the greatest was undoubtedly Lal Mohan Ghose. The first to start his political career in Great Britain, he became a true pioneer in fighting his country's cause in that land. His work was, as such, a difficult one; and the effective manner in which he carried it out made the work of his successors more easy. Both by his tact and by the mellifluity of his tongue, he made the cause of his country the cause of the better mind of England. The success he attained even as early as three decades ago testifies as much to his sound judgment as to the inherent sense of justice and fair play of the English race. His breadth of view, and his sobriety of thought had on English audiences as telling an effect as his moderate language and simplicity of faith. He believed in nothing so well as the justice of the cause he represented and that he was content to impress in measured language on his hearers. The effect was magical; they were electrified; and they made his cause their own. That is how Mr. Ghose, an Indian, came to be chosen for a Parliamentary seat by Englishmen, in their own land. That is how he paved the way for the success of the veteran Dadabhai Naoroji. And that is a measure of the success that always awaits honest workers on India's behalf in England, and that is, indeed, one reason why the life of Lal Mohan Ghose should be of perennial interest to us.

Mr. Ghose's work as an Indian politician lay principally in England. He visited that country, on behalf of India, on three different occasions. The great impression he produced during the first of these visits in 1879, won many notable English hearts to India's cause. The chief amongst these

were Bright, Gladstone, and Rosebery. The great speech he then delivered in Willis's Rooms, the Meeting being presided over by the late Sir David Wedderburn, the brother of Sir William, is now a well-known one. Its classical eloquence, its effectiveness, and its winsome, persuasive style had an instantaneous effect on the audience. The Government of the day forestalled Parliamentary action by publishing within 24 hours from the completion of the speech, the scheme that ultimately gave birth to the now defunct Indian Statutory Civil Service. That speech, besides winning many English friends for him, won in course of time for him, the unique honour of several invitations from different English Boroughs to stand as their Parliamentary candidate. Mr. Ghose chose Deptford and that in the Liberal interest and with the full approval of Mr. Gladstone. Though he did not succeed in his attempt (chiefly owing to Irish obstruction to Liberal interests) he paved the way for the success of another Indian (in the years to come) the veteran Dadabhai Naoroji. The Liberals of Deptford marked their appreciation of him by subscribing for him a richly illuminated Address which was publicly presented to him by Lord Ripon. In handing the testimonial, that noble Lord thus addressed him:—

"Mr. Ghose, your position is a unique one, you are the first Indian who has been chosen a Parliamentary candidate. You may well be proud of the confidence you have earned of so many Englishmen. This presentation marks the regard and confidence of Liberals of Deptford. Show it to your countrymen as a convincing proof that the Englishmen here at any rate (the emphasis on *here* referred to the hostile attitude of Anglo-Indians during the Ilbert Bill) are ready to greet on equal terms all portions of Her Majesty's subjects. (*Loud cheers.*) I wish you every success and pray that God may shower upon you His best and choicest blessings. (*Loud cheers.*)"

Mr. Ghose did not, however, restrict his activities only to the English platform. During the mid-eighties, he rendered a great service to the country by his ever-memorable Dacca Speech which was directed against a gentleman who vilified Indian women and who alienated himself

from the sympathies of even Englishmen themselves. Its railleury, its invective and its dash, make it one of the greatest—if not the greatest—speech in the whole polemical political literature of India. Its practical effect was instantaneous: The maligner had to leave the country for good.

Mr. Ghose's signal services were recognised by his countrymen by the bestowal of the Presidency of the Nineteenth Indian National Congress on him in 1903. His reception at Madras on the occasion showed the reverence that Indians of all grades cherished for him. His speech delivered then is worth re-reading for its classical diction and for its effective exposure of certain well-known political shibboleths. He took part in the Calcutta Congress of 1906, and it was then that he made his last great public utterance: it was on the value of constitutional agitation in India. That is a speech that every Indian will do well to lay to heart at the present time. Mr. Ghose then touches on the oft-repeated question: have we advanced or have retrogressed since the commencement of this political agitation? And his answer is given in no unfulfilling terms:

"In the evening of our lives we have the satisfaction of seeing that our efforts have succeeded to a large extent in welding together our various communities (cheers) and that we have also succeeded, to a very large extent, in raising and in creating sentiments of common nationality and common interests and in raising them from the lower plane of provincial patriotism to the more lofty platform of national patriotism. (Hear, hear.)"

In the professional world, Mr. Ghose was well-known both for his forensic abilities and for his amiable and charitable disposition. The published parts of his work *Meghnad Bodhi*, and his fragment on the *Life and Times of the great Napoleon Bonaparte* show his literary scholarship and skill. Socially he was known to be a typical gentleman, and a fine friend, and India to-day is surely the poorer by his death.

The following extract from the speech of the late Lal Mohan Ghose delivered in 1906, will be read with interest at the present moment, 1909:—

We must not forget that the elected members are a minority in all our Councils, and so far as it is possible to look ahead, we must continue to be in the minority. Well, then, our only hope of successfully serving our country is to convince Government that we are moderate and reasonable men, and that we understand the principle of give-and-take. If we do anything calculated to give rise to the impression that we are a party of unreasonable and irreconcilable obstructionists, well then, farewell to all hope of future usefulness.

But, gentlemen, as I have already said there are some amongst us to whom these ideas appear altogether old-fashioned, stale, flat and unprofitable, who care nothing for honest and faithful service, so long as they are not favoured with the piquant sauce of personal vilification. Gentlemen, it is easy enough to win cheap popularity by pandering to the morbid taste of this new school of politicians. Their affections are a sick man's appetite who desires most that which would increase his evil. But, gentlemen, for my part, I can truly say that I have never set my sail to catch every passing breeze of popularity, and be the consequences what they may, shall not now stoop to barter my conscience and surrender my judgment in order to win the applause of the giddy or the thoughtless. Popular favour is proverbially sickle; speaking of the multitude the greatest of poets has said "With every minute you do change a mind. And call him noble that was now your hate, him vile that was your garland;" but, gentlemen, if these extreme views to which I am referring had been confined merely to hot-headed and half-educated youths, they might have been passed over in silence, but when we find some men from whom better things might have been expected, occasionally allowing their brains to go wool gathering, and lending themselves to swell the volume of the irrational chorus of the unthinking multitude, I think it is high time that a note of warning should be sounded. Speaking with some experience of practical politics and some knowledge of the temper of the British nation, allow me earnestly and solemnly to assure you that the policy of pouring forth an unceasing torrent of invective against the Government and everything English is a fatal policy, that it will land us in disaster and humiliation, and that it is the surest way to harden the hearts and to deaden the sympathies of the English people, who are your ultimate court of appeal.

If we are to be as intolerant of honest differences of opinion as the Spanish Inquisition, if a half dozen men are to set themselves up as our uncrowned despots, and to introduce a reign of terror in which the guillotine is to operate on our reputations instead of on our necks, then, gentlemen, public life will become absolutely intolerable, and our last stage will be worse than our first. I say, therefore, that if these dangerous ideas show any tendency to spread, then the time is near at hand when the sober and thoughtful portion of our countrymen will have seriously to reflect whether we are not fast approaching the parting of the waters, when moderate and reasonable men who desire reform and not revolution may have to steer a widely different course from that which commends itself to men of extreme and irreconcilable views.

The Hon. Mr. Gokhale on Students and Politics.

The following speech was delivered by the Hon'ble Mr. G. K. Gokhale recently, before the Students' Brotherhood, Bombay:—

One of the most anxious, as it is one of the most important, problems confronting us to-day is, how to supply the guidance, at once wise and patriotic, to our young men, so that their lives may be directed into channels of high purpose and earnest endeavour in the service of the Motherland. To sustain, on the one hand, those pure impulses and generous enthusiasms which are the special privilege of youth, and, on the other, to instil into young minds a due sense of proportion and of responsibility and a correct realization of the true needs of the country—this can never be an easy task, and in the present situation of India, it is beset with extraordinary difficulties. Influences are at work around us which bid everyone, "nor sit, nor stand, but go!" The very air we breathe is laden with a longing for change. Old beliefs are crumbling. New adjustments of ideas have become necessary, and amidst this general commotion which has been very properly called "anxiety," it was not to be expected that our students alone should continue to stand where they did.

It is not the fact of their movement, so much as the direction in which a large proportion of them have been moving that calls for our most earnest attention and our closest inquiry. It is a well-known truism that the students of to-day will be the citizens of to-morrow. Ideas and aspirations, which give a decisive bent to their minds, are, therefore, matters of the deepest moment to the country, and it behoves us all seriously to examine how far they are calculated to prepare them for the responsibilities which must in due course descend to them.

One complaint which is often heard may be dismissed at once. It is said in disparagement of the Indian student that he begins to feel an interest in politics long before his time, and that it is necessary to put an end to this state of things. Now, the fact itself of such precocious interest, may be admitted at once, but those who speak of it as an evil that must or can be put down fail obviously to realize that it is an inevitable result of the exceptional political situation of the country, and that it is bound to last as long as that situation continues in all essentials unaltered. Among self-governing people, politics brings into play not only the sentiment of patriotism, but also the sense of responsibility. And young men, who feel the sentiment, but lack the sense of responsibility, naturally leave practical affairs to their elders who possess both. To the Indian student, on the other hand, Indian politics is only a struggle, in which his countrymen are engaged on behalf of their Motherland, with a body of foreign officials representing the rule of another nation. There is no room here even for the elders for any feeling of responsibility in regard to the administration of the country and for our young men who find no restraining considerations in their path, politics necessarily resolves itself into a matter of patriotic sentiment—an interest in politics is, to the Indian student, the same thing as an interest in his country. And to such interest all that is earnest, all that is self-respecting, all that is chivalrous, all that

is patriotic in his nature, is continually impelling him. England herself has introduced into the country, ideas which preach to us the dignity and high worth of patriotism, of freedom, of self-government, and which tell us of the contempt which, in the eyes of all self-governing people, covers those who accept their subjection in a slavish spirit. Our politics to-day is for the most part a spread of these ideas among the people, and an attempt to apply them to our present condition. And it is inevitable that the most impressionable minds in the country should be the most affected by them.

Responsibility alone will steady our judgments and control the restlessness of our patriotism. Where responsibility has been conferred on the people, as in municipal matters, students feel no interest before their time. As we cease to fill the role of mere critics of the administration and are admitted to a participation in the responsibilities of Government, our politics will advance from the sentimental to the responsible stage, and the precocious interest at present felt in it by our young men will tend to disappear.

But, because it is impossible to prevent Indian students from taking an interest in politics before their time, therefore, it does not follow that they should be left to pick up their political ideas where and how they can. On the contrary, I strongly hold that a crying need of the present situation is the provision in colleges of facilities for the efficient training of what may be called the political sense of our young men. The present policy of treating politics, and especially current politics, as a dangerous and in some respects, even a forbidden subject, has only resulted in depriving the students of that guidance, to which they are entitled at the hands of their teachers, in forming sound views on important questions. To leave them thus to their own devices amidst the perplexities of a difficult situation is to neglect a plain duty towards them at a critical period in their lives, and the consequences of this neglect have been and are bound to be serious and far-reaching.

I was glad to see this view urged the other day in a letter to the Press by the Rev. Mr. Andrews, of Delhi, than whom there is no better friend of the Indian students and of Indian aspirations in the country. "The historical and economic questions," says, Rev. Mr. Andrews, "which lie at the base of at least three-fourths of the politics of the modern Indian student should be dealt with wisely and sympathetically by those who are teaching history and economics, and sound opinion should thus be built up within the Colleges themselves." Different teachers will, no doubt, take different views of the same questions, but it is not so much the views urged on the attention of the students as the proper cultivation of their political sense and the habit of careful and comprehensive thinking induced in their minds in regard to political problems that must be the chief object and will constitute the real gain. The very fact that our students cannot help taking an interest in politics before their time, goes to emphasize the great need that exists for their efficient political education. I think our students, especially College students, should enjoy every possible facility for acquiring an accurate knowledge of political matters and forming sound views in regard to them. They should be encouraged to discuss such matters freely in the College, and publicists, whose opinions are entitled to weight, should from time to time, be invited to take part in the discussions. They should be at liberty to

attend public lectures and addresses on political subjects and they may even attend political meetings with advantage, provided they are there only as spectators.

But when it comes to active participation in what is called political agitation, I think we must draw the line. Political agitation, directed towards the people, seeks to educate and organize public feeling and public opinion in political matters. Directed towards the Government, it seeks to bring the pressure of that feeling or opinion to bear upon the authorities for the purpose of securing the changes that are desired. In either case, it is a most responsible action, and students with their immature judgments, are not qualified to take part in it. The active participation of students in political agitation really tends to lower the dignity and the responsible character of public life and impair its true effectiveness. It also fills the students themselves with unhealthy excitement, often evoking in them a bitter partizan spirit which cannot fail to interfere with their studies and prove injurious to their intellectual and moral growth. The period of four or five years, which most young men spend at College is all too short a time for the work which properly belongs to it, namely, preparation in knowledge and character for the responsibilities of life. Surely, it is not too much to ask our students to exercise a little patience and self-restraint during this period and refrain from action in politics, till after they have completed their studies and taken their place in the public life of the country.

I venture to think that a stage has been reached in our affairs when it is necessary for us to face resolutely our responsibilities in this matter. Every one knows that, during the last few years, a new school of political thought has arisen in the country and that it has exercised a powerful fascination over the minds of young men more or less in all parts of India. A considerable part of what it has preached could not but find ready acceptance on every hand, that love of country should be the ruling principle of our lives, that we should rejoice in making sacrifices for her sake, that we should rely wherever we could on our own exertions. These propositions were not preached for the first time in the country, but they were urged by the new party from a hundred platforms, and in a hundred organs of public opinion, with a passion which roused general enthusiasm. Side by side with this undoubtedly valuable work, the new party gave to the country a great deal of what could only be regarded as unsound political teaching. That teaching was in the first instance directed to the destruction of the very foundations of the old public life of the country. But once started, it could not be confined to that object, and in course of time, it came to be applied generally. Its chief error lay in its ignoring all historical considerations, and tracing our principal troubles to the existence of a foreign Government in the country. Our old public life was based on a frank and loyal acceptance of British rule, due to a recognition of the fact that that rule alone could secure to the country the peace and order which were necessary for slowly evolving a nation out of the heterogeneous elements of which it was composed, and for ensuring to it a steady advance in different directions. The new teaching condemned all faith in the British Government, as childish and all hope of any real progress under it as vain. Petitioning or a respectful representation of grievances to authorities, which in England was asserted as a right of the people after a long struggle, was denounced as mere mendicancy.

Boycott was to be the new weapon, and its universal adoption was to bring us the realization of all our dreams.

The teaching made for a time rapid progress. It was new; it was plausible; it was attractive and it promised a short cut to Self-Government. True, the British Government was there, but it was to be ignored and it was expected that it would, in its turn, ignore those who ignored it. The spread of this teaching was greatly helped by the general gloom that had settled over the mind of the people during the closing years of Lord Curzon's administration. It was also helped by the apparent failure of the National Congress to secure constitutional reforms in the administration of the country, in spite of many years of agitation. Our general lack of political judgment was also responsible for the large measure of acceptance which it received. Not many of us care to think for ourselves in political matters, or for the matter of that, in any public matters. Ready-made opinions are as convenient as ready-made clothes and not so noticeable. The bulk of the recruits of the new school came from the ranks of our students, and though many of the elderly adherents of that school have, by now, been more or less disillusioned about the practicality of their programme, I fear its hold over its student followers is still as strong as before. It is for this reason that I have deemed it my duty to refer to the subject here to-day.

I think those of our public men, who realize the harm which the new teaching has done, have not so far done their duty by the student community of the country. Their inaction has no doubt been due to motives of delicacy, but the result has been just as deplorable, as though the duty had been deliberately shirked. I feel it is now incumbent on us to speak out freely, no matter how our conduct may be understood. We owe this to our country, we owe this to the young men themselves. As I have already said, the self-reliance part of the new programme cannot but be acceptable to all. It is in regard to the attitude towards the Government which the programme advocates that the need for a protest and a warning arises. As my friend Babu Bhupendra Nath Bose pointed out the other day in Calcutta you can no more ignore the Government than you can ignore the sun. Moreover, even if you want to ignore the Government, it is not so certain that the Government will want to ignore you. Meanwhile all this wild talk, brings on repression as a natural consequence which, in its turn, tends to paralyse all activity in the country. Some of the leaders of the new thought have gone so far as to talk of independence as an object of practical pursuit. Now, if any one would merely sit at home and give himself up to dreaming dreams and among them, dreams of independence for his country and every manner of perfection for his people, I would have no quarrel with him. But the moment he preaches his dream of independence as a practical policy to be pursued by his countrymen, it becomes another matter, and we then owe it to the best interests of the country to resist the propaganda with all our energy and all our resources. One has only to look round to realise where a movement for independence is bound to land us. Meanwhile, it means the sure destruction or, at any rate, the indefinite postponement of all these opportunities for slow but peaceful progress which are at present within our reach.

The worst sufferers from this propaganda have been, and will continue to be, our impulsive and simple-hearted students. When anyone talks to young men of independence in a country like this, only two ideas are likely to present themselves clearly before their minds: one how to get rid of the foreigner, and the other how soon to get rid of him. All else must appear to them as comparatively of very minor importance. The risk, which earnest-minded young men must run from such ideas fermenting in their heads, should be obvious to every body, and the worst of it is that the more earnest the men, the greater is the risk to which they are exposed.

We hear it asserted by some advocates of independence, that their plan is to use only peaceful means for the attainment of their end. They may intend to use only peaceful means, but the Government, which certainly does not want to see its rule overthrown, will not permit them to retain their peaceful character.

One almost feels inclined to apologize to an audience for urging on its attention considerations so obvious and so elementary. That such reminders have become necessary only shows how easily the balance of political judgment in our country is apt to be upset. Our young men must make up their minds about it that there is no alternative to British rule, not only now but for a long time to come, and that any attempts made to disturb it, directly or indirectly, are bound to recoil on our own heads. Moreover, they have to recognize if they want to be just, that this rule in spite of its inevitable drawbacks as a foreign rule, has been on the whole, a great instrument of progress for our people. Its continuance means the continuance of that peace and order which it alone can maintain in the present circumstances of the country and with which our best interests, among them, those of our growing nationality, are bound up. The rulers have promised us equality of treatment with themselves and our hope is that this equality will be gradually attained. We, on our side, have accepted the rule and have promised it our willing allegiance. On the strength of this acceptance, certain privileges have been already conferred on us, and in course of time more are bound to follow. Self-interest and good faith, therefore, alike require us to harbour no sentiment inconsistent with a continuance of this rule, and our attitude towards it must be one of loyal acquiescence.

Now, loyalty is an active feeling. It implies not merely refraining from any hostile acts against the order to which we are loyal, but also a readiness to rush to its support, if its existence is in any way threatened. If we are loyal in this spirit, we may fight if the situation requires it, with a clear conscience any individual measures or any series of measures of particular administrations, with all legitimate weapons at our disposal. A magnificent instance of this has been supplied by our great countryman, Mr. Gandhi. For the last two years he has been engaged in fighting a series of harsh and insulting measures of the Transvaal Government in a manner for which we have no parallel to show. But even while so engaged, he has not given the least ground to his worst opponent, to cast any reasonable doubt on his attitude towards England. This feeling of loyalty is not one to be trotted out for official favour or demonstrated at official bidding. It must spring out of our very love for our country and it must be sustained by our clear recognition of what is necessary in our best interests. Then, indeed, our path will be clear to us and then we

shall bear patiently, ay, cheerfully, the disadvantages and even the humiliations inseparable from a foreign rule, strong in the consciousness that the country needs that sacrifice of sentiment at our hands.

I have said that our rulers stand pledged to extend to us equality of treatment with themselves. This equality is to be sought in two fields, equality for individual Indians, with individual Englishmen, and equality in regard to the form of government which Englishmen enjoy in other parts of the Empire. This attainment of full equality with Englishmen, if ever it is accomplished, is bound to be a slow and weary affair. But one thing is clear. It is both our right and our duty to press forward along this road, and, further, good faith requires that we should not think of taking any other. At the end of this road, far distant from where we at present are, may be seen a house in which Frenchmen and Dutchmen are gathered with Englishmen. Whether we shall ever acquire the strength which will carry us to that house, whether we shall be admitted into it, even if we reach there, or, whether our journey will terminate in some other way, the future alone will disclose. We may occasionally cast a glance at the house to cheer us up in our toil or to form to ourselves an idea of the strength needed to carry us there, but to worry at present about our probable lot in the remote future is both unnecessary and unwise.

Of the twofold equality we have to seek with Englishmen the first, though itself difficult of attainment, is not so difficult as the second. For it is possible to find in this country a fair number of Indians, who in character and capacity could hold their own against individual Englishmen. But the attainment of a democratic form of Self-Government, such as obtains in other parts of the Empire, must depend upon the average strength in the character and capacity of our people taken as a whole, for it is on our average strength that the weight of the edifice of Self-Government will have to rest. And here it must be regretfully admitted that our average to-day is far below the English average. The most important work before us, therefore, now is to endeavour to raise this average so that it may approach the English average as the French and the Dutch averages do. There is work enough for the most enthusiastic lover of his country. In fact, on every side, whichever way we turn, only one sight meets the eye, that of work to be done and only one cry is heard, that there are but few faithful workers. The elevation of the depressed classes who have to be brought up to the level of the rest of our people, universal elementary education, co-operation, improvement of the economic condition of the peasantry, higher education of women, spread of industrial and technical education, and building up the industrial strength of the country, promotion of closer relations between the different communities, these are some of the tasks which lie in front of us, and each needs a whole army of devoted missionaries. Shall the need go unsupplied? Out of the thousands of young men that leave our Universities year after year, shall not even a few hear within them the voices that speak to the spirit and respond gladly to this call? The work is the work of our country. It is also the work of Humanity. If, after all the awakening of which we speak and over which we justly rejoice, these fields do not yield their harvest for want of workers, India must wait for another generation before she receives faithful service from her children.

Mr. M. K. Gandhi on the Hindu-Mahomedan Problem.

In view of the great interest that has latterly been re-awakened in the Hindu-Mahomedan problem, and of Mr. M. K. Gandhi's known intense desire to effect a union between these two great sections of the Indian population, we print the following extract from a Gujarati letter addressed by him recently to a Mahomedan correspondent :

"I never realise any distinction between a Hindu and a Mahomedan. To my mind, both are sons of Mother India. I know that Hindus are in a numerical majority, and that they are believed to be more advanced in knowledge and education. Accordingly, they should be glad to give way so much the more to their Mahomedan brethren. As a man of truth, I honestly believe that Hindus should yield up to the Mahomedans what the latter desire, and that they should rejoice in so doing. We can expect unity only if such mutual large-heartedness is displayed. When the Hindus and Mahomedans act towards each other as blood-brothers, then alone can there be unity, then only can we hope for the dawn of India."

Mr. Ali Imam delivered a lecture in London on the 18th of this month before the Indian Union Society. He said he was a great advocate of an Indianism which was yet to be evolved. He meant such a development of Indian character as would make India one, possessing one common pulsation of national life. The first step was to overcome rampant sectarian aggressiveness. There should be Associations all over India to promote unity between Hindus and Mahomedans. He strongly held the view that the continuance of British rule and co-operation with the English people were essential elements of the growth of Indian nationality. If in the coming reforms an iron wall was raised between Hindus and Mahomedans the latter would find themselves in a miserable isolation while the Hindus would be deprived of the co-operation of a great Mahomedan minority.

CURRENT EVENTS.

BY RAJDUARI.

GENERAL QUIESCENCE.

YET another month of political quiescence Europe was serene. The different Continental States seemed to have been quietly engaged in their respective domestic affairs. Such political rest is greatly to be appreciated after the series of electric discharges some months before during which tension in some quarters was at its longest. The fact is that statesmen, politicians and diplomatists of all shades of opinion had become almost exhausted. There had been enough of storm and stress, of bitterness and angry feeling, of partisan heat and unscrupulous exaggeration. The subsidence of these discordant elements no doubt led the way to quiescence. In short, the political volcanoes were exhausted. The Teuton and the Saxon were on their good behaviour. There was a return of common sense and with it of good feeling. The gallic cock, too, seemed to have slept rather than crowed, after the Clemenceau-DeLacaze explosion. Austria was pacific, albeit the pest of some of the Hungarian mosquitoes which, perchance, in the busy Parliamentary Session, may become more troublesome and wage a somewhat pin-pricking campaign. The Ottoman is fast consolidating his new regime. More than ever he is busy concentrating his attention on having a sound financial footing, which, he firmly believes, will be the salvation of the country in its near future politically and economically. With easy finances, the Army and the Navy could be fast built up, equipped and ready for all emergencies. The Civil Administration, too, would undergo wonderful improvement. A well thought out and fairly equitable system of taxation was bound to bring a full treasury. Economy and efficiency would go hand in hand. Civil justice

would be better administered. The influence of such a condition of affairs would reach not only the near but the distant provinces which are still somewhat in a state of semi-anarchy. Thus the Ottoman has seized the crucial point of the administration. Finance is the pivot on which it must fundamentally move. Hence a National Bank of Turkey has been established with the heart-felt sympathy and substantial support of the British people who are genuinely desirous of seeing the independence and integrity of the Empire firmly established. Sir Robinson Smith, a capable man of financial reputation, has been appointed the Chief Directing-Agent of the Bank. Thus affairs so far in Turkey are progressing at a silent but satisfactory pace. England and Turkey have thoroughly established their old relations of cordiality which augur the greatest good in the near future. Sir William Wilcocks, too, meanwhile, has been busy heart-and-soul in his great scheme of irrigation in Mesopotamia. He is sanguine of realising his great engineering dream and indirectly reviving the reputation of those great builders of canals which had three thousand years ago rendered Asia Minor veritably a smiling garden of waving corn and other cereals. It is impossible to forecast the prosperity which awaits the now about to be rejuvenated Turkish Empire with this new irrigation project as much of an accomplished fact as the Alburn Canal. Then there is the Baghdad Railway. Its vigorous construction is looked forward most hopefully though there is some difference of opinion on the subject of its final line of route. That is indeed a politico-economic question which, it is to be hoped, will be fairly solved.

Russia, too, has been quiet during the month. Indeed, it seems to have caught the contagion of its neighbour for resting peacefully awhile. Such a condition of affairs is greatly to be wished for. And, sooth to say, by a strange irony of fate, the Tsar had gone to Iwadia to confer

with a trusted diplomat of the very country with which it was at daggers drawn for more than a century. Who could have two short years ago dreamt of such an event which is certain to be recorded by the impartial pen of History. But stranger incidents have occurred. Enemies have become the most hearty friends. Then, why should not two hereditary but inimical neighbours now live on the terms of the greatest amity, seeing that the circumstances have altered and the whole political horizon of the Continent has changed for the better? There is now a serious talk of a huge canal traversing Russia from north to south, from the Baltic to the Black Sea. Lovers of peace discern in this new project the advent of a new era, if not a millennium. Greece, too, has tempered down. The hot southern atmosphere of modern Hellas sometimes carries away the more hot-blooded, threatening mischief. Immediately after the truce with Crete rose a domestic quarrel in reference to the Army. The King threatened to resign, while other minor complications ensued. However, these for the time have also had their day. There is peace once more at the seat of modern Athens. The great powers have been in reality the good fairies of Greece in the matter.

Lastly, as if to give the finishing touch to the many strange events of the two strenuous years through which we have passed, there is the deposed Shah of Persia interned at Odessa! The Constitutionlists meanwhile are straining every nerve at Teheran to put their house in order and evolve some kind of harmony out of the chaos in which Mahomed Ali has left his capital. Finance, here, too, is the principal object of the Parliamentarians. Impecunious as Persia has always been, with many a revenue pawned to foreigners, the people have become keenly alive to the absolute necessity of rehabilitating the country's finances which, they rightly observe, is the preliminary to all other reforms. The

national sentiment seems to have found free expression in the desirability of raising an internal loan. That, however, seems to continental capitalists, doubtful. But the Persians are determined, after the manner of the Chinese, that so far as they could help it, they would keep themselves free from the bondage of foreign capitalists. It is to be hoped they may be able to realise that patriotic sentiment. A self-denying ordinance of this character is certain to have its beneficent influence on the character of the nation. For after all there is nothing so good as self-help. It is just possible that by the exercise of national thrift the Persians may be able to carry on the administration with efficiency but economy. In the long run it would render great good and achieve that financial amelioration which they are seeking.

In the Far East, the late quarrel between China and Japan on railway matters has been settled. A compromise has been effected. Each believes its national honour and prestige has been maintained uninjured. So far it is a great gain. We may now see a condition of economic and industrial rivalry of a keen character. The Chinese is thoroughly alive to his industrial regeneration. He has now come to believe in the efficacy of certain Western Institutions—specially, organisation of capital and credit. He has also come to believe in the construction of railways which have proved such a mighty civiliser in Western countries. According to a recent utterance of Sir John Jardine it may be assumed that in ten years more the Chinese will have built a fairly gigantic system of railways right across the country, immensely facilitating trades and industries and inducing vast prosperity. It will be interesting to watch the commercial rivalry between Japan and China. The latter will see that the former does not carry it in bondage, Japan is perfectly alive to the patriotic sentiment of the Chinese. The Chinese are already having their

boycotting campaign. The future economic prosperity of Japan seems to be in the development of Korea.

Lastly, we may briefly refer to the impending fray in old England. The battle of the Budget is raging fast and furious. The Ministers on the one side are carrying on their campaign of popularising the Budget in the country and mercilessly exposing each and every economic fallacy of their opponents who do not seem to have a single towering personality among them. The Tariff Reformers are more or less discredited league, while among the Unionists there is not a single personage of eloquence and authority to lead the party and propose an alternative Budget. The territorial magnates and superior squiredom have only blasted their reputation by their illogical opposition to the land valuation and death duties. If at all, they have by their many foolish utterances made the Budget even more popular than it was. The vast mass of the population have now clearly discerned the true issue. They have seen that the Ministry has been exceedingly equitable in their taxation and that the adjustment is made on the principle that each shall bear his burden of taxation according to his ability; that there is no socialism lurking in the Budget; but that the altered circumstances of the defence of the country demand a really sound project of taxation. This the Budget fairly supplies. Lord Rosebery's Glasgow Speech has fallen flat on the ears of the people and the anticipation fondly formed of it before delivery has not been realised. On the contrary, Lord Rosebery himself has somewhat damaged his reputation for economics and elicited from the author of the Budget the biting remark of the deliverance being a "soft nosed torpedo." The next two weeks will be weeks of the keenest excitement in the old country and it remains to be seen how far the Lords are able to pick up the gauntlet which the united Ministry has thrown so valiantly in their camp. The King is reported to be scenting the battle from afar and using his well-known sagacity and judgment in bringing about peace without any very "revolutionary" incidents. The Government has declared its attitude to be one of "No compromise". To assume any other would be fatal at the present hour when, in all probability, the General Elections may seat them more firmly on power than ever.

THE WORLD OF BOOKS.

Among the Wild Tribes of the Afghan Frontier. By T. L. Pennell, M.D., B.S.C., F. R. C. S. With 37 Illustrations and 2 Maps. (George Bell & Sons, London.)

We have read this book with great pleasure and profit. It records in a most readable manner the impressions of a highly intellectual and sympathetic Medical Missionary who has been labouring in the Indian Marches during the past sixteen years and more. Dr. Pennell, had his life been cast in a more civilized tract of India, would have been a far better known man in all India just now. As it is, his name is popular in the most out of the way Afghan hill tops. He is a true soldier of Christ. His humility and utter self-abnegation are writ large in his work amongst the half-civilized and highly ferocious wild tribes of Afghanistan. As he rightly brings out there is a great deal of useful work awaiting the Medical Missionary in those regions. Lord Roberts, who writes a highly appreciative introduction to the book, says, "no one can read Dr. Pennell's experiences without feeling that the man who is a physician and able to heal the body, in addition to being a preacher who can 'minister to a mind diseased' as well as to spiritual needs, wields an influence which is not possessed by him who is a Missionary only." From this point of view the book must prove of very high value to Missionaries and Christian laymen taking an interest in Mission work in India.

The work of Dr. Pennell has even a greater value considered from quite another standpoint. Previous writers on the subject of Afghanistan, such as Paget and Mason, Holdich, Oliver, Warburton, &c., have mainly concerned themselves with the Military possibilities of the country. Dr. Pennell's work gives us a study of the Afghan, his mental and moral characteristics and his inherited and acquired qualities. That, we consider, a contribution to our knowledge of Afghanistan and its peoples.

There are parts of the book which forcibly bring out the man, Dr. Pennell, to us and the reasons for the great success that has attended his Medical work round Bannu. A highly sympathetic man, he has been truly of a receptive turn of mind. He wandered through parts of India as an Indian Sadhu and as a Mahomedan fakir. A fine pen picture of Rishikés, the famous Hindu place of pilgrimage for all India, is given by him in the work before us in his former garb. After reading Chapter XVII of his work, every young Missionary will, we are sure, think little indeed of his self-sacrifice in giving up his country and comforts, in going to India "to preach the Gospel to the heathen." "The modern Christian in England," as Dr. Pennell rightly remarks, "has not even learnt the alphabet of austerities and self denial practiced in the name of religion, of which the Indians are past masters." Should the Missionary in India try to accommodate himself to the Eastern ideal to win success for his message? The answer to that question, the inquiring Christian will find in this work. As we might expect, Dr. Pennell has a kind word to say about Sullus, which is valuable from the temporary disrepute their status has attained during the past few years. Their learning, their devotion, and their self-abnegation, all receive due praise at his hands. Dr. Pennell is distinctly of opinion that Christianity should be presented to Indians in an Eastern garb, so that there may be intellectual sympathy between Indians and the teachings of Jesus. He would have Christ, more than Occidental Christianity introduced into India. He pleads earnestly for a consistent Christian life on the part of every Englishman and Englishwoman in this country. He is of opinion that the best in Hinduism and Islam must coalesce with the best in the religion of Jesus to form Indian Christianity. "We do not gain anything," he deliberately writes "from a missionary point of view, and we dishonour God, when we speak of everything in Islam or Hinduism as evil." We commend the book most heartily to all thoughtful Indians, and Europeans resident in this country.

Americans: An Impression by Alex. Francis. (*Andrew Melrose, London.*)

Mr. Francis has given us an extremely readable and instructive volume in this book—the several chapters of which originally appeared in *The Times*, London. In these Chapters Mr. Francis dwells lightly on the national temper, draws a comparison between England and America, discusses natives and aliens, the influence of this combination in the making of Americans and writes much regarding the American Jews, racial prejudices, social settlements, education and socialism and social progress. The author's conclusion, regarding the national temper is that never having had titles of nobility, or clearly defined class-distinctions of any kind, they do not exhibit the haughtiness and exclusiveness of Englishmen. They are not highly developed in their rational and artistic capabilities and being a very practical people "Mediocrity triumphs and commonness prevails;" while the primitive Puritan idealism is felt and has been expressed in every crisis of the national life. The great problem which confronts students of national life in America is indubitably the contact and conflict of different nationalities occasioned by the constant influx of foreign immigrants. American Democracy has been eminently successful under simple conditions, but it is not quite certain how it will stand the strain of the vast complications of life upon which the country is now entering. Up to 1850 the preponderance of English stock in America proved irresistible in moulding into its likeness the foreign immigrants who invaded the land. The American of the present day is a fresh growth, born of the intermingling of race, of a physical environment and of subtle moral and intellectual influences of life practically free from the limitations of an Old World existence—a new physiological type. Notwithstanding this power to absorb and transform into a new type the new

additions, grave fears are entertained by thoughtful men that the remarkable increase of immigrants of late years has resulted in a distinct lessening of the national powers of cohesion and that Society is beginning to experience a stratification which is tending to break up the former homogeneity. "There are," says Mr. Francis "in America little Russias, little Italys, little Syrias and great Jerusalem-vortex rings of nationality—closed to the outside in which they live"—and the remarkable power of absorption and transformation is not so apparent, the best results visible amounting only to a fuller intercourse within these several racial groups. "A State is strong in proportion to the number of ties operating to hold it together; and the great natural ties are community of race, of language, of religion and of sentiment and historical association"—and these ties are being relaxed instead of strengthened. The time has come, in the opinion of many Americans, when legislative action should be taken to exclude foreigners from American soil. Up to the present time, notwithstanding its heterogeneous elements the English tongue and English tradition overbear all competitors and reconcile in themselves all rivalries, while American thought, religion and character remain comparatively unimpaired.

The Text-Book of Lawn Tennis. (*Health and Strength, Ed., 1s.*) (*G. A. Nisbett & Co, Madras.*)

Mr. M. J. G. Ritchie, the author of this book is one of the best known exponents of the day and any one desiring to study this pastime or to improve his or her game should gain much from this book. Mr. Ritchie has based his treatise on comprehensive lines, and gives some useful hints regarding the correct grip, with instructions for cultivating accurate play from the start. Useful advice is given on strokes, which are described in detail, and full directions are given to both serving and receiving pairs as to how to play either doubles or mixed doubles. The illustrations given in the book, being action-photographs, are highly instructive.

Diana Tempest, By Mary Cholmondeley.
(Macmillan's Seven Penny Series.)

This is a pleasantly-written complex love story originally published in 1893. We fancy that the book is fairly familiar to most of our readers but for the sake of those who are unacquainted with it, we may shortly recapitulate the chief features of the plot. Colonel Tempest and John Tempest were brothers. John was engaged to Diana Courtenay and was on the point of getting married to her when the Colonel broke in and ran away with his brother's sweet-heart. John married somebody else but his wife proved faithless and had a boy John, the hero of the story, born to her whose father was not John Tempest himself. The Colonel's married life was not happy either but he broke his wife's heart. There were two children of the marriage Archie and Diana, the Diana of the story. Soon after the story opens, the Colonel's brother dies and the Colonel is in a blind fury because John who was really an illegitimate child succeeded to Overleigh, the Castle of the Tempests and seeks to bring about his destruction. John himself is quite ignorant of the taint on his birth and is absolutely unsuspicious of the Colonel's feelings towards him. John falls in love with his supposed cousin and finally marries her. But as for the minor incidents and the Colonel's conspiracy against John and the dramatic circumstances in which the hero's life is preserved, &c., we shall refer the reader to the book itself. It is a story worth perusal. Now we shall say a word about the edition. Now-a-days, the publishing market is flooded with cheap editions of the best books, ancient and modern, but we can confidently say that for its price of sevenpence, Macmillan's Series is the best. The printing is emphatically good and the paper leaves little to be desired. It is one of the wonders of the publishing industry how this is all possible.

BOOKS RECEIVED.

- BEIJING AND HER COMMERCIAL DEVELOPMENT.** By G. S. Mukundam. Times Press, Bombay.
THE DRAMATIC HISTORY OF THE WORLD. By Kola-chalam Sreenivasa Rao, Pleader, Bellary.
A SHORT HISTORY OF ENGLISH AGRICULTURE. By W. H. R. Curtler. Price 6s. 6d. Net. Clarendon Press, Oxford.
CHAMBERS'S STUDENTS' HISTORY OF ENGLAND. By David Patrick and William Woodburn. Price 4s. 6d. W. & R. Chambers, London.

BOOKS RELATING TO INDIA.

- A HISTORY OF HINDU CHEMISTRY.** Vol. II. By P. C. Ray. Price Rs. 5. Bengal Chemical and Pharmaceutical Works, Calcutta.
INDIA. Under Company and Crown. By Herbert A. Stark, B.A. Price As. 10. Macmillan & Co., Calcutta.
SATYANANDA. By A. Madhaviah. Price Rs. 2.
ELEMENTARY EDUCATION, with Special Reference to the Madras Presidency. By Rev. A. Andrew. Price As. 4. Higginbotham & Co., Madras.
DEATH OR LIFE A Plea for the Vernaculars. By P. T. Srinivasa Iyengar. Price As. 4. Srinivasa Varadachari & Co.
MODERN INDIA—Down to the Death of the Queen Empress. By S. Satyamurty, B.A. Price As. 6. Caxton Press, Madras.
ASWINI KUMAR DUTT: A Vindication of his Life and Conduct. By Indicus. Price As. 8. Cherry Press, Calcutta.
OUR MILL HANDS, and the Factory Labour Agitation. By Vinayak A. Talcherkar.
CATTLE OF SOUTHERN INDIA. By Lieut.-Col. W. D. Gunn. Price Rs. 2. Supt. Govt. Press, Madras.

India in Indian and Foreign Periodicals.

- BRITISH RULE IN INDIA:**
Colvin, E. C., on, ["Nineteenth Cent.," Sept.]
Cox, Sir E. C., on, ["Nineteenth Cent.," Sept.]
LORD KITCHENER IN INDIA. By Sir George Arthur, ["National Rev.," Sept.]
INDIA FOR THE HINDUS. By A. Davin. ["Rev. des Deux Mondes," Aug.]
MISCONCEPTIONS ABOUT THE UNREST. By Rev. J. A. Sharrock. ["Nineteenth Cent.," Sept.]
HINDUISM AND UNREST IN INDIA. By F. H. Barrow. ["Empire Rev.," Sept.]
POLITICAL ASSASSINATION IN INDIA. By Sir A. H. L. Fraser. ["Blackwood," Sept.]
CRIME IN INDIA. By A. Raffalovich. ["Nouvelle Rev.," Aug.]
THE ORIGIN OF HINDU ANARCHY. By A. Mater. ["Rev. de Paris," Aug.]
SPIRITUAL FORCES IN INDIA. By Rev. N. MacNicol. ["Contemp. Rev.," Sept.]

QUESTIONS OF IMPORTANCE.

Relation between India and England.

The following is the essential portion of a letter addressed by Babu Sarada Charan Mitra to a leading politician in England :—

" . . . I am fully sensible that India is not fit to obtain Local Self-Government in the same way as Canada and other Colonies. There are great difficulties in its being made a Self-Governing Colony, although the Colonial form of Government is a legitimate aspiration of the Indian people. But what I intended to say in my letter to you is that England should not be apathetic towards India, that India should be dealt with by the British as a part of Great Britain and that the tie between the two countries should be closer than that between England and her Self-Governing Colonies. India should, as I have said, be "a part and parcel of England," notwithstanding its physical separation. India should have representatives in the House of Commons in the same way as French-India has representatives in the National Assembly.

It is a hopeful sign that Britain's sympathy for India is gradually increasing. In proportion as the Government of the Colonies will be separated from the Home Government, Britain will draw India into its bosom and I expect the time will come when she will cease to consider India to be a mere distant hope, but sooner such a day comes the better it will be for both countries.

It may be said that the great majority of the Liberal Party are practically representatives of India, although they are elected by British constituencies. The number of such representatives will gradually increase and at last the British Parliament will deem it expedient to call upon India to elect its own representatives. My ideas and words have, you will suppose, a prophetic tone but wish as often said is the father-thought.

Many of my European friends think that a Colonial form of Government like that of Australia or even Canada means virtual independence. That is undoubtedly so and unless European population predominates in India there is no hope or even possibility of such a Self-Government for India, but it is feasible to have Indian representatives in the governing body in London."

BRITISH INDIANS IN NATAL.

Abdul Cadir, Amod Bayat, H. M. Dadat, M. C. Anglia, Natal British Indian Delegation, Westminster Palace Hotel, S. W., write to the *Times* :—

The position of Natal among the other South African Colonies is somewhat peculiar. Natal has an Indian question because it introduced, when its prosperity hung in the balance, indentured Indian labour. In the words of her best statesmen, Natal wants indentured labour from India and yet she wants to avoid some of its natural consequences. In other words, it wants all the advantages that this form of labour gives to it without having in its midst a non-indentured and free Indian population. Hence, first, its desire to starve out inoffensive Indian merchants and traders by depriving them of their licences to trade. In Natal, every trader requires a licence, renewable annually, to trade. The officers appointed to grant these licences or their renewals or transfers from place to place, or from person to person, even partners, have absolute discretion to grant or refuse. This discretion has been used detrimentally to Indians. The right of appeal to the Supreme Court which is statutorily barred should be granted. Secondly, its desire to drive out of Natal those Indians who have finished their indentures by imposing a prohibitive annual tax upon them, their wives, and their children. Thirdly, its desire to keep them in a state of perpetual ignorance, by depriving the children of British Indians in Natal of what little facility they had for receiving education. Domiciled Indians cannot even bring with them their children over a certain age, or their female relatives who are dependent upon them. Thus the Indian community in Natal is attacked from three very dangerous positions. We have, therefore, come to the centre of the Empire in order to obtain justice, and although Natal is a Self-Governing Colony, and will now form part of the Union of South Africa, there is no reason why acquired rights of British Indian Settlers of Natal should not and cannot be protected. We are practically unrepresented in the Natal Parliament. Our remedy, therefore, is, and must continue to be, by means of Imperial protection. Indeed, so far as that Colony is concerned, the Imperial Government have a very tangible remedy, and that is to withdraw from Natal the assistance she receives from India in the shape of indentured labour, until she has granted fair justice to those Indians who are suffering from the above-mentioned threefold disabilities.

UTTERANCES OF THE DAY.

The Gaekwar on Education.

II. II. the Maharajah Gaekwar presided over the prize distribution at the Baroda College on the 10th September and made the following speech:

India has need of active citizens to-day. We could profitably exchange much of our meditation for Western activity. Metaphysical contemplation may be admirable *per se*. But what we require is more of the study of the actual conditions of this life than of the future existence, if we are to hold a place in the van of civilisation; and I trust that those who go forth, year after year, from this Institution, will find careers of usefulness for themselves, and of benefit to their country. Steady continuous progress has been the only true progress in the history of the world and the path of steady progress lies open in all directions. Foremost among our present needs is an improvement in the condition of the masses—of the millions of cultivators and labourers who live in villages and towns. It is a mistake to suppose that corporate life must be at the expense of the individual. The welfare of the community as a whole is consistent with, nay more it is dependent on the well-being and development of smaller bodies, of *sects and castes and guilds and of the full realisation of individual capacities.*

If you can realise this principle, if you can achieve these results even in a limited extent in your life-time, if you can inspire the village population with the utility of common aims and endeavours, you will have gone a considerable way towards curing that social disintegration from which our country and our people have so grievously suffered.

Passing from agriculture to industries and trade there is scope for preserving educated men in that direction also. There is a popular fallacy that it is less dignified for an educated man to occupy himself in business than in the profession. You have but to turn to the United States for example to see what little ground there is for this fallacy.

I have spoken of agriculture, industries and trade; but cast your eyes on the various learned

and liberal professions, and young men of education and perseverance need not despair. No doubt the professions are overcrowded, and the path to Government service is somewhat circumscribed. But for all that no man with a sound mind and a stout heart need fear the lack of useful employment in India. The recent reforms of Lord Morley form a step in this direction. The British Government in India require the help and co-operation of the most talented sons of the country in the task of administration and legislation, and are to-day welcoming to a larger extent such help and co-operation. This is a wise policy fraught with great results in the future.

I believe the best form of Government is Government through the people themselves,—such as the village communities of India enjoyed from ancient ages. In modern times, the State has assumed many of their functions, and this centralisation of administrative duties has told on the village population who, in the present day, are lacking in initiative, in self-help and self-reliance and in co-operative action. The last remedy for this is decentralisation. The people should be trained to look after their own concerns to a greater extent.

But we sometimes hear it said that the progress of education is partly responsible for the feeling of political unrest. That there should be discontent is not necessarily an evil. If any of this unrest has shown itself in the form of sedition, anarchy, and crime, it is due not to education but to its abuse; for, when a system of education leads to anarchy and crime that system is unsound. Crimes have been committed recently, in India and in England, which have sent a thrill of indignation throughout the Empire; and men whose lives were one long devotion to duty have fallen at the hands of criminal fanatics. It is obviously the duty of civilised Governments to stamp out such crimes. To remove this new danger effectively, this tendency to anarchy and violence, one must diligently look for its true explanation, and one must remove its root-causes. Fortunately there has been no trouble in Baroda; sedition and anarchy find no place in my State and my subjects are peaceful, law-abiding and engrossed in their own occupations. In the path of the true progress based on sound and universal education, I hope to see my subjects progressing from day to day. I wish all students present here a happy career in life. Under the Blessings of God, may their duties be pleasant and may their lives be happy.

The Hon. Mr. Gokhale on the Transvaal Indians.

The Hon'ble Mr. Gokhale's speech at the Meeting held in the Bombay Town Hall, last month in reference to the treatment of Indians in the Transvaal, was as follows:—

Mr. Chairman, ladies and gentlemen,—You will see that the first part of this resolution is practically identical not only in substance but in its very wording with a resolution which was adopted in this very Hall at the beginning of last year by a Public Meeting presided over by H. H. the Aga Khan. Eighteen months have elapsed since then and the fact that we have to repeat the self-same resolution again to-day shows that no relief has come in the interval and that the period has been one long night of tribulation and suffering to our brethren in the Transvaal. Indeed, gentlemen, the position to-day is far worse than it was when the last meeting was held. *The actual struggle then had been only a month old, and it so happened that the very next day after the Bombay Meeting a compromise was effected between Mr. Gandhi and General Smuts, seemingly full of promise of a peaceful settlement honourable to both sides.* Again out of a total Indian population of about 8,000 men in the Transvaal, 7,600 were engaged in the struggle. To-day the total Indian population in that Colony has dropped to less than 6,000, and though most of these are in deep sympathy with the struggle and are helping it financially and in other ways, the brunt of the persecution is being borne by a brave band of about five hundred Indians, led by the indomitable Gandhi, a man of tremendous spiritual power, one who is made of the stuff of which great heroes and martyrs are made. Gentlemen, we have all been following this struggle with close interest and with deep indignation and pain, relieved only by our admiration for the heroic stand which our countrymen have made, but I think it will be useful to recall briefly on this occasion the principal facts. Under the old Boer Government of the Transvaal, a law was in existence which required all Asiatics who entered the Transvaal after 1855 for purposes of trade to register themselves and to pay a registration fee of £3. There was no limit to the number that might so enter and the Indian population in the Transvaal before the war was estimated—and the estimate has been accepted by the Government—at 15,000 males leaving women and children out of account.

A CAUSE OF THE WAR.

Another provision of this law required Indian traders to trade in locations only, but it was never rigorously enforced and, in fact, an attempt to enforce it strictly was alleged by both Mr. Crambain and Lord Lansdowne as one of the causes that led to the war. In those days the Indians resident in the Transvaal were not only regarded as entitled but were actually encouraged to turn to the Imperial Government for protection. Before the outbreak of hostilities most of the resident Indians left the Transvaal, carrying with them passes from the Boer Government permitting them to return after the close of the war. The war ended in 1902, resulting in the annexation of the Transvaal to the British Empire. It was however soon discovered that the substitution of the British Government for the Boer,

so far from bringing any relief to the Indians, actually made their position far worse. In 1903, the agents of the British Government that had gone to war with the Boers for seeking to enforce the law about locations, themselves sought to enforce that law in a far more stringent manner than the Boers had ever contemplated. The attempt failed on an appeal to the Supreme Court, but it gave the Indians a taste of what was in store for them under the new regime, and it naturally filled all right-minded men with indignation and disgust. Then the cry was started that Indians were flooding the Colony and it was necessary to stop the influx. How dishonest and unscrupulous the cry was may be seen from the fact that the Indian population in the Transvaal since the war has at no time reached the number that was there before the war. I have already said that the male population alone before the war was 15,000. In 1904, a regular census was taken when it was found that the entire Indian population, including women and children, was only 10,000. Again in 1906, a Memorandum issued by the Registrar of Asiatics showed that up to then about 13,000 permits had altogether been issued and the actual number of Indians in the Colony—men, women, and children all told—was not more than 10,000. In July, 1907, when the first stage of the Passive resistance struggle began, it was estimated by the Indian leaders that there were about 9,000 Indians in the Colony.

WHITE COLONISTS' OBJECT.

In December of that year, when the struggle reached an advanced stage it was estimated that the number was about 8,000. And to-day it is less than 6,000. The cry of unrestricted influx was, however, persistently and vigorously maintained by Boer and Briton alike and the Indians soon saw that the real object of the white Colonists was somehow to get rid of the Indian element altogether. Lord Milner, who could not help seeing how badly the Indians were being treated, advised them in 1903 to undergo voluntary registration, and take out fresh permits, though they already had registered themselves under the Boer Government and held its passes. The Indians did this, and Lord Milner thanked them for the manner in which they had met him in the matter. When Lord Selborne succeeded Lord Milner as High Commissioner, he inquired into the charge of unrestricted and fraudulent influx and publicly declared that the charge was unfounded. Still the cry continued that the Colony was being flooded by Indians, and ultimately the Government introduced into the Legislative Council in 1906 an Ordinance called the Asiatic Law Amendment Ordinance, which provided for a fresh compulsory registration of all Asiatics entitled to be in the Colony, under very humiliating circumstances. The Asiatics protested strongly, vehemently, against the Ordinance, but to no purpose, and the Ordinance was, with small modifications, passed by the Legislative Council. This was in reality the beginning of the Passive Resistance movement.

Then followed a sharp but comparatively short conflict between the Transvaal Government and the passive resisters. Many of them, including Mr. Gandhi, were arrested and sent to jail, but at the end of January, 1908, a compromise was arrived at, as I have already told you, between Mr. Gandhi and General Smuts. The terms of this compromise according to Mr. Gandhi's version, which those who know Mr. Gandhi will not for a moment doubt, were these:—The Indians were to regis-

ter themselves voluntarily within three months, the registration being free from humiliating details and the Asiatic Law Amendment Act was to be repealed and Asiatic Immigration was to be regulated under the operation of another law passed the previous year, namely, the Immigration Restriction Act, which was general in its provisions. In accordance with this compromise, the whole Indian community in the Transvaal voluntarily registered itself by the beginning of May, 1908; but the Transvaal Government on its side, instead of repealing the obnoxious Asiatic Law Amendment Act, merely passed a law to validate the voluntary registrations. The result of this action on the part of the Transvaal Government was to defeat two most important objects which the Indians had in view in agreeing to the compromise. Those objects were: First, that there should be no law on the Statute-book of the Colony subjecting Indians as such to humiliating treatment, and secondly, it should be open to the people of this country to enter the Colony on the same legal terms as the people of European countries, i.e., by passing a literary test in one of the European languages, thereby ensuring immigration to a few cultured Indians every year. By retaining the Asiatic Law Amendment Act, however, on the Statute-book, General Smuts frustrated both these objects, as the Act subjecting Indians to humiliating treatment, and by confining entry into the Colony to those Asiatics only who were pre-war residents, it effectually prevented the admission of new Indians. The Indian community of the Transvaal naturally therefore looked upon the refusal of General Smuts to repeal the Asiatic Law Amendment Act as a gross breach of faith and finding themselves taken in, inasmuch as they had voluntarily registered themselves, they at once held a Public Meeting at which they renewed the vow to continue Passive resistance, and to re-open the struggle, about 2,500 Indians burnt their registration certificates.

THE STRUGGLE UNABATED.

This was in September of last year and since then the struggle has gone on in a very acute form. Those who will speak to the second resolution will tell you what dreadful hardships and sufferings have been endured by the Passive resisters for the cause. Briefly, 2,500 sentences, mostly of hard labour, have been inflicted on them. About a thousand persons have been absolutely ruined and a thousand more have left the Colony. The struggle, however, has continued unabated to the present day.

Gentlemen, I have so far given you briefly the principal facts of the struggle. The first thing we have got to resolve in this matter is that Mr. Gandhi and our other countrymen in the Transvaal are fighting not for themselves but for the honour and the future interests of our motherland. So far as they themselves were concerned they had satisfied the requirements of the situation by registering themselves voluntarily. But the whole battle has revolved round the repeal of the Asiatic Law Amendment Act, and they have insisted on this repeal so that an infamous piece of legislation, insulting in its character to the people of this country, should be removed from the Statute-book of a British Colony. As a practical man, Mr. Gandhi is prepared to agree that there should be no unrestricted immigration of Indians into the Colony, that Government there should in its discretion be permitted to restrict such immigration in practice. But he wants them to effect this under the operation of the Immigration

Restriction Act, which is perfectly general in its application to all nationalities and which does not cast any reflection on any of His Majesty's subjects such as the Indian community. Then Mr. Gandhi's struggle is in furtherance of the future interests of our motherland. For better, for worse, this country is now included in the British Empire, and our progress must be towards complete equality with our English and other fellow-subjects in that Empire. Here again as practical men, we are prepared to recognize that the attainment of such equality and the obliteration of race-distinctions which it involves can be but a slow affair. But we have a right to insist that the movement must be in the direction of a steady removal of these distinctions which are numerous enough in all conscience and not towards adding further to them. In fighting for the principle that no humiliating disabilities shall be imposed by the Statute-book of a British Colony on Indians as Indians, Mr. Gandhi is fighting for the assertion of our claim to that equality with which our hopes for the future are bound up. Gentlemen, I have heard it said by some friends, mainly Englishmen, that though they originally sympathized with the Indians in this struggle, Mr. Gandhi's resort to Passive Resistance involving as it does defiance of the laws of the Colony has alienated their sympathies. Now I do not in the first place think that this is quite a fact. For we see the Committee in England, presided over by Lord Amphil, backing up the Passive resisters as strongly and cordially as ever. Again, even if a few Englishmen have grown cold in their sympathies, I am sure none of us here feels anything but the highest admiration for the manner in which this struggle has been carried on by our side. I think, and I say this deliberately, that in the circumstances of the Transvaal, Passive Resistance such as that organized by Mr. Gandhi, is not only legitimate, but is a duty resting on all self-respecting persons. What is this Passive Resistance? Passive Resistance to an unjust law or an oppressive measure and a refusal to acquiesce in that law or measure and a readiness to suffer the penalty instead which may be prescribed as an alternative. If we strongly and clearly and conscientiously feel the gross injustice of a law, and there is no other way to obtain redress, I think refusal to acquiesce in it taking the consequences of such refusal is the only course left to those who place conscience and self-respect above their material or immediate interests.

A GREAT MORAL FORCE.

Look at the splendid manner in which the whole movement has been managed. Hindus, Mahomedans, Parsis, all hold together as one man, forgetting their usual differences and sufferings with wonderful self-restraint—surely a man who can achieve this must represent a great moral force, and must not be lightly judged. Again look at the fact that though the struggle has gone on in an acute form all these months, not even the worst opponent of Mr. Gandhi has suggested the least suspicion about his loyalty or his general attitude towards the British Government. No, gentlemen, I am sure, no all think that Mr. Gandhi is perfectly justified in resorting to Passive Resistance when all other means of redress failed. I am sure if any of us had been in the Transvaal during these days we should have been proud to range ourselves under Mr. Gandhi's banner and work with him and suffer with him in the cause.

Ladies and gentlemen, this resolution says that we again appeal to the Imperial Government and

the Imperial Parliament to use their influence on our behalf at this crucial moment in the history of South Africa and thereby close this bitter question in a satisfactory manner. The present is an important moment because the four Colonies of South Africa have just been united into a federation. Surely, we trust, it is not too much to hope that at such a moment the Colonial authorities themselves must be anxious to wipe all unpleasant controversies, if possible, off the slate. It is often said, and it is no doubt largely true that the Imperial Government, whatever its sympathies, cannot coerce Self-Governing Colonies into particular courses of action.

DUTY OF IMPERIAL GOVERNMENT.

But the Imperial Government owes a duty to other subjects besides the white residents of Self-Governing Colonies and moreover even if there may be no coercion there are numerous ways of making private representations which may prove more or less effective. For instance, South Africa is sure to want something from the Imperial Government sooner or later. That would be an opportunity for the Imperial Government to bring pressure to bear upon the Union to secure justice to us. I fear the Imperial Government does not quite realise the bitter intensity with which the people of India feel and resent the treatment meted out to their countrymen in the Transvaal. If they did this, I do think that some way would be found out of the present difficulty, *satisfactory to both sides*. After all it is only a modest demand which the Indians are making and it is difficult to believe that the Imperial Government can do nothing in the matter.

But gentlemen, this resolution does not merely confine itself to an appeal to the Imperial Government. It also appeals to the Government of India whose sympathies with us in this matter are well-known. The four Colonies of South Africa are now united and they are jointly responsible for any further legislations in matters affecting Indians. Now from the Indian standpoint Natal is the vulnerable point of the Union, and we call upon the Government of India to strike at this point; for if ever retaliation is justified, it is justified in this case. Natal needs Indian labour—it imported about 8,000 indentured Indian labourers in 1903; 11,000 in 1906; over 6,000 in 1907, and over 3,000 last year. The recruitment takes place in this country under the authority of the Government of India, and by simply withdrawing this authority, the Government of India can stop this migration of Indian labour to Natal. The Government can very well say to South Africa as Lord Curzon said to the Transvaal five years ago, you must treat free Indians throughout South Africa in a reasonable and satisfactory manner. Otherwise we will not help you any more with Indian labour. We respectfully call upon the Government of India to take up this attitude, not only for the sake of the Indians in the Transvaal but also for the Indians in Natal itself. For it was well known that Natal treats Indians in that Colony disgracefully. The condition of our indentured labourers there is not far removed from that of slavery. Indian traders are harassed in numberless ways. There is no provision whatever for the education of the children of free Indians beyond the primary stage, and none even for the primary education for the children of indentured labourers. And there are several other grievances of a similar nature. Last year Natal tried to pass two laws,

one withdrawing the Municipal franchise from the Indians which they at present enjoy and the other intended to eliminate the whole free Indian element from the Colony in the course of ten years. Fortunately both these laws were disallowed by the Imperial Government, Natal really deserves no consideration at our hands and I earnestly trust that the Government of India will show no such consideration.

ROOT OF THE TROUBLE.

One word more and I have done. The root of our present troubles in the Colonies really lies in the fact that our status is not what it should be in our own country. Men who have no satisfactory status in their own land, cannot expect to have a satisfactory status elsewhere. Our struggle for equal treatment with Englishmen in the Empire must therefore be mainly carried on in India itself. Then again we must remember that it is bound to be a long and weary struggle. It will require again and again sacrifices and sufferings such as those of our Transvaal brethren and it will bring us repeated failures before we achieve final success. But suffering or no suffering, failure or success, we owe it to our motherland to carry on this struggle with stout hearts and full faith in the justice of our cause. And I for one have no doubt in my mind about the ultimate issue.

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TOPICS FROM PERIODICALS.

Higher Education in India.

"The Alleged Waste of Higher Education in India" is the title of a paper in the *Westminster Review* by the Rev. W.S. Urquhart, of the Scottish Churches College, mainly in reply to some articles that have lately appeared in journals in England. No one, says Mr. Urquhart, would pretend for a moment that the system of higher education in India is without its defects, or would attempt to deny the disadvantages under which it labours, or the difficulties with which it has to contend but he maintains that there is no sufficient ground for passing a sentence of wholesale condemnation, or even for regarding the difficulties and disadvantages connected with the system as overwhelming. Analysing the objections, he finds that they assert that the medium chosen for the higher education is wrong, the subjects of study wrong, and the results disastrous. As regards the first, he asks what other language but English could be used. There is no vernacular which is in general use, and to translate the best modern text-books into the various Indian languages would, even if possible, be a task of great difficulty and expense, and in the end it would leave educated men in different parts of the country without the means of intellectual intercourse. Nor would it be easy to find more generally useful subjects than those which are already in the curriculum; even technical education can never serve as a substitute for the present system, for the practical and the theoretical must always go side by side. Our educational policy in India has been justified by far greater results than are apparent to the superficial observer, and with the necessary alteration and adaptation it will continue to more than justify itself in days to come.

India in Transition.

Mr. Saint Nihal Singh, has an article on the above subject in the August number of the *American Review of Reviews*. He characterises the new Reform Proposals of Lord Morley as the first great step now being taken in India to remove the stigma of being governed in this day and age by an autocracy,—an admittedly humane autocracy, but yet an autocracy. After referring at great length to the various features of the Morley Scheme and its far-reaching effects on India in giving a new impetus to Indian aspirations for autonomous government and in infusing a new faith in the hearts of Indians in their own ability for Self-Government, Mr. Singh refers to the complete social, industrial and economic transformation which is now going on rapidly in India. He then describes what India still demands in the following words:—

Not all political agitation, however, is due to the East Indian's desires that have been partially satisfied by the Reform Scheme. Some of the "unrest" about which the Western World has been hearing for years is attributable to repressive measures taken by the Indian Administration during the past two or three years. Many East Indians have been deprived of their liberty without charge or trial. Such an action, the public in India as well as England feels, is out of date in the Twentieth Century. The Province of Bengal has been divided in opposition to public opinion, and this is a thorn in the side of native Indians. Lord Morley himself has acknowledged this measure to be a blunder. During the last few years a great many Indian newspaper-men and speakers have been prosecuted and punished by the Government. The Administration finds justification for these stringent methods in the plea that peace has to be maintained. The repeal of the law punitioning Bengal and the grant of amnesty to the political prisoners is prescribed by the Indian publicists as an effective cure for the unrest arising from these causes, and, from the present temper of the Liberal Government of India, such a course of action is considered to be by no means impossible or remote.

The transition of India from despotic rule to a progressively representative Government marks an epoch in the annals of the land, pointing luminously to the fact that a noteworthy, though silent and bloodless, revolution has taken place in the Motherland. This remarkable change in East-Indian Society has not been wrought in a moment by a conjurer's trick. While the world sees its culmination, not the final, but only a partial culmination of it, the transformation has been going on in the country, ever since the first shipload of Occidentals entered the land and introduced Western culture to rouse and remodel the dormant civilization of India.

The Native Problem.

In the course of an article on the "Native Problem" in the July number of the *Nineteenth Century and After*, Sir Harry Johnstone considers the enterprise of the missionaries to be at the bottom of the present 'native' unrest in India and Africa, and writes as follows:—

During the last two hundred and four years, the missionaries of the Churches or sects which branched off from the Roman and Anglican communions in the 16th and 17th Centuries have sown the dragon's teeth of education, and we now find ourselves face to face with a large crop of yellow, brown and black men (and even women) asking, as a consequence of being as well educated as the average British artisan, for the same right to have a voice in the government of their own countries and the disposal of the money raised by their own taxation.

Quite half the area of India, however, has King Edward the Seventh as its only Sovereign and is governed by British officials from the United Kingdom. Until Lord Morley's projected measures come into effect throughout all 'British' India, the natives have no direct voice in the government of their own country, as to the amount of taxation which shall be imposed or the manner in which the taxes shall be spent. Neither (it might be said) do the Europeans, born or settled in those countries have anything of the kind; but then they are very few in number and no important European interest is unrepresented on the Councils of the Viceroy and of the great Indian Governments while the English Press is practically unfettered, provided it expresses its opinions in the English language. It can deliver itself of the sharpest criticism and of personalities which just stop short of libel (if it chooses) without incurring penalties. The Native Press, on the other hand (and perhaps wisely at the present juncture) is gagged.

He then speaks of the Members of the Indian Civil Service and of their keen sense of justice, intuition, knowledge and sympathy with the subject people but regrets at the same time the high-handed action of some of the lesser officials of the Uncovenanted Service, magistrates, justices of the peace and soldiers employed in civilian posts. He accepts that the action of the lesser officials to be

one of the primary causes of the present unrest and puts forth his opinions in the following sentences:—

The 'shooting down' or 'holding down' policy, if it was to be adopted at all as the watchword of the British Empire, should have been nailed to our mast in 1792, before the first educating missionaries went out to British India. To adopt it now is well-nigh an impossibility. It seems to me that, unless we can face, digest, and gradually provide for, prudently admit the demand of the black, brown, and yellow peoples under 'our sway for a voice and a slowly increasing voice—in their own destinies, we must be prepared to face an awful national rebellion in India and an uprising of the negro throughout British Africa.

* * * * *

I am convinced that if the British Empire is to hold together, to continue indefinitely and to remain comparatively in the future as in the past, the most beneficent human organisation yet invented by man it can only be on the basis of mutual trust, affection, and co-operation.

I should like to see this irresponsible representation of 'native' grievances replaced by the proper representation of great 'native' communities in the British Parliament. Where it is not wise as yet to create local legislatures and grant a local suffrage, might there not be—as there has long been in France—some means whereby the portions of India not under native sovereignty, and all those Crown Colonies and Protectorates, at present without representative institutions were represented directly in the Imperial Parliament by a few persons whom the natives of the aforesaid countries have freely elected?

But there must be 'give' as well as 'take' in any earnest attempt to advance with the times and gradually to pave the way from 'precedent to precedent' towards a more perfectly governed Empire.

Any more bomb outrages in India, or shooting at trains (laying almost invariably people quite unconcerned with the issues at stake), or assassinations in England will do far more than the stupidity of English Jingoism to impede the progress of representative institutions in India.

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Our Mainstay in India.

As a specimen of the views of those who are advocates of the policy of the advancement of the aristocracy, the following extracts from an article headed "Our Mainstay in India," by Colonel L. H. J. Grey, C. S. I., in the August number of the *United Service Magazine*, will not fail to arouse the interest of all. The writer agrees with Sir Edmund Elles, the author of the "India of the Future" in the main idea of building up a Commonwealth of Indian States under Native Princes under an Imperial control.

"The evolution of the autonomous India of the future should be on the lines of autocracy so familiar to the Eastern mind, rather than of democracy on Western lines so foreign to Eastern thought and practice. The native masses do not regard capacity so much as the prestige attaching to ancient lineage and high birth. No men, however able, could hold their own without British bayonets unless possessing that prestige, and government by the 'Babus' would be as impossible as it would be disastrous. Malletson's 'Indian Mutiny' gave the same warning against the attempt to force Western ideas upon an Eastern people, which the author regarded as a determining cause of the revolt. For some years before 1857, the peoples of India were being relieved of the 'incubus of native rule,' the tall poppies struck down, the aristocracy shut out from all prospects. Malletson's history shows the result of this process in Bihar, in the Doab, in Oudh, in Central India, wherever we had thus turned the leaders of the people against us. The book warned us, in 1891, against again estranging them by yielding "to an agitation which is not countenanced by the real people of India."

Colonel Grey, then, goes on to observe that the Indian gentry fear that, under the present reforms, power will pass too exclusively into the hands of that portion of the educated classes which has everything to gain and nothing to lose. "Everyone knows" says he, "that here except to that portion of the educated classes, democracy on Western lines is foreign and repugnant." Lord

Curzon has recently explained that the vast majority in India have no political aspirations and solely desire to be left alone. Experience shows that for guidance they look only to the aristocracy; the people of India, wrote Lord Lytton in 1876, "will only move in obedience to its Native Chiefs and Princes."

The writer then proceeds to urge the urgent necessity for the establishment of an Imperial Council composed only of Ruling Chiefs. This arrangement, he observes, will not only serve as a sort of counterpoise to the predominance of the professional politicians but also to content the Chiefs themselves. Further on the writer suggests the creation of new Native States on the lines of the Instrument of Transfer which created Mysore. He thus wants to extend by slow degrees the systems of Native Administration which already cover one-third of India, over as much as may be possible of the remaining two-thirds of the country. He then states that each Native State will foster a provincial sentiment and thus give rise to a sense of local pride conducive to a healthy rivalry beneficial to the common body politic. Thus, the writer asserts, will be a sure defence against the *Babu propaganda* of to-day as it was a good defensive power during the Great Mutiny. "In a crisis to-morrow" where would the millions of India "look for guidance, as they looked in 1857," if not to the great Ruling Chiefs? "Who then would follow, or even think of, the very ablest of the Congress leaders?"

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The Social Conquest of The Hindu Race.

Mr. Har Dayal, in an article in the September number of the *Modern Review* discourses on the philosophy of the Social Conquest of one nation by another in general and that of the Hindu race by the English in particular. Says Mr. Har Dayal in the opening paragraphs:—

"Political dominion is never permanent unless it is based on a social conquest of the subject races. The Social Conquest must, in the nature of things, follow the political subjugation of one race by another. Political power is acquired by means of Military superiority and skill in diplomacy; it is also maintained by the same means. But the Social Conquest is a slower process; it cannot be accomplished with the help of maxims and disciplined armies. Even Alexander or Chengiz Khan could not effect a Social Conquest of other nations by the use of force alone. Force can crush the organised physical strength of a weak people. It can demolish the forts, and scatter the armies, of an inferior race, but it can never enable the conquerors to obtain control over the hearts and minds of their subjects. The sword is worse than useless for the rulers when they set about the task of conquering their subjects socially. It actually mars the success of the enterprise. It must be sheathed in the scabbard; it must be put away out of sight for the moment.

No nation can lose its birthright of independence until it has been so demoralised through avarice, luxury, and indolence as to forget the virtues of national pride and self-respect, religious enthusiasm and the sense of individual responsibility for the social welfare. The decay of the moral calibre of a nation paves the way for foreign domination which, in turn, accelerates the process of decline by its very existence. Thus moral decrepitude is both the cause and the effect of foreign rule."

Further on he observes:—

"If the conquered people manage to keep alive their self-respect and dignity through centuries of foreign political supremacy, they are sure to enter into their inheritance of independence some day. The greatest duty of a subject people consists in guarding the Promethean spark of national pride and self-respect, lest it should be extinguished by the demoralising influences that emanate from foreign rule. A subject people should try to resist the social conquest before they can hope to avert or remedy the evil consequences of the political conquest."

The writer then states that the conquering race will impress in every way on the conquered race, the fact of its superiority over the fallen race and thus hasten on the moral ruin. This sense of racial superiority of the conquering race kills the soul of the fallen people. The reality of the present bids them believe it, whatever the voice of pride and hope, bringing a message from the ancient history of the race, may whisper in their ears. He then cites as an example the social con-

quest of the Pariahs of Southern India, the descendants of the aboriginal inhabitants, by the Brahmans.

The supremacy of the Brahmans in the Social World is visible even to day and the astute policy of the Brahmans of olden days is employed against us and we are now being paid back in the same coin by "another race." According to the writer, the requisites for the success of the Social Conquest are:—

- (1) The control of almost all the social activities of the subject race by the rulers, especially of such as are essential for social welfare and therefore confer special prestige on those who guide them.

- (2) A common platform on which the rulers and the ruled may meet on terms of inequality.

- (3) The existence of a class of persons among the subject peoples who should come forward to meet the rulers on this platform.

The writer then proceeds to describe how the Brahmans made use of these points in bringing about their Social Conquest. He truly observes that the three potent factors mentioned above are now present in India in the Social Conquest of the Hindus by the English which is slowly but surely gaining ground. General knowledge together with all activities such as schools, colleges, hospitals, post offices, pipes for water, is entirely under the control of the British people. And a common platform for social intercourse on terms of inequality is provided for in Legislative Councils, Darbars, Courts, Municipalities, District Boards and public meetings. The landed gentry and the "English-educated" classes are ready to avail themselves of social intercourse on terms of inequality. These are the causes which are now continually dragging the Hindu nation to a lower level in the scale of humanity. These are the causes which are sapping the virtues which are the source of all national life—pride, self-respect and a sense of national individuality. And these will lead in the end to serfdom and perpetual bondage. And in the closing paragraph he presses home the following pertinent facts:—

"Those who assist in the process reduce themselves to the position of Pariahs. The military and political leadership of the nation has already passed from the Kabatriya to the Briton: will he also succeed to the social leadership which has been the privilege of the Brahman and the *Mishri*? If the Social Conquest is completed, there is no hope for our nation. The evil effects of the process which has only begun are already visible. These must be counteracted in order to prepare the way for political regeneration. I only ask Hindu India the great question, "shall the Briton be your Brahman?"

Plato and Shankaracharya.

Pandit Prabhu Dutt Shastri, M.A., discusses the philosophies of Plato and Shankaracharya in a suggestive article in the current number of the *Vedic Magazine and Gurukula Samachar*. He first discourses on the Doctrine of Ideas, the central doctrine of Plato's Philosophy and then on the Doctrine of Maya, the kernel of the philosophy of Shankara, the greatest Indian metaphysician.

Further on he compares and contrasts the two thinkers in relation to Ideology (of Plato) and *Mayavada* (of Shankara) as follows:—

Plato.

Shankara.

- | | |
|---|--|
| 1. Idealist. | 1. Idealist. |
| 2. Doctrine of Ideas, centre of his philosophy. | 2. Doctrine of Maya, centre of his philosophy. |
| 3. World of objects unreal. | 3. World of objects unreal. |
| 4. Ideas real. | 4. Ideas unreal. |
| 5. Ideas types of things. | 5. Ideas same as things. |
| 6. Plurality of ideas. | 6. Plurality of ideas. |
| 7. Multiplicity real. | 7. Multiplicity unreal |
| 8. God transcendental. | 8. God transcendental and immanent. |

"The comparison shows," says the writer, "that both are rationalists, but the rationalism of Shankara is of a higher type."

Later on, he describes the views of the two philosophers on the Doctrine of Knowledge thus:—

Plato.

Shankara.

- | | |
|---|---|
| 1. His Epistemology connected with his Ideology. | 1. His Epistemology connected with his Theory of Maya. |
| 2. Gradation of knowledge. | 2. Gradation of knowledge. |
| 3. Knowledge of the things of sense unreal. | 3. Knowledge of the things of sense unreal. |
| 4. Knowledge of Ideas real. | 4. Knowledge of species real comparatively. |
| 5. Knowledge of the Ideas of the Good, the highest reality. | 5. Knowledge of Brahman, the highest reality. |
| 6. Advancement of knowledge from the particular to the universal. | 6. Advancement of knowledge from the particular to the universal. |

And lastly he compares them as to their Doctrine of the Soul in the manner given below:—

Plato.

Shankara.

- | | |
|--|---|
| 1. Di-partite division into world-soul and human soul. | 1. Di-partite division into universal soul and individual soul. |
| 2. Tri-partite division of human soul. | 2. Human soul, an indivisible entity. |
| 3. Seat of the cognitive soul in the head. | 3. Seat in the heart. |
| 4. Soul older than the body. | 4. Body older than the soul from a certain standpoint. |
| 5. Soul immortal. | 5. Soul immortal. |

In conclusion, the writer sums up the whole in the following words:—

We have made a brief survey of the three chief doctrines of Ideas, of Knowledge and of the Soul, as enunciated by the two thinkers. The comparison goes to establish that the Idealism of Shankara is of a higher type, more abstruse, than that of Plato. Such a comparison is always delightful to draw as we get thereby an adequate insight into a phase of the Occidental and the Oriental systems of philosophy side by side. The views of Plato have since then been amply modified or made more perfect by some of his followers, and also there have been some other thinkers in Europe after the close of the Medieval Ages, who have formulated a system of philosophy far more abstruse than that of Plato, and thus have taken a considerable stride forward in the domain of Philosophy. But none of these even has surpassed the teaching of Shankara, who stands unrivalled in History as a thinker, whose philosophy has been by a consensus of informed opinion, rightly termed as "the profoundest and the most abstruse philosophy." Indeed, no other system could possibly be more refined than the philosophy of Advaitism. One cannot imagine any higher truth where thought may soar. The only system that gives a true and a real solace is the Vedanta. Schopenhauer calls it the *solace* of his life and praises it in high terms. And not any modified view of the Vedanta, but the purest kind of it as expounded by the great Master, Shankaracharya, whose immortal name is in this land pronounced with the highest respect, because the Indian people generally take him to be superhuman—far more than a prodigy—a kind of incarnation (*avatara*), and so it is no wonder if he is esteemed to be the highest and the greatest among all the thinkers of the world.

SRI SANKARACHARYA

HIS LIFE AND TIMES

BY C. N. KRISHNASWAMI AYAR, M.A., L.T.

HIS PHILOSOPHY

BY PANDIT SITANATH TATTVABHUSHAN.

Price As. 12.

To Subscribers of the "Indian Review," As. 8.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

Religion of the Swadeshi.

Mr. J. K. Mehta, M.A., contributes a spirited article under the above heading to the *Sanj Vartaman* wherein he describes the Religion of the Swadeshi in glowing terms as follows:—

The East is considered the Mother of Religions. This was allegorically represented in the story of the Shepherds following the Star in the East to see the Child born of the Virgin. It is from the Mystic East that living waters of Faith have flowed to sustain and uplift humanity. What wonder then that the Oriental people are not swayed by anything so much as by religion. Their passion for religion is not a desultory Sunday feeling to be put off and on like Sunday dress for the Church but forms the vital portion of their life. It is through this that there is a tendency to connect everything with religion. In this country religion suffuses everything with its mellow light. Whether at the crowning of a King or the marriage ceremony, it is the priest who is honoured the most.

An epoch-making moment comes in the life of every nation which lifts it up out of its former state and turns it towards a high and noble goal. That particular moment arrived to India in the most unpleasant form—the iniquitous Partition of Bengal and yet it proved the Saviour of this country, for it awakened our people from a sleep of generations and aroused in them a sense of self-respect, a sense of duty, a sense of reverence for the motherland. It shows the working of a power superior than human that though the original grievance was merely provincial, the whole of India felt a shock as if the insult to the Bengalis was an insult to the whole nation, as if the rending of the Bengal people in twain was the rending of the Indian people. There is a Gujarati proverb that it is 10 times of adversity that we remember God the most. It is an instinct with Indian people in times of adversity to remember mother side by side with God. It was therefore that we turned in times of national misfortune to that great mother-heart—our motherland. We were prodigal sons but the sacred mother received us to her bosom. It was then that we understood the mystic beauty of Swadeshi. Thus began the religion of the motherland. It is the chief characteristic of religion—the submission of the individual soul to the Universal One. Ours was submission of individual selves to the service of the motherland. Relinquishment is (Toga) the soul of religion. We showed it here in relinquishing our luxuries, our so-called necessities of life, in favour of the poor which we had hitherto welcomed to our heart of hearts. In short, the new religion of the motherland has got all the characteristic essentials of a true religion; and it has been able to achieve in this land of religions what mere intellect was not able to do. This religion of the Swadeshi, as we may call this national awakening, this fervent adoration of the motherland, this passion useful to our countrymen,—this religion has permeated to all the classes and creeds of people and even to the daughters of India, faithful keepers of her traditions.

THE SWADESHI MOVEMENT.—A Symposium by Representative Indians and Anglo-Indians. Rs. One. To Subscribers of the "Indian Review," Rs. 12.

Misconceptions about India.

The Rev. J. A. Sharrock, a missionary who for some years worked at Trichinopoly (in South India) contributes an article on this subject to the *Nineteenth Century and After*. The article itself is full of misconceptions and mis-statements.

Mr. Sharrock's main point is that the British Government is the Government of the masses of India, and that it is opposed solely by an oligarchy of Brahmins:—

The Brahman has seized and reigned over the whole country from Himalaya to Komari (Comorin); he has converted the million masses of Dravidians to accept, at least in name, Hinduism as their religion; he has utterly routed and driven out the Buddhist and all other reformers, he has held by the mere claim of a divine supremacy the followers of Islam, sword in hand, at arm's length; he has earned the principle of divide et impera to a pitch that no Roman Emperor ever dreamed of—all this and more he has done by the power of caste and the consequent priestcraft.

Even under our rule they monopolise most of the offices and privileges open to natives:—

Five-sixths of the graduates turned out by the Madras University are Brahmins, while all the rest of the Presidency—including Sudras, Muslims, and Christians together—produces only the remaining one-sixth. The Brahman believes himself to be the embodiment of God on earth, he therefore sees no unfairness in gaining power purely to serve his own interests; he sees no harm in treating as vassals nearly two hundred millions of non-Brahman Hindus, or scorning as enemies the sixty-two millions of Mohammedans; and he sees no injustice in grinding down the fifty millions of outcastes who are lower than the cows and dogs, and whose very shadow pollutes him.

The Brahmins have the advantage of us English as naturalised Indians by many a century, but both they and their religion are just as "foreign" as the English with their Christianity. By priestcraft and sheer weight of intellect they are the hereditary lords and rulers of India; as undisputed sovereigns they sank into a deadly lethargy, and now, after the lapse of ages, they have been aroused out of their sleep, and they naturally resent our presence. The Sudras, however, have not yet as a class been touched, either, like the Brahmins, by the electric shock of contact with the West, or, like the Panchamas, by the startling revelation of equality in the Christian brotherhood. Their day has not yet dawned, but dawn it soon must. Though the doors and windows both of their minds and souls are still closed and barred, the light is streaming in by a thousand little chinks and crannies. They will soon see things as they are; and when the sun has fully risen, the real awakening of India will begin—an awakening such as the world has never seen before and probably never will see again, except in the neighbouring Continent of China. The Panchamas have been touched by Christianity, though practically not at all by education; but the day is not far off when they and the millions of Dravidians will refuse to follow the Aryan lead either in the matter of religion or politics.

British Rule in India.

Mr. Edmund C. Cox, Chief of the Bombay Police, in his paper on the 'Effects of British Rule in India' in the latest number of the *Nineteenth Century* and *After* prefaces a brilliant sketch of the benefits conferred upon India by the British Government by a lurid picture of India in the past:—

Aggression, violence, murder, everlasting wars within, frequent invasions from without, tyranny and oppression of all kinds, constitute the history of India for many centuries before we gradually established the *Pax Britannica*.

The contrast between what preceded and what has followed the establishment of our rule can only be described as amazing. A great part of the country has been under our sway for more than a hundred and fifty years. The ploughman has no longer to take a musket with him when he cultivates his field. What a man sows, that he knows that he will be allowed to reap in peace.

We have covered the lands with good roads, while before our time there were no means of communication excepting the great rivers. We have created twenty-five thousand miles of railway over which third-class passengers are carried at a farthing a mile. Steamships ply constantly up and down the coast for the conveyance of passengers at nominal rates. We have instituted a cheap and efficient Postal and Telegraphic Service throughout the length and breadth of the land. A letter can be sent from Quetta to Mandalay for a half penny, a post card for a farthing, and a telegram for four pence. We have built Schools, Colleges, and Universities, and diffused education by every means in our power. We have laid out canals for navigation and irrigation, and brought thousands of square miles of desert into culture. We have striven hard to prevent famines, and, if they occur, the utmost efforts are employed for the saving of life. We have provided splendid supplies of pure water for all the great cities and for many of the smaller ones; great bridges for the use of pedestrians and cart traffic, as well as for railway trains, span the Ganges, the Jumna, the Indus, and other rivers. Sanitation, in spite of extraordinary difficulties, has received the utmost attention. Hospitals and Dispensaries cover the land. Vaccination has been placed within the reach of all. Experimental farms for the improvement of agriculture have been instituted in every Province. The more important cities are lit with electric light, and electric tram cars run in the streets. The land tax or rent (the thing is one and the same in India) has been assessed at moderate rates, and every land-owner knows exactly what he has to pay. Increased assessment on account of improvements is forbidden. Religious intolerance on the part of any in authority is unknown. In no part of the world has a man greater freedom to worship whatsoever gods he will.

We have established one law for rich and poor, for white and black. The only privileges for the European are that he may possess and carry arms without licence, and may claim in the Law Courts to be tried by a Jury of which the majority are his fellow countrymen. So long as we are responsible for the integrity and efficiency of the administration, the higher appointments must remain for the most part in the hands of Europeans.

Mahmud of Ghazni.

In an interesting article under the above heading in the July and August number of the *Indian World*, Rai Bahadur Saratchandra Das narrates a portion of Tibetan history and adds a new page to the history of India by describing an encounter between Lha Lama Yeshe Hod, King of Tibet, who held his Court about the beginning of the 11th Century at Tholing on the Sutlej in the Province of Nyari-Kor-Sum and the famous Mahmud of Ghazni. The King of Tibet is said to have been a devout and ardent follower of Buddha, ever vigilant to spread Buddha's teachings and especially to introduce pure Buddhist monasticism in Tibet. With this end in view he is said to have made several futile attempts to bring into Tibet, Dipamkara Srijnana, who by means of his literary and spiritual attainments and learning of a superior order, then occupied the foremost position among the Buddhist scholars of Maghala. The Tibetan King hoped to reform the prevailing Buddhism which had become debased by the admixture of Tantrik and Bon mysticism. Rinchen Zangpo, the great *Lochana*, i. e., one well-versed in Sanskrit and Tibetan languages, was sent to visit the Raji Vihara of Vikrama Shila situated on the southern bank of the River Ganges. He failed to induce the great Dipamkara Srijnana to accompany him to Tibet. Failing to realise his wishes, the King of Tibet again despatched another Buddhist monk named Gyatson Senge on the same mission. But he also failed miserably in his mission. After about two years' residence at Vikrama Shila, he returned to Tibet and submitted a report to the King. Gyatson Senge was again sent to India with men and money.

The Tibetan King on an expedition to the southern frontier of his State is said to have encountered with Sultan Mahmud. The King of Tibet was taken captive by Mahmud of Ghazni and was refused to be released except on either of the two conditions, viz., that the King should become his vassal and embrace Islam or that he should pay a ransom in gold of the size and shape of his body.

This expedition towards further interior in the Himalayas to encounter with the Tibetan King, brings to light one of the forgotten pages in the history of the innumerable expeditions of the redoubtable Mahmud. The story is told very nicely and beautifully and it sheds, not a little light, on the high and exalted condition of Buddhism which prevailed in India in those days.

The Trend of Indian Investment.

Sir Roper Lethbridge has an interesting contribution on this subject in the *Financial Review of Reviews* for September, where he gives the result of his recent tour in India. He believes that the best and most loyal Members of the enlarged Legislative Councils in India, will try their best to obtain from Government the amelioration of the evils brought on by Cobdenites whose policy has checked and crippled all nascent industries.

Incidentally, Sir Roper also says that the new Councils will not take lying down the policy of the Indian Government regarding opium revenues which admittedly will bring on a loss to the Indian revenues which will necessitate the putting off of many urgent reforms in other directions. Justice Ranade approved of the continuance of the opium revenue and it is also the opinion of every prominent Indian economist (with the exception possibly of Mr. Gokhale) who has ever spoken or written on the subject.

The most influential readers have said that, for a long time to come, a large amount of the capital that will be required for the enormous expansion of purely Indian industries must be drawn from London. And Indians are determined, with or without the aid of Government to increase the natural resources of the country. The first obstacle that meets Indian Reformers is the fetish of Free Trade. The Government must clear its mind of the cant of Cobdenism and frankly adopt a fiscal system of Imperial Preference, conducing to amicable relation between Lancashire and India. Else, the Indian Swadeshi will become an angry boycott specially directed against Manchester, much to the joy of the Extremists in India.

The woollen industry, iron and steel industries, glass and glassware, utilization of oilseeds, tobacco, manufacture of sugar—all these demand capital and against their development arises the obstacle of Free Trade.

Reformed Indian Councils and Free Trade.

Sir Roper Lethbridge, who has returned to England after a tour of about four months in India, has a very interesting article on this subject in the *Imperial and Asiatic Quarterly Review* for July. He thinks that some form of protection for Indian industries is absolutely certain to arise out of Lord Morley's Reforms. The particular form of Fiscal Reform which will be demanded by Indian politicians will depend, Sir Roper says, on the attitude which the United Kingdom may now take up. If it be for the 'insular free trade', the Indian demand will be for protection against the foreigner as well as Lancashire and other manufacturers. But if the British reply is a frank offer of Imperial Preference, that is to say, protection against the foreigner, coupled with the abolition or mitigation of all duties between England and India and also the abolition of the Indian Excise Duty of 3½ per cent. on the products of Indian Cotton Mills, then loyal Indians will surely welcome the scheme as a fair compromise.

Sir Roper Lethbridge thinks that that form of Swadeshi which implies protection against Great Britain's exports as well as against foreigners cannot be obtained by India however hard she may try for it, but under the principle that 'half a loaf is better than no bread', she will be glad to come under the Imperial Preference "especially as it will cement the friendship between India and Great Britain, and that such a compromise is obviously a fair one, honourable alike to India and to Great Britain.

Sir Roper thus summarises the benefits which Imperial Preference would bring.—

Imperial Preference would abolish, as far as may be, the Indian import duties on Lancashire cotton goods, on Yorkshire woollens, on Nottingham hosiery, and so forth; while offering to India a fair return for this important Reform, by abolishing *pari passu* the Indian Excise duty on Indian cotton goods, and abolishing or mitigating the exorbitant British taxation of Indian tea, coffee, tobacco, etc. Imperial Preference would retain the import duties on foreign goods, both for revenue purposes and as a set-off against the unfair advantages they possess in the way of protection or subsidies.

Hinduism and Unrest in India

Mr. F. H. Barrow, late of the Bengal Civil Service, writing in the *Empire Review* for September on this subject, gives a number of unconnected ideas common enough among Anglo-Indians. He pays a tribute to Hinduism, its deep philosophic character and its feature of inertia by which it has vanquished Mahomedanism. He rightly points out that officials in India do not bestow sufficient attention to the study of Hinduism. He says:—

The working hypothesis of the English official is that the Hindu worships idols and will in the domain of religion believe the most foolish and ridiculous fables—that the earth rests on the back of a tortoise, and that eclipses are caused by some god or demon swallowing the sun, and so on; above all, that the Brahmin is a god on earth and can do no wrong.

Mr. Barrow then describes what he considers to be the cardinal tenets of Hinduism, and summarises the whole creed as follows:—“(1) There is one, no other, nothing else. (2) Thou art that one. (3) Realise this by whatever vigour of discipline. (4) Then misery is past, births are ended. Thou art saved. So is the perfect one!”

He then argues that to the Hindu, existence is misery, for it means separation from the Divine. There are defects and serious defects in Hinduism, the most prominent being the want of a belief in a personal God. Here is the Missionary's chance. Already there are signs that the Hindu is unconsciously approaching Christianity. “The idea of personal God is finding its way in, as well as that of Christian prayer. It is the political ideas of Christendom that are being adopted and the Hindu mind is trying to fit them into his own ideals.... The fermentation brought about in Hinduism by the preaching of Christianity has rendered possible the new Indian nationalism.”

To the Hindu, according to Mr. Barrow, the idea that government is dependent on his good will is unthinkable, and hence the formation of

self-government must prove a delicate and difficult task, and there is no way of introducing it except through the land-holding system.

The holding of land connotes a duty to the State, which has conferred the privileged position. The State may turn to such beneficiaries for help and advice, and the loyalty of such subjects is guaranteed by self-interest. The commercial classes, too, must have a close interest in the stability of the Government, which enables them to gather in their profits, and enforces law and order. But it is evident that the mere professional classes are those least to be depended on for support. To a very great extent they must always represent the hungry and discontented “have nots.” Even in Europe, experience has shown how dangerous to peace and prosperity is power without the sense of responsibility that property brings. In India the non-propertied classes would be still more dangerous. And yet unfortunately they have been allowed to acquire a certain power and influence before the conservative forces had been brought forward. The remedy seems to be to correct the latter omission. And our argument in favour of the overwhelming strength of the Hindu element in India has been in order to suggest that a policy which does not allow for this may be disastrous. Hinduism in its aspirations and tendencies must be controlled and moderated, but it must not be simply antagonised.

“Swadeshifying” Foreign Sugar.

His Honour Sir John Hewett at Naini Tal described a method by which imported foreign sugar is made to look like Swadeshi sugar and is palmed off on the unsuspecting consumer as Swadeshi sugar. The transformation is effected by the simple process of pulverising the crystals, darkening the sugar by an admixture of Indian sugar, and repacking the result to resemble indigenous sugar. This article seems to have become very common in Northern India. “The consumer,” said His Honour, “pays the middleman 25 per cent. more than the proper price of the foreign sugar under the delusion that he is purchasing a different article.” The process of “swadeshifying” sugar, in a manner slightly different from that described by Sir John Hewett, *fr.*, says *The Times of India*, not unknown in the Bombay Presidency, but it is done so openly that it is impossible to believe that the buyers are really deluded by it.—*The Indian Trade Journal.*

INDUSTRIAL AND COMMERCIAL SECTION.

The Trade in Gold and Silver in India.

The following figures represent the quantity and the value of gold and silver, imported from, and exported to, foreign countries, into and from British India during the month of July, 1909. — The total imports of gold were 192,624 ozs. valued at Rs. 1,20,74,449; of these 135,872 ozs. priced at Rs. 87,16,976 represented bullion; 55,423 ozs. worth Rs. 32,79,728 represented sovereigns and other British gold coin and 1,329 ozs. valued at Rs. 77,745 represented other coined gold. The aggregate exports of gold were 52,726 ozs. valued at Rs. 30,14,210 and of these 46,270 ozs. priced at Rs. 26,31,635 represented bullion and 6,456 ozs. worth Rs. 3,82,575 represented sovereigns and other British gold coin. The imports of silver totalled 9,779,775 ozs. in quantity and Rs. 1,58,12,055 in value and of these 9,707,335 ozs. worth Rs. 1,56,52,039 represented bar; 45,475 ozs. priced at Rs. 1,91,272 represented Government of India rupees, and 26,965 ozs. valued at Rs. 38,744 represented other coin. The total exports of silver were 1,314,815 ozs.* valued at Rs. 34,82,571; of these 3,054 ozs.* priced at Rs. 17,777 represented bullion, 1,269,571 ozs. worth Rs. 33,85,523 represented Government of India rupees, and 42,190 ozs. valued at Rs. 79,271 represented other coin. During the month the net imports of gold amounted to 906 lakhs of rupees, while those of silver amounted to Rs. 123.3 lakhs. The figures marked with an asterisk* are defective, the weight of certain postal parcels not being declared by the Post Office. — *The Indian Trade Journal.*

Malabar & its Folk.

A SYSTEMATIC DESCRIPTION OF THE SOCIAL CUSTOMS AND INSTITUTIONS OF MALABAR.

BY T. K. GOPAL PANIKKAR, B.A.

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How Butter is Sent by Rail.

The Chambers's Journal accounts for the absence of home-made butter in England by the care with which foreign butter is manufactured on the co-operative dairy system.

At the Port of Hango, Finland, which is kept open all the year round by means of ice-breakers, the Finnish Government has built a massive cold store, with refrigerating plant. Here shippers may store butter for export at a rent of four marks per square metre. The butter-wagons of the Finnish State Railway are painted white, and inside are fitted with long corrugated tubes filled with ice and sawdust. There is a thermometer on each side of the wagons; the temperature must never be lower than eight degrees centigrade, or higher than fourteen degrees, and it is the duty of officials at wayside stations to watch that this is so. A steam coil in the wagons, connected with the locomotive, keeps up the temperature in winter. Two analysts, also see that the butter that leaves Hango is all that it should be. In Canada, there is also a special ice-car service for the carriage of butter to Montreal. The service begins on May, 17, and continues until the middle of October, about sixty cars being operated each week. Inspectors are employed to test the temperature of the butter at the railway shipping stations before it is loaded into these cars, and also when it is unloaded at Montreal. These Inspectors also see that the cars are kept clean and well iced. Shippers making use of the cars have to pay the regular freight rate only, there being no extra charge for the special service or for icing. Inspectors watch the handling of perishable freight as it is unloaded from the cars and loaded into the steamships, test the temperature of butter before it is placed in the cold-storage chambers in the ships, and place thermographs (recording thermometers) in the different chambers and holds.

The Strength of Wet Timber.

The heavy annual rains that visit various parts of India have the effect of wetting structural timber to an extent unknown in many countries having a rainfall that is more evenly distributed throughout the year. It may be observed in the change of colour of a teak floor during heavy rain and in the swelling of door and window frames. This subject does not appear to have attracted official attention in India, but the United States Forest Service Department seems to have made a thorough study of it on account, doubtless, of the extent to which wood has been used in the structure of bridges, buildings, piers, &c. According to the published report, the relation of moisture to strength follows a definite law. The strength of wood of all kinds increase rapidly with proper drying, the amount of increase depending on the species and the degree of drying. It has been found that, under normal conditions, wood-fibre will absorb a definite amount of moisture. Additional moisture only fills the pores, and in this respect wood resembles textile fabrics of vegetable origin. The weakening effect of water on timber appears to act more on the gums than on the fibre, the former binding the latter together. This is best illustrated in the bending of wood after steaming. There is little if any elongation of fibre on the outer side of a curve, but on the inner side, there is crumpling and interlocking of fibre and some extrusion of gums. The wild jungle tribes of India are all familiar with the effect of damp weather on the material of their bows—usually made of bamboo, which they carefully protect against damp by various means. The strength of a piece of unseasoned red spruce may be increased more than 400 per cent. by thorough drying at the temperature of boiling water, but the strength decreases again if it is moistened. Air dried wood protected from the weather and containing 12 per cent. of moisture is from 1·7 to 2·4 times

stronger than when green. Large timber requires years of drying before the moisture is reduced to the point at which the strength begins to increase, and as timber merchants in India will not stock their merchandise for seasoning, very liberal dimensions must be allowed by builders who use wooden beams. This is one of the causes of the rapid spread of the use of rolled steel beams in this country.—*The Indian Textile Journal*.

To Repair Cracks in Furniture.

Ungightly cracks in furniture may be filled with beeswax. First soften the wax until it is as soft as putty, then firmly press it into the cracks and smooth evenly with a thin steel knife. Sand-paper over the surrounding wood and work the dust into the beeswax. This gives a wood finish or colour, and when the furniture is varnished, the cracks will have disappeared. Beeswax is better than putty, for the reason that the latter soon dries, crumbles and falls out, while the wax will remain for an indefinite length of time without change.—*Popular Science* *Living*.

Imitation Ivory.

The closest imitation of ivory yet produced is claimed to result from a new process in which a mixture is made of 100 parts of caustic lime, 300 of water, 75 of phosphoric acid solution of a specific gravity of 1·05, 16 of calcium carbonate, 1 to 2 of magnesia, 5 of alum, and 15 of gelatine. The materials being thoroughly mixed, the phosphoric acid is allowed to act on the chalk for a day. The plastic mass, which may be given any desired colour, is shaped in moulds, and may be used for billiard balls, knife-handles, and an endless variety of other objects. After heating a short time in an air current at 320 deg. F., the articles are laid aside for three or four weeks for thorough seasoning. It is asserted that the product has practically the same composition and hardness as genuine ivory.—*Industrial India*.

Snail-Collecting: A Peculiar Industry.

Country labourers who are not in regular employment turn many ways to keep the wolf from the door when farm-work is slack, but it is doubtful if any stranger "fall back" can be imagined than that of the humbler class of residents in certain parts of Gloucestershire. This is nothing less than collecting snails for sale in Bristol. The reader might imagine that this would be a poor substitute for regular work, but such is not the case. A sackful of snails will bring in 15s, and a man can, if he knows how to go to work, secure a good deal more than this quantity in the course of a week. The demand for snails is increasing not only in Bristol, but in parts of Gloucester, Stroud, and Cheltenham, and the hawkers who come to the district round Tewkesbury, the hunting-ground of the snail-collector, complain that they cannot get enough "stock." These hawkers boil the snails, and sell them at the rate of ten for a penny. The people who really introduced the taste into the country are the glass-blowers, a numerous class, who, knowing the nutritive value of these creatures, began to take them to offset the injurious effect of their work on their lungs and chest. The quantity of saucerfuls of snails that one of this class of workers will consume on a Saturday night is incredible, twelve or fifteen saucers holding ten snails each being something in the nature of a mere snack. The snail collectors obtain their quarry from under stones and in crevices in walls by the aid of their iron hook. Two men work together, one removing the stones and the other gathering in the snails. "It would go hard with many of us round this part when the winter starts if it were not for the snail," said a labourer to the writer. This man had three children who were as expert as himself in collecting, and, for the first few weeks of winter, he estimated his weekly earnings as over 25s, and this without putting in a full week at it. Until the last year

or so the local residents had this fall back in their own hands, but recently the hawkers have taken to sending men to collect, and this threatens to cut up this queer calling to such an extent that it will not be such a help to the unemployed labourer in the future as it has been in the past. The snail-collector walks fifteen or twenty miles in a day and his best time is when the frost first starts. The taste for this new luxury (as far as Englishmen are concerned) is developing, "but we can't afford to eat them," said the same informant, "because a few are not enough; you want a hundred or so for a decent meal, and that means money;" but in cases of winter ailments, the first remedy that is resorted to in these parts is "snail soup," which is said to be really excellent. This "industry," from all accounts, is confined altogether to Gloucestershire; at any rate, it is not followed in the neighbouring Counties of Worcester or Wilts, though no doubt as the market increases it will spread over the dividing boundaries.—*Agricultural Economist and Horticultural Review*.

Straightening Cast-Iron.

It is sometimes necessary, states the *Pacific Hardware Journal*, to straighten a casting which has become warped or twisted. Cast-iron may be twisted or bent considerably if worked cautiously. The bending may generally be done at about the ordinary hardening heat of tool steel, and should be done by a steadily applied pressure, not by blows. There is more danger of breaking the work by heating it to too high a heat than by working at too low. As an example of how iron may be twisted, a bar of gray cast-iron 1 in. sq. and 1 ft. long may be twisted through about 90 degrees before it will break.

THE REFORM PROPOSALS—A handy volume of 100 pages containing the full text of Lord Morley's Despatch, the Despatch of the Government of India, the Debate in the House of Lords, Mr. Buchanan's statement in the House of Commons, and the Hon. Mr. Gokhale's scheme presented to the Secretary of State for India and also the full text of his speech at the Madras Congress on the Reform Proposal. Price As. Six. To Subscribers of the *Indian Review*, As. Four.

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AGRICULTURAL SECTION.

Musical Milking aids the Cow.

The higher artistic education of the cow has been carried to a remarkable degree of perfection by a lady farmer, Mrs. Adda F. Howie. This lady, says a contemporary, stimulates the milk-giving capacity of her large and amiable pets by playing suitable music to them. She finds that the happy and sympathetic feelings engendered by the harmony produce a particularly abundant flow of rich and pure milk.

Not only does Mrs. Howie's plan contribute to the happiness of herself and her bovine friends; but it leads to very excellent practical results; for there are probably few ladies who can show so large an income from dairy-farming as she.

Evidently there is common sense as well as sentiment in Mrs. Howie's plan. It has long been recognised that anything which frightens the cow, as thunder and lightning, or harsh noises and actions, injures the quality and flow of the milk. Why, then, should not soothing the animal by agreeable sounds improve the quality and flow of the fluid? This is the reasoning upon which Mrs. Howie has proceeded, and it has been amply justified by results.

The fondness of the bovine family for music has been known before now; but the point is that the farmer has not hitherto turned the cow's love of music to practical advantage. The farmer must know that the cow is a slow, quiet, peace-loving creature. Harsh and violent sounds disturb her serenity and her digestion, while soft, low harmonies promote her well-being. Is not "chewing the cud" a phrase synonymous with placid happiness and contemplation?

Following out these ideas, Mrs. Howie always plays soft, low harmonies to her cows, generally upon the mandolin. Every cow hears at least one tune at milking time. A favourite with

nearly all the byre is the old, sentimental song, "In the Gloaming," with its soft low melodies. The result of playing this soothing tune to one of the cows has been to increase her yield of milk by a third. Many of the younger cows show a liking for eccentric but graceful compositions.

Mrs. Howie, who is an excellent musician, is being urged by numerous inventors to compose a cooing tune for adaptation to an electric barrel organ which would keep time to the extractive strokes of the milking machines now so much used.

Potato as a Food for Cows.

In Germany potato in the form of flakes and flour is used partly as a food for cows. It is said to contain 80 per cent. carbonic hydride with 62 per cent. amyllum, and is readily eaten and easily digested by all animals including ruminants. Two pounds of potato flake mixed with 5 quarters of milk and 1 pound of linseed cake is said to make an excellent food for calves; for draft horses, 8 pounds of flake and 4 pounds of oats mixed in addition to hay; for fattening hogs, 3½ pounds of flake and 4 pounds of ground barley mixed with water or sour milk is used; milch cows are given 2 pounds of flake and 2 pounds of bran mixed in addition to other foods. Potato of course is a very good food for our poorer and under-fed population. In those places where potato is raised in large quantities and is cheap it may be used partly as food for cows with profit. A most simple method can be employed to preserve the potato. After washing and drying, the potato may be cut in thin slices and dried in the sun for a few days until they are crisp, care being taken to avoid dirt in the process of drying and avoiding all damp in storing. These crisp slices can also be used as food by men when potato is dear or unavailable in the market.

Soil Inoculation.

Among the questions discussed at the Congress of Applied Chemistry in England, in July, was that of soil inoculation. The subject was introduced by Dr. Von Feilitzen, who gave an account of the experiments upon the inoculation of soil for the growth of leguminous crops, which have been carried on in Sweden since 1896. The soil is eminently suited to test the efficiency of inoculation, since it consists of newly cultivated sphagnum land or peat, which has never carried any kind of leguminous crop, and contains no nodule organisms. Many experiments have been made both with soil taken from fields which have previously carried a leguminous crop and with pure cultures obtained from Germany, and with Bottomley's nitro-bacterine. In all these trials very marked improvement has invariably been obtained by the application of inoculating soil, and the results have always exceeded those given by pure cultures. Dr. Von Feilitzen concluded that the only satisfactory method of inoculation of land is by means of soil taken from fields which have grown leguminous crops; the use of pure cultures is at present too uncertain to be generally recommended. Dr. Hutchinson also read a paper upon the use of bacterial cultures for the inoculation of non-leguminous crops, dealing especially with nitro-bacterine and its influence upon the growth of tomatoes. It has been suggested that the good effects of nitro-bacterine, or at least a large part of its beneficial action, especially in the case of non-leguminous crops is due to the nutrient salts supplied and used in the culture liquid. Dr. Hutchinson's experiments were destined to test this hypothesis. There is evidence that some of the good results must be attributed to the fertilising effects of the nutrient salts employed in the culture medium for the bacteria, but the experiments are too limited to completely solve the problems involved.

A New Tomato Disease and Its Cure.

In 1907 and 1908, tomatoes, according to a leaflet just issued by the Board of Agriculture and Fisheries in England were found to be attacked by a disease which had not previously been known to exist there but which was first reported from South America, the native country of the tomato. The damage which the fungus is capable of doing is very serious. Growers are cautioned to be on the lookout for this pest, which, if neglected, may become one of the most serious sources of injury to the crop. The tomato plants attacked show small blackishgreen spots on the leaves. These are irregular in shape at first, but soon become concentric and finally confluent, and the leaves, which are rapidly killed, roll up and hang loosely from the stem. The fungus also attacks the stem, the calyx and finally the fruit itself. When no remedial measures are taken the whole plant may be destroyed within seven days from the first sign of the disease.

Experiment has shown that in order to combat this disease, the precautionary measures here recommended should be adopted. The plants should be sprayed with a 3 per cent. solution of Bordeaux mixture early in the morning every second day for two weeks. The spray should be in the form of a fine vapour falling upon the plants like natural dew. The ingredients would be 3 lbs. copper sulphate and 2 lbs. freshly burnt quicklime to 10 gallons of water. Badly attacked plants should be cut back, or, better still, uprooted and burned. Any wires and props used in the houses or in the open air should be slowly drawn through fire, in order to kill the spores adhering to them. The top soil should be removed and mixed with fresh lime in the proportion of one barrowful of lime to five of soil. It can be replaced after the lime has slaked. When planting young tomato plants pulverised lime should be scattered on the ground round the stems. Tomato-seed from infected areas should not be used.

The Lyallpur Agricultural College.

The Lyallpur Agricultural College has opened; but its formal opening ceremony will be performed by the Lieutenant-Governor on his return to Lahore. The Principal who is also the Agricultural Chemist, will attend to the investigation of a few of the more important Chemical problems. These include the continuation of the investigation of the composition of the alkali lands of the province, combined with the reclamation experiments in the field.

The manufacture of crude sodium carbonate, the analytical examination of Mohamed Ijadi's sugar plant under local conditions to be held, the analyses of the examination of special soils in connection with the disease, *haemorrhagic septicaemia*, are some of the problems which have engaged or will engage his attention. All problems are of great importance to the agriculturalists of the province.

Draught Cattle in India.

Mr. Labshankar Laxmidas, the Juragad humanitarian, has, in his most recent representation to the Government of India, taken up the hard case of draught cattle in this country. He says:—"When bullocks become too old or infirm or too fatigued to walk fast, they are mercilessly goaded with sharp iron-pointed sticks till blood flows copiously from the wounds and the poor creatures cry out in agony, hanging out their tongues. I, therefore, pray that your Government may be pleased to induce cultivators to use machine-ploughs as a rule. If such ploughs are not in existence, a price of Rs. 500 or any other sum may be offered for the invention of such a plough."

MORLEY'S INDIAN SPEECHES—CONTENTS:
Indian Budget Speech for 1907. Speech at Arbroath. The Partition of Bengal. Indian Excise Administration. British Indians in the Transvaal. The Need for Reform. The Condition of India. Speech at the Civil Service Dinner. The Reform Proposals. The Forward Policy. Back to Lord Lawrence. The War on the Frontier. The Government of India. Also the full text of his Despatch on the Indian Reform Proposals. An appreciation of Lord Morley, and a portrait. Crown 8vo, 210 Pages. Price Re. One. To Subscribers of the "Indian Review," 12s.

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Rate at which Weathering Takes Place.

From the point of view of soil formation, the rate at which the rocks of the earth are broken down by atmospheric agencies into particles small enough to be classed as soil, that is by weathering, is an important consideration. Observations recently made on the Continent of Europe go towards giving an answer to this question. In Austria, it was found that in certain ruins, during 500 to 600 years, there had formed from limestone a layer of soil 4 inches thick and containing 4.4 per cent. of humus, while the surrounding natural soil, also resting on limestone, was about 16 inches thick and contained 7.7 per cent. of humus. If this was formed at the same rate as that on the ruins, 2,400 years must have been required for the purpose. Similarly on a fortress-wall built of limestone, in the Crimea, the soil accumulation in 600 years was found to be 4 inches thick, while the depth of that on the adjoining land measured 26 inches, so that on the same basis, it should have required 3,900 years for its formation.

Increased Yields by Additional Cultivation.

The *Agricultural Journal* of the Cape of Good Hope gives interesting particulars of experiments which were conducted during 1907 and 1908, for the purpose of finding the effect of an increased number of ploughings or cultivations on the fertility of the soil. In the former year, four plots were all manured in the same way, and then ploughed in such a manner that each received one more ploughing than the previous one; that is, the first received one, the second two, and so on; they were then sown with oats, for hay. In every case, the yield increased with the number of ploughings, culminating in the fourth plot, which gave a profit (allowing for extra expenso of ploughing) of £2 18s 3d. per acre. In the latter year, the four plots were manured as before, and all were ploughed, cultivated and harrowed. This time, however, a difference was made in the number of cultivations, the second plot receiving one additional cultivation, the third two, and the fourth three. The crops raised were barley and wheat, and the net profits per acre were successively 2s., 17s., and £1. 1s. for barley, and 9d., 4s. 3d., and 11s. 8d. for wheat.

LITERARY.

COMPARATIVE MYTHOLOGY.

A notable addition to Routledge's 'New Universal Library' is Max Muller's *Comparative Mythology* (1s. net.) The essay first appeared in 1856, when the writer was a young man and before he had proceeded far with those studies in the Vedas that made him so famous. It propounded the solar theory of mythology, which, in the hands of certain of its supporters, was pushed to absurd lengths and consequently suffered eclipse. Dr. Symthe-Pulner, whose interesting and informing introduction forms the preface to this reprint, is of opinion that a reaction is now taking place in favour of Max Muller's view. In any case, the essay is now almost classical, and will well repay the trouble of perusal. To be had of O. A. Natesan & Co., Madras.

AKBAR.

There is an interesting article in Dr. Haring's *Encyclopædia of Religion and Ethics* on the religious character of Akbar. It is written by Mr. Henry Beveridge, a retired member of the Bengal Civil Service, who does not accept the common view that the great Moghul was an eclectic, with a strong bias towards Christianity. He was really, Mr. Beveridge believes, a sceptic. In this connection it may be noted that in the Historical Volume of the new Imperial Gazetteer the tradition that one of Akbar's wives was a Christian is dismissed as absolutely baseless.

INDIAN PLANT DISEASES.

A text-book on Indian "Plant Diseases" is in course of preparation at the Pusa Agricultural Research Institute. It is by Dr. E. Butler, the Government Mycologist at the Institute.

A BIOGRAPHY OF THE LATE MARQUIS OF RIPON.

A Biography of the late Marquis of Ripon is, the "Athenæum" announces, to be written by Mr. Augustine Birrell.

THE SURVIVAL OF MAN.

Early in October Messrs. Methuen and Co., will publish a book by Sir Oliver Lodge, bearing the title, "The Survival of Man: A Study in Unrecognised Human Faculty." It gives an account of Sir Oliver Lodge's investigations into matters connected with psychical research during the last quarter of a century, and treats of automatic writing, trance speech, and similar phenomena. The author's conclusion is that there is a basis of ascertained fact for the belief that human beings survive their bodily death.

THE PAGEANT OF ENGLISH POETRY.

"The Pageant of English Poetry" is to be added immediately by Mr. Henry Frowde to the Oxford Poets and to the Oxford Standard Authors' Series. It is a collection of 1150 poems and extracts from poetical works written by upwards of 300 poets, from the earliest to the present times. The poets appear in alphabetical order, and great pains have been taken to ensure accuracy in the texts. Among the indexes is a subject-index, the volume being designed to serve not only as a popular anthology, but also as a work of reference.

SPIRIT AND MATTER BEFORE THE BAR
OF MODERN SCIENCE.

Mr. Werner Laurie has in the Press a book called "Spirit and Matter before the Bar of Modern Science," by Dr. Isaac Heyssinger, which brings together the recent conclusions of physical science, psychology, and comparative religions upon the conflict between Materialism and Transcendentalism. Dr. Heyssinger holds that every materialistic clue "has been run out, and ended in a cold dead end, from which there is no extrication except through spirit—what Romances named 'the Spirit of the Universe'." The same publisher announces "The Quintessence of Nietzsche," a volume of selections and a commentary by Mr. J. M. Kennedy.

EDUCATIONAL.

EXAMINERS' AXIOMS.

If Examiners bore the following axioms in mind when drawing up papers it would be an excellent thing for Education :—

"An enormous mass of materials is not instructive to the learner."—Seneca.

"Erudition is one of the enemies of real education."—Guyau.

"The aim of education is not the production of a many-sided knowledge, but of a many-sided interest."—Rein.

"The true object of education is to instil the greatest number of generous and fruitful ideas."—Guyau.

"The work of a teacher is two-fold, producing thought and training it."—Thring.

"The great thing to be educated is self-teaching."—Rousseau.

"The teacher's part in the process of education is that of guide, director, or superintendent of the operations by which the pupil teaches himself."—Payne.

"When we wish to make young people learn too many subjects, and even these too rapidly, we are overtasking their will and intellect, and we are giving them no leisure for reflection to grasp what they have done, or to prepare for fresh conquests."—Fouillee.

"Education is the development in the individual of all the perfection of which he is capable."—Kant.

"Knowledge is not Wisdom."—Bacon.

"The purpose of teaching is to bring ever more out of a man than to put more and more into him."—Frobel.

"The process of education consists in training faculties."—Combe.

"The whole work of Education may be summed up in the concept Morality."—Herbart.

EDUCATION IN GERMANY.

With a population of sixty millions, Germany possesses twenty-two Universities, and eleven Technical High Schools, which are almost as advanced as Universities. For art, commerce, political economy, agriculture, forestry, mining, veterinary surgery and the like, there are special Institutions in addition to provision at the above mentioned seats of learning. All this shows how highly education is valued in Germany.

BRAHMACHARYA.

"This was the old order. No student was allowed to marry, but was under the vow of Brahmacharya. Till study was over celibacy was imposed. And this for the soundest scientific reasons. The immature body cannot bear the double strain of hard study and of married life, and the result of placing this heavy burden on the shoulders of the student—according to modern custom—is weakened manhood and premature old age. Nature's laws—which are God's laws—cannot be disregarded with impunity, and modern India, in her enervated manhood, bears sadly eloquent witness to the *Lama* entailed by the disuse of the ancient and wise law of Brahmacharya during the time of pupilage."

GRANTS IN AID OF SCHOOLS IN THE PUNJAB.

Inspectors of Schools in the Punjab have been informed that assuming that a school or department of average merit is entitled to be classed as "good" for the purpose of a grant, there can be no objection to awarding the maximum grant in cases of special merit and that endeavour should be made to discriminate accordingly. Schools or departments, it is pointed out, which are distinctly below the average should be awarded grant at "fair" rates; and it may occasionally happen that a school is so far below the mark as to have apparently forfeited its claim to a continuance of a grant-in-aid. In such cases the grant should not be immediately discontinued but the rate should be reduced to an amount not exceeding 50 per cent. of the maximum, and the Managers should be warned that if improvement is not manifest at the next annual inspection the school is liable to be refused a grant thereafter.

LEGAL.

THE NEW MADRAS HIGH COURT JUDGE.

It is not the first time that the appointment of the Hon'ble Mr. V. Krishnaswamy Iyer to be the eighth Judge of the High Court has been rumoured abroad. On the first occasion it was stated by a contemporary that although the appointment has been offered the Hon'ble Mr. V. Krishnaswamy Iyer had been unable to accept it owing to his not having passed the necessary Medical Examination. We presume that this difficulty has now been surmounted. On former occasions also, we believe, there has been difficulty about the Medical test of fitness for the office, for the rule necessitating Medical Examination had been forgotten, until after the appointments had been made. In this case, we presume, that, on reference to the Secretary of State, the rule has been suspended. At any rate we must congratulate the Hon'ble gentleman on his appointment and the High Court on the opportunity which now presents itself of clearing off some of its arrears of work.—*The Madras Times*.

AN EXCELLENT MINOR LAW IN GERMANY.

In Germany there is an excellent law that if it can be proved that a man is earning enough to support those dependent on him and is squandering his earnings by vicious habits, he can be declared a minor (*entmundigt*). Instructions are then given to his employer to pay the wage not to the man himself, but to a guardian appointed by the Magistrate of the District in which he lives, who employs it for the use of the wife and children. The Police see that the man does not refuse to work. There are officials in each district who have to report to a Head Office all cases which ought to be dealt with in this way.—*Englishwoman's Review*.

RIGHT OF A TEACHER TO FINE THE PUPIL.

District Judge of Dhulia delivered judgment in the case of Mr. Joglekhar who had instituted proceedings to recover the fine inflicted on his ward for his absence with Joglekhar's permission when Mr. Tilak's conviction was known here. The Judge remarked: "Implied contract existed between guardian and school authorities, the usual term being giving to the pupil best education, suitable to his age and the pupil in return submitting to school discipline. This contractual relation is for the interest of the students and is based on natural law, equity and good conscience. The Judge held that students shall not meddle in politics, and that participation in political movement is one of the breaches of the school discipline. The Government Resolution of 1907 about school-teachers and Head-masters, note to Dhulia students not to degrade themselves by improper action when Babu Arabindo Ghose came here, are sufficient legal notice to the guardians to warn their Wards not to take part in politics. Mere absence without reasonable cause is breach of the rule, of the regular school attendance. The Judge, after remarking "that we are not concerned here with the ethics and conviction of Mr. Tilak" held that absence for marking sympathy with Mr. Tilak is a breach of school discipline and the guardians' note does not absolve it. The Judge also held that the Director of Public Instruction is supreme in his Department, and though influenced by the idea of conspiracy among students and though this idea is now discarded, his action in interfering with Head-master's decision is legal. The Judge held that fine of eight annas was not heavy. He held that there was a good cause of action, the test being invasion of a legal right and not the amount of claim. He held that Government is not the sole judge but primary judge of what is reasonable cause of absence.

MEDICAL.

THE "MILKING" OF SNAKES.

The most sensational event of the day, says a contemporary, at the Parel Laboratory is the "milking" of the snakes. Benjamin, who does the milking, is a very ordinary looking Native Christian, and to see him jumping about barefooted among his furious cobras is a sight to make one's flesh creep. A cage containing a huge cobra is taken out into the verandah and its inhabitant is turned out on the floor. Benjamin, armed with a stick, watches his opportunity, pins the reptile to the ground, seizes it behind the head and places to its mouth a wine-glass with India rubber tied over it. The cobra bites viciously at the edge of the glass, and perhaps a teaspoonful of honey like venom trickles into the glass. Another and another cobra is produced and treated in the same way until the necessary quantity of venom has been obtained. Then a Russell's viper is brought out. He is regarded as a more dangerous customer to tackle than even the cobra. Benjamin just opens his cage, pins him down with a stick *in situ*, catches him by the neck and proceeds as before. As the snakes go off their feed after being treated in this drastic manner, the next step is to feed them, artificially and ignominiously. Eggs are beaten up in milk, and Benjamin takes a snake in one hand and a syringe of this invalid's food in the other, and injects it down the reptile's throat. Benjamin has been once bitten, but that has made him by no means shy. He is rather proud indeed of the loss of the finger which resulted from the accident; but he has no intention of being bitten again.

The venom procured in this way is reduced to crystalline form by evaporation, and is then despatched in carefully sealed tubes to Kasauli where it is used for the preparation of anti-venom serum for the treatment of snake-bite.

PINE-APPLE: A TONIC FOR OLD AGE.

Dr. David T. Day, a well-known Scientist of the United States, Geological Survey, lays his own splendid health to the free use of pine-apples, and advises all who can, to follow his example, and be well. "If you have one foot in the grave and a nervous wreck from the attacks of dyspepsia," says Dr. Day, "drink pine-apple juice. It is the grandest tonic that Nature has yet offered poor men, and is even better as a weapon against old age and decrepitude than the sour milk diet that has made the Bulgarian peasants the longest-lived people on the face of the earth."

NORWAY'S GOOD HEALTH.

It is said that the countries that have the lowest death-rates are Sweden and Norway. Thus, in Sweden, the mortality, which in 1850 was 17.7 for every thousand inhabitants, has decreased steadily until in 1906 it had fallen to 14.3. The death-rate of the infants has fallen from 112.7 to 82.2. In Norway from 1880 to 1906 the rate of mortality had fallen from 16 to 13.5, and among children from 95.9 to 96.4. What is the reason of this low death-rate in Scandinavian countries? Dr. Jules Courmont has been investigating this, and finds the causes in the hygienic habits of the people, large public baths, the remarkable organisation of the hospitals, which care for infectious diseases among the rich as well as among the poor, the cleanliness of the dwellings, and the hygienic care in all classes of society. But what struck Dr. Courmont especially was the perfect discipline with which both Sweden and Norway conduct the struggle against what might be called avoidable maladies. Everyone there has faith in the Scientific and Medical discoveries; everyone obeys the law; everyone does his part from the public officials to the last citizen. A case of contagious disease becomes a public affair, interesting the community as a whole. Ideas of absolute individual liberty never are in opposition to the necessities of general interest. It is for this reason that life, in these countries, is better protected.

SCIENCE.

SNAKE POISON.

The subject of snake poison and the endeavour to obtain an antidote for the bites of venomous species, has occupied much attention during recent years. In a work published some little time ago and entitled "Les Venins, les Animaux Antivenimeux et le Sérothérapie Antivenimeuse," Dr. A. Calmette sums up the results which have been hitherto obtained. One of the most remarkable facts which has been brought to light is that each species of snake is immune to the poison of its own kind. And it has been discovered that this is due to the possession of glands which supply the blood with antidotes to their own venom.

Moreover, it is thought that the immunity enjoyed by the mongoose and hedgehog is due to the presence of some similar antidote in their blood. In the case of man or any animal not naturally immune, immunity can be obtained by suitable treatment. Professor Fraser found that by injecting serpent venom under the skin, beginning with a very small dose and gradually increasing it up to 50 times the usual deadly quantity, the animal was rendered proof against snake poison. Another protective method is inoculating with antivenene. To prepare this, a horse is inoculated with a minute dose of, say, cobra venom, and the amount is gradually increased to about 20 times the usually fatal dose. The patient is then inoculated with blood serum from such a horse, and is found to be protected from snake bite.

The serpent is said to be protected from its own venom by certain properties in its blood and it is a curious fact that certain members of South African tribes claimed to possess immunity from serpent bites because they had serpent's blood in their veins. Many writers again, have stated that natives of this country are in the habit of drinking serpent venom. It appears to produce a certain not unpleasant form of intoxication, and

to protect them against serpent bites. And that snake poison can be taken into the system in this way with impunity is one of the results of Professor Fraser's experiments. He found that a quantity of serpent venom sufficient to kill 1,000 animals if introduced directly into the blood, could be introduced into the stomach without injury.

What was the explanation of this strange fact? Professor Fraser came to the conclusion that the animal's bile was the antidote to the poison. And on mixing serpent's bile with its venom he found that the latter was deprived of its deadly effects. The same property in a lesser degree was found to exist in the bile of other animals. And the special constituent in bile which possesses the active property has been isolated, and promises to be one of the most powerful antidotes for snake poison yet discovered. And a French experimenter, M. Phisalix, has found that "cholesterin," one of the constituents of bile, is an antidote. Guinea-pigs inoculated with it were found to be immune from snake bites.—*The Parsi*.

COMPLICATIONS OF FLYING.

Since M. Bleriot crossed the English Channel there has been a renewal of the discussion of smuggling and customs duties in connection with aerial transit, and this time it is more serious—not quite so fantastical as before. What, for instance, about customs duties, especially on articles of great value but light weight—as saccharine? And what becomes of the various laws against the spying, approaching or photographing of fortresses or harbours? Will not Esperanto or a wide knowledge of languages be an indispensable equipment of the daring aviator of the future? For there are plenty of places within future flying distance of England where to descend and not know the language on a monoplane or biplane would be to court death from the frightened and ignorant inhabitants, who probably would be persuaded that it was a visitation from another world. What, too, of the legal position of a man who shoots and kills a distant aeroplanist—mistaking him for a large and rare bird?

PERSONAL.

THE LATE LORD RIPON.

Sir William Wedderburn writes to *The Times* : Lord Ripon has passed away, and I have no heart to go on : so good a friend lost at this time of India's sore need ! I cannot express the deep veneration I have always felt for his personality. His noble life is quenched, but his example lives. His work in India, the love the people bore him, will remain a beacon of hope to those who trust that the connection between India and England will continue, to the welfare of both countries. His good and just actions will blossom in the dust.

THE FATHERHOOD OF THE HOUSE OF COMMONS.

The Fatherhood of the House of Commons changes so rapidly in these days, when there are no veterans with fifty years or more service to their credit, that it becomes difficult to say who is the Father. Technically, Mr. J. G. Talbot who announces his intention to retire, is not "Father"; practically he is. The only break in his career was in 1878, when he voluntarily resigned his seat for West Kent to become Member for Oxford University. That should not count as a break at all, except with the hairsplitters in these matters. To many persons Mr. J. G. Talbot is the Father, simply because he has sat in the House without defeat for over forty years. Tall and thin, and bent of late years, Mr. Talbot is a conspicuous man in the House as he gazes now over and now through the spectacles which he always wears. He has not contributed much to debate. Probably an active man like Mr. Gibson Bowles did as much speaking in a Session as Mr. Talbot did in twenty years, but the latter was generally heard when any question of educational or ecclesiastical importance arose. He has been the zealous defender of the Church's interests, as becomes one who is not only a prominent layman, but the brother of the present Bishop of Southwark.

MR. ARABINDO GHOSE

Mr. Arabindo Ghose has been strongly reprov- ed in the Bengali Vernacular Press for his association at the Chinsurah Conference with "quarrelsome and rude" people. The *Nayak* laments that certain arrogant young men of Extremist party are becoming more and more unrestrained. "They have no respect for the leaders ; no desire to remain under their control ; no power to do any work for the public good," says the *Nayak*, which goes on to call upon Mr. Arabindo Ghose to see that his followers give up their lawless habits. The *Hitabadi* also strongly condemns these young men, and chides Mr. Ghose for taking up an unworthy work. Apostrophising the Nationalist leader, the *Hitabadi* proceeds. "In no country in the world is it the practice of any party to bite and scratch its antagonists If you can, do something, yourself. But if we find you leading a hitting and scratching party then, Arabindo, people will cry shame upon you too ! From your birth, you have been in England ; you know all about the good and bad of the English, but you do not know about our country, nation and religion. If you did, you would not have become the leader of a party of rude persons." Excellent advice, which, we trust, the rude persons and their leader will take to heart !

MR. SAMUEL LUCAS JOSHI.

The Gaekwar of Baroda has appointed Mr. Samuel Lucas Joshi, Professor of English, in the Baroda College. Mr. Joshi is an M. A. of the Columbia University in America, and has during the last five years been working in America as Professor of English and Oriental languages. His brother, Dr. Joshi is an Assistant in Professor Gajjar's Laboratory in Bombay. He is a B. Sc. of the Bombay University, and an M. D. of the Cornell University of America.

GENERAL.

BRITAIN'S NEW TERRITORY.

The British Empire has just added 15,000 square miles to its area, and 450,000 citizens in Siam. The full details are now published in the Treaty signed on March 10. The Siamese Government agree not to cede or lease any land to any foreign Government. In exchange "we renounce all rights of extra-territorial jurisdiction which we and our Asiatic fellow-subjects have enjoyed in Siam." That is to say, British subjects will in future be subject to Siamese Courts, in which a European legal adviser will sit as a Judge, and decide. The Indian or Burmese British subject will be tried by a Siamese, who will decide, but in the presence of a European adviser.

RISE OF PRICES IN INDIA.

An important despatch has been received from the Secretary of State on the Government of India's proposal for an inquiry into the rise of prices in India, and it will be considered by the Government of India before any definite announcement is made. It is, however, expected that the inquiry will be undertaken, but it is not known how far the original scheme of having a mixed Committee under the Chairmanship of an expert from home has been retained.

THE EXHIBITION AT LAHORE.

Preparations for the forthcoming Exhibition at Lahore are making steady progress. Among other things it is intended to set apart a court for inventions, patents and other exhibits involving some originality of thought or design. Ordinarily the exhibits will be arranged according to sections to which they may belong, but in special cases Exhibitors will be allowed to display their articles belonging to two or more sections together in one place. In order to afford special facilities to the Exhibitors to keep stocks of their goods for ready sale, it has been decided to build a number of sale-stalls which will be let out at a nominal rent.

THE BUDDHA RELICS.

In regard to various reports, it may be confidently stated that no decision has yet been arrived at by the Government with regard to the disposal of the Buddha relics recently discovered at Peshawar. There seems, however, to be a strong probability that the relics will remain in India.

AKBAR.

Akbar was the greatest ruler which the Orient has ever produced. In order to rightly appreciate Akbar's greatness we must bear in mind that in his Empire he placed all men on an equality, without regard to race or religion, and granted universal freedom of worship at a time when the Jews were still outlaws in the Occident and many bloody persecutions occurred from time to time. Under Akbar's rule India stood upon a much higher plane of civilisation in the Sixteenth Century than Europe at the same time.—Dr. Von Garbe, in the *Monist* for April.

AUSTRIAN POST OFFICE SAVINGS BANK.

The work of the Austrian Post office Savings Bank has undergone a remarkable expansion. The salaries of Officials, school-teachers, and particularly the pensions of retired officials, are paid by means of postal cheques, and in many cases the payment of taxes is made through the medium of the Post-office Savings Bank. The tax-demand note is accompanied by sundry payment forms, on the back of which have to be noted the description of the tax and the number of the authorisation to pay. The taxes can be paid in at any Post Office free of charge. The cheques of the Post Office Savings Bank need, in fact, only be conveyed to the nearest pillar-box. No receipt is necessary. If, however, one is desired, a stamp is merely stuck on the payment form, and a few days later the tax-collector's receipt is forwarded in a closed letter card. Last year claims amounting to 210 million *kröner* were discharged in this way by 1,600,000 separate payments.

POLITICAL.

INDIAN MILITARY POLICY.

The following letter from Sir Edwin H. H. Collen was published in the *The Times*:

In his admirable exposition of the Indian Budget the Master of Elibank touched upon various Military matters, and cited the renumbering of Native Regiments "as units of one Army" and "the abolition of the old commands" as valuable reforms. May I be allowed to point out their effect?

The agitators and fomenters of sedition proclaim their aim to be the creation of a "National" India, with such a fusion of races as may ultimately compel us to evacuate it. We are doing everything in our power to assist them by this fusion of the Army under a system which sends Native Regiments all over the country. The policy pursued by every great soldier from the days of the Duke of Wellington down to the year 1902, was the division of the Native Army according to racial and territorial distinction. The division of the Indian Army into four Commands or Armies (Punjab, Bengal, Bombay and Madras) made for safety and decentralisation, and was thoroughly adapted to the Native Troops. The plan of mobilisation was elastic, and the divisional system which existed long before 1902, could have been allied to an organisation based on security. The present plan is entirely unsuited to the political conditions unless it be considered that our true policy lies in the creation of an Indian "National" Army.

PLOTING IN AFGHANISTAN.

According to the *Pioneer's* frontier correspondent, there are rumours of fresh plotting in Afghanistan, the popular idea being that secret societies still exist which are hostile to Government. After the severe punishment inflicted upon the men who were charged with conspiring to poison the Amir some months ago, it scarcely

seems probable that any renewal of treasonable practices can now take place. It is rumoured that the Russians are once more thinking of bridging the Middle Oxus. Two officers, with a small escort, are said to have been engaged this summer in surveying for a site. Their operations extended as far eastwards as Patakesar, where there is a ferry on the Balkh-Tashkent Road.

THE BOYCOTT IN BENGAL.

In the House of Commons, Mr. Rees asked whether the European and Anglo-Indian Defence Association had complained to the Bengal Government of the effect of the boycott movement, and whether warehouses in Calcutta were crowded with fabrics from England owing to the boycott, and whether the Bengal Government were taking action to provide for fair trade.

The Master of Elibank replied:—"A letter from the Association appeared in the newspapers in August. I have no official information with regard to the second part of the question. I do not doubt that the Lieutenant-Governor is alive to the necessity of dealing with any methods of violence or intimidation involved in the movement."

SWADESHISM AMONG EURASIANS.

The Swadeshi cult has at last affected the Eurasian community. Mrs. C. Palmer addressing a Meeting of the Anglo Indian Empire League said, "I want you to understand that your only hope of ever being a nation is by federation and preference for your own trade; if you want anything go to an Anglo-Indian. You should give your annas and pice to Anglo-Indians only. There should be swadeshi Anglo-Indianism. Take lessons from the Bengalees. Give the Anglo-Indian a chance. Why should you go to an Englishman to feed his pocket. Let them leave India and go home. We will make things our own. We may claim England our father, but we have got no mother. India is our mother and we shall make India our mother. We shall make the hope that there are Englishmen here to take a Colony.

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CIVIL SURGEONCIES IN INDIA.

BY

DR. J. N. BAHADURJI.

IN the September number of this "Review" I discussed the Government of India's Despatch, No. 20, Simla, 20th August, 1908, which was a tame apology for the continuation of a policy of incessantly adding to the cadre of the Indian Medical Service, which while throwing an unnecessary burden on the finances of poor India, would perpetuate a monopoly and therefore militate against the interests of the independent Medical Profession.

I dealt there with the Government of India's objections to employment in its service in larger numbers, of members of the indigenous Medical Profession, and pointed out how it is possible to rear a class of Medical Practitioners in India as efficient as any that Europe or America can produce.

I do not wish it to be understood thereby, that there is not among the Medical Profession of the present day in India a large number of gentlemen who possess the attainments of the average officer of the Indian Medical Service. There are many such in existence, if the Government will only look for them, and some of them are equal, if not superior, in attainments, to the best men in this service. The ideal suggested by me is even higher than the Government's, so that ten, fifteen or twenty years hence, if a future liberal-minded Secretary of State for India finds that Viscount Morley's mandate of to-day for more extensive employment of Indian Doctors in

Civil appointments has not been fully or largely given effect to, and calls upon the Government of India of the day for an explanation, the latter may have no other excuse to offer for its departure from the new policy, than the ungrounded fear of diminishing the attractiveness of the Indian Medical Service. For, with our Medical Colleges and Hospitals manned by experts, and the establishment of post graduate practical courses for training qualified men on the principle of learning by doing, a class of Medical Practitioners would come into existence whose "general average of attainments" will actually excel that of the average officer of the Indian Medical Service, so that the Government, instead of, as alleged at present, being confronted with the difficulty of finding suitable candidates for the various more important Civil Medical posts will be on the contrary embarrassed for selection by the superabundance of Medical talent available for such posts.

Government have hitherto overlooked the claims not only of the independent Medical Practitioners, but also of the Civil Assistant Surgeons of I. Class-rank in their employ, who perform the major portion of the work in most of the Civil Departments of the State Medical Service, while their superiors of the Covenanted Military Service draw the bigger salaries.

Civil Assistant Surgeons are grouped in three classes, first, second and third, and the last is the starting grade, promotion from each lower to each higher grade after every seven years being dependent on the passing of an examination and the examination for promotion to the first grade com-

prising Medical subjects, special attention being paid to proficiency in Surgery and Midwifery.

Civil Assistant Surgeons of I. Class-rank, therefore, provide ready material for employment in the more important Civil posts, and as a matter of fact, Government has from time to time drawn upon this class for the temporary filling of Civil Surgeoncies both the more important and the less important, and has had no reason to regret it. On the contrary, it has been recorded that those of this class so promoted to an acting appointment have discharged the duties of their office to the entire satisfaction of both the Government and the public.

Now the Government of India in para. 7 of its Despatch above referred to, has urged as a plea against the employment of independent Medical Practitioners as Civil Surgeons, that it would be difficult to deal with complaints of neglect should any arise from patients who are entitled to gratuitous services from the Civil Surgeon, *as the independent Medical Practitioner, not being a member of a particular service, is not liable to transfer. This objection cannot apply to Civil Assistant Surgeons of I. Class-rank who are already Government servants and therefore are liable to transfer.*

Government, therefore, can have no valid reason for not throwing open, as opportunities arise, a large number of Civil Surgeoncies to this class of hard-worked and ill-paid servants. Such action, while doing justice to the aspirations of a much-neglected class of servants, would effect considerable saving to the Indian Treasury, and carry out in practice the policy recommended with characteristic liberality of mind by our popular Secretary of State.

If Government has too many officers on hand to provide with work, having an unnecessarily large number of war-reserve officers in service, and plead this as an excuse for keeping the Civil Assistant Surgeons out of their just share of Civil Surgeoncies, it may be appropriately pointed out that

there are a large number of officers holding plural appointments, which might be without difficulty split up and apportioned between some of the superfluous officers. This plurality of appointments is an evil which cannot be too severely condemned. It is neither economically nor scientifically sound.

The Finance Commission had recommended, as a measure of economy, the filling of ripe Civil Surgeoncies in the Bombay Presidency with Civil Assistant Surgeons, of I. Class-rank, but hitherto only three such posts with a pay scale of Rs. 350 rising to Rs. 750 have been allotted to members of this service.

This leaves the aspirations of a large number of Civil Assistant Surgeons ungratified, and when one considers that, what are known as Military Assistant Surgeons, are eligible for a much larger number of posts with a higher salary than Rs. 250, which is the limit the vast majority of Civil Assistant Surgeons can reach, a very real and just cause for grievance exists.

For Military Assistant Surgeons, in the Bombay Presidency, for instance, have open to them nine senior appointments with a monthly salary of Rs. 300, and six senior appointments with a monthly pay of Rs. 400. They are moreover eligible for Civil Surgeoncies, like the Civil Assistant Surgeons, with a monthly pay of Rs. 350 rising to Rs. 700. In every case, moreover, they either get free quarters or an allowance in lieu thereof.

And when one contrasts the course of studies members of these two subordinate services have to undergo before they are admitted into the respective departments, one is struck by the facilities afforded to would-be Military Assistant Surgeons and the stiffer training required of would-be Civil Assistant Surgeons.

The candidates for the Military Branch begin their career as what are known as Military Medical pupils at Medical Colleges. Before

admission as such they are required to pass an examination in English Composition, Arithmetic and Algebra corresponding to the Sixth Standard in Schools, Geometry as covered by the first book of Euclid, and colloquial vernacular of the Presidency or Province in which they may have to serve. The candidate is expected also to have passed "an examination which would be recognised by the General Medical Council as entitling him to be registered as a Medical Student". This latter is of a standard corresponding to the Fifth or at best the Sixth Standard in a Secondary School.

Subsequent to admission these Military pupils are boarded and lodged and provided with books and apparatus for study at Government expense. At the end of a four years' course, they are examined in professional subjects and those who pass this test are taken into service as 4th Class Military Assistant Surgeons on Rs. 85 per mensem. With allowance for one thing or another, the monthly income of a 4th Class Assistant Surgeon always reaches the round sum of Rs. 105 at least. A service of 5 years in the 4th Class entitles the Military Assistant Surgeon to promotion to the next higher, and a service of seven years in the 3rd and 2nd Classes entitles him to promotion to the next higher, with the exception that, before promotion from the third to the 2nd, he has to pass an examination in professional subjects. With some allowance or other the 3rd Class Assistant Surgeon generally makes a monthly income of Rs. 150 at least, Rs. 110 being his rank pay. And so from grade to grade.

A Military Assistant Surgeon passes to a scale pay of Rs. 200 with some allowance or other which brings up his emoluments to Rs. 250 per month. The more fortunate amongst this class pass beyond this and from the class styled Military Senior Assistant Surgeons with a monthly pay of Rs. 300 rising to Rs. 400 with as usual a double or even a three figure allowance.

I have shown above that there are 15 such in Bombay Presidency of whom six enjoy the title of Hon. Lieutenant, and five that of Hon. Captain. Civil Assistant Surgeons, on the other hand, are all first-class Medical graduates of Indian Universities, who, before admission to their Medical Studies, had to pass formerly the University Matriculation, and had to undergo a course of five years' studies at the Medical College before sitting for the final professional examination, which, be it noted, is not a departmental examination but a University Examination.

[Now, before admission to the Medical College in Bombay, students have to pass the previous examination of the University, i. e., an examination higher than the Matriculation.]

And they are not fed, lodged and educated at Government expense as the more fortunate would-be Military Assistant Surgeons are, during the period of tutelage.

This invidious and anomalous distinction between these two classes of State servants is a very serious grievance. It would be mitigated to some degree if the recipients of such favorable treatment were drawn from all sections of H. M.'s subjects irrespective of race or caste or creed. But there is no such redeeming feature at all. For only men of European parentage or ancestry are admitted to the Military Assistant Surgeons Department.

It is no defence to state that, as Military Assistant Surgeons are intended to be employed in Hospitals for British Troops, and are liable for Military duty in time of war or other urgent necessity, they should be either Europeans, or Eurasians. No Indian is barred from the superior Military Indian Medical Service on the ground that all the superior officers of the Regiment to which he may be attached are Europeans, who would have to go to him for Medical advice for themselves or their families.

Government is the Trustee of the Public Funds which are derived from taxes gathered from the various communities in the country and can claim no right to spend any portion of the revenues for the special benefit of any one or more communities committed to its charge. The present system of recruitment for the Military Assistant Surgeons Department lays the Government open to the charge of neglect of its duty as a Trustee of the people of India.

If difficulty of recruiting had been an excuse in the past, which is doubtful, for favoritism in selection and in the expenditure of public revenues, it surely does not exist now. For, it is hard to believe that liability to service in war can be a deterrent to natives of India entering the so-called Military Assistant Surgeons Department, when the like liability notwithstanding, natives have for years competed at great expense for the superior Military Service—the Indian Medical Service. This bar sinister of race and creed in the very country of our birth needs to be removed without delay.

The Military Assistant Surgeons Department must be thrown open to every community, irrespective of race, caste or creed, and if Government cannot see its way to admit only Medical graduates to this Department after a competitive examination, which would be ever so much more beneficial to the country, let it at least recruit its Military Medical pupils from amongst candidates of all races and creeds after an entrance examination, and the usual physical tests. If the latter alternative is adopted it will entail the perpetuation of the existing separation of the two departments, but if the former is adopted, the two departments can be amalgamated and one scale of pay, promotion and prospects will be the result, some of the successful candidates being detailed to Military and others to Civil Hospitals.

CHARITIES BY INDIANS.

BY

MR. HUSAIN K. SAYANI.

IN the present state of our political agitation, it may serve a useful purpose if we were to look over the past half-a-century of internal peace and tranquillity, and to see whether during this period the rich man, generally speaking, has served his country better than the middle class man with his limited pecuniary means and the much more limited time at his disposal.

The first question that arises before one's mind, when he begins to consider this subject, is: "have our wealthy men, as a class, a true conception of benevolence and, if so, how far they put it into practice?"

"Pecuniary aid," says a great thinker, "by those who have the means, is the most easy form by which benevolence can be gratified, and that which often requires the least, if any, sacrifice of personal comfort or self-love. The same affection may be exercised in a degree much higher in itself, by personal exertion and personal kindness. The former compared with the means of the individual, may present a mere mockery of mercy, while the latter, even in the lowest walks of life, often exhibits the brightest displays of active usefulness that can adorn the human character."

Now for this small mercy which involves but little sacrifice of personal comfort or self-love, one can question to himself whether even this has been generally exercised by the wealthy, during the past half-century, with such a free hand and a liberal spirit that, whenever a sum was given for a particular object, that charitable object did not suffer in its scope and utility on account of the inadequacy of the funds given for it.

If any one were to look, however, to the institutions for charitable purposes established by the wealthy of our land for its people, he would find

that a considerable number of them do suffer from an inadequacy of funds which causes an inefficiency in their management and limits, to a great extent, the scope of their utility. A simple comparison of our charitable institutions with those established for similar purposes in the civilized countries of Europe and America will clearly point out the greater efficiency and the wider scope of utility of the latter, and one of the causes of this is that while the latter enjoy an adequacy of funds the former suffer from an inadequacy of them. It has generally been the case here, that the wealthy donor, whenever he has given something for a charitable institution, has given a sum barely sufficient to keep it up to a moderate degree of efficiency and in a few cases the sum given cannot but be pronounced as ridiculously small for the avowed charitable purpose; while it has seldom happened that the wealthy donor has erred on the side of overflowing liberality.

If we consider next the question whether during all these years a steady and satisfactory improvement upon the old methods of giving charity has been kept up by the wealthy class—an improvement which should indicate the proportionate advancement in education and cultivation of thought of the wealthy class—we find that though there has been some improvement in this respect the class has as yet scarcely arrived at that stage of it which should preclude its wasting its money in useless and even baneful charities, and should direct the class to give whatever it gives for useful and well-organized charities. As far as one can judge from one's daily experience the rich class is as yet far from this devoutly wished for stage in its advancement. It cannot be denied that a tremendous amount has been wasted and is still being wasted to a great extent in those charities which are baneful in their results to the well being and advancement of a people. Neither can it be denied that though a few of our old methods of giving charity were good enough for those days,

many of them should be considered in the enlightenment of the present day and in the changes that time has introduced among us as mere waste of money, nay, in some cases, as breeders of positive harm to society. Of the last sort should be considered the charity of a wealthy Mahomedan who supplies food and gives alms for days and months of the year to hundreds of robust, sturdy, impudent beggars encouraging them thereby to lead a life of sloth and idle beggary. Equally useless, harmful and mischievous in its results is the charity of a Hindu Sheth who pampers with sweetmeats hundreds of arrogant Brahmins and gives them such indulgence as flatters them into a belief that they are a heavenly race for whom it is too low to work like ordinary beings to gain an honest meal. We can name a hundred such charities kept up, up to this day, by the uneducated wealthy of this land which only go to increase idleness and to support superstition and priestcraft. The sad want of thoroughly organized, up-to-date, and useful charitable institutions among us, as well as the continuance of many a charity which is in its name a charity, but in its results quite the reverse of it, and into which, even in the present day, the rich man's ignorance and want of education betray him, show that our rich men, as a class, have scarcely advanced, as they ought to have, during the last half-century. If all the money that is being spent in charity in our country, (but alas how sadly mis-spent,) were wisely spent in thoroughly organized and useful charities, it would supply us with a number of useful institutions of which we are sadly in want at present, and which would contribute in a degree to the people's advancement that would satisfy even the pessimists among us. It detracts a good deal from the value of the service rendered by the rich to the country by their donations for the people, during all these years, when we set the amount spent in useful charity by them against the

far excessive amount sadly wasted and unconsciously mis-spent by them in charities which have produced nothing but evil to the State.

This leads us to think over the great moral responsibility that hangs over the wealthy, for in his wealth the rich man has a power which his ignorance might betray him into using unconsciously for evil even when he intends to use it for good. He should realise that it is a sad thing for the country, whose wealthy class, in spite of all the facilities at its command, is slow to get advanced and has an inclination to lag behind in the march of civilization. He should realise, too, that enlightenment can reach the masses but slowly, but he has only to knock at its door to get an entrance into it, and that the rich man's sphere of rendering service to his country is far wider than the poor man's, or for that matter, than that of the middle class man. Yet if we look over the past half-century, our middle class man, on the whole, has perhaps rendered better service to his country even where the rich man should naturally be expected to have far surpassed him.

It cannot be doubted that the wealthy man who has the necessary education and is a man of strong and morally healthy character, becomes the natural leader of his people. But in spite of this, as regards true leaders, have we had more of them from the middle class or from the wealthy? No doubt from the former. During the last fifty years we have had proportionately by far the larger number of our leading publicists from the middle class—publicists who have done a lot for the people and have gained their confidence and esteem. We can name some among these who have truly led the people with them and whose inestimable services to the country have won for them that reverence and love that flow as a grateful tribute from a people's heart to their revered leader. From the wealthy, however, we have had few such revered leaders, though we have had proportionately a small num-

ber of publicists whom the educated among us would recognise as belonging to them rather than to the official party. This speaks volumes for the middle class man when we consider the high qualifications required in a leader of the people and the great sacrifices that his public life entails upon him. It also shows that hitherto our wealthy men, as a class, have lacked those qualifications which go to make a great leader of the people.

A people's love, esteem and confidence cannot be gained by wooing fame with two slavish knees bent before the goddess but rather by making your best bow to her and bidding her adieu; then, if she likes she may follow you. To gain a people's love and confidence requires one to understand them and their needs and difficulties, and to work zealously and selflessly for their cause with an independence that looks not to any official favour or to any selfish motives, but looks only to the glory of the country and the welfare of its people. It requires that patience and perseverance which is born of a great enthusiasm for a noble cause, but hitherto our wealthy men have shown a sort of lethargy and a want of active enthusiasm for any public cause whatsoever. This may be due partially to their want of knowledge about the great questions of the day. We are attracted to take an active part in an affair when we know something about it that has excited our interest in it and has made us curious to know more concerning it, and our attraction towards it grows with the growth of our knowledge of it. The more one studies a difficult problem and comes to know its difficult points, the more one is attracted to solve it and one begins to take a real pleasure in whatever promises its solution. But an ignorance about the nature of the problem leads to a negligence of it. Wealth with its concomitant influence has ushered many a wealthy man in our Municipal and Legislative Councils, but when once there what a small number of that class have hitherto taken an active

and intelligent part in the deliberations of those Councils. Many of them there have served only as ornamental members and have sat and waited till an unimportant proposal has cropped up which they have seconded in half-a-dozen words. If the growth of independence of opinion and self-confidence and self-reliance bespeak a person's intellectual and moral advancement, our Municipal and Legislative Councils have shown repeatedly that the middle class man has left the rich man far behind him in the march to advancement. During the last quarter of a century, most of the leading men of the popular party, both in the Municipal and the Legislative Councils have come from the middle class. The wealthy members as a class have shown an inclination to side with the official view rather than with the view of the representatives of the people. This inclination seems rather strange when we consider that the wealthy of all the people are the best fitted on account of their wealth and position to exercise that right and legitimate independence of view which should not in the least detract anything from their loyalty to the Government.

During all these years one can hardly name half-a-dozen persons from the wealthy who have eminently distinguished themselves as speakers on the political platform or on the preacher's pulpit. Neither have we had an eminently good writer from among them or, for that matter, an original thinker. While the middle class man has had in him the ambition to shine in the public estimation and to gain its approbation, which has been sometimes carried by him to an excessive degree, but which when confined to its proper limits, stimulates some of the best qualities of a person into action, our rich man all this while has suffered from a want of this ambition and consequently a want of development coming into full play of those qualities which, when rightly developed in the rich man, make him an important factor in the advancement of the peoples' in-

terests. By far the larger number of our political associations and even the National Congress owe more for their growth and development to the endeavours of the middle class man than to those of the rich.

During the last ten years, while the middle class man has done his duty by speaking volubly and writing copiously over the necessity of creating new industries and reviving and developing the old, as well as cultivating the natural resources of the country, the rich man has shown his silent hesitation and unwillingness by disdaining to invest a portion of his wealth for these purposes. There have been noble exceptions but we are speaking generally of his class. Here it is that he can do much more, if he likes, by the help of his wealth, than the middle class man, lacking in wealth, can do by the help of his tongue and his pen. But here too, owing to a want of enthusiasm, and failing to appreciate the far-reaching effects of such investments on his part, he has kept his wealth unemployed which he could have utilized to his own as well as to his country's benefit. Here again is an illustration that the wealthy man has not kept pace with the middle class man in the march to advancement but has rather lagged behind.

Lastly, let us touch upon that higher phase of beneficence—personal exertion for that which conduces to the good of the people and personal kindness towards them. During all these years our wealthy man, owing to the power and influence of his wealth, could have done much more than the middle class man as regards introducing social reforms into his community and removing bad customs and usages from it if he had but the requisite zeal and enthusiasm of a true reformer in him and the moral courage to withstand opposition from the ignorance of his community and from the self-seeking priests. But here too, he has shown a lack of moral courage and a

passive obedience to the voice of superstition and priestcraft. Here too, we should unquestionably assign the superiority to the middle class, for, from it we have seen persons who have had in them the moral courage to introduce the right thing and refuse to do the wrong when an occasion has occurred in their own family in the teeth of superstition and of self-seeking tyranny of the priestly class. We have seen them practising the noble beneficence which exhibits the brightest display of active usefulness that can adorn the human character. They have personally exerted themselves to soothe the miseries of the widow and to remove a gross social injustice to her. They have exercised personal kindness towards her, affording refuge to her in their own house when insulted and persecuted for the innocent crime of marrying a second time. We have seen them doing many such noble acts and showing to the rich man how much more a person of limited pecuniary means could do with his personal exertion and personal kindness, than the rich man who thinks that he could reach the utmost limits of beneficence by merely granting his superfluous thousands for a charitable object.

During all these years the wealthy high-caste Hindu could have used to a great and good purpose the power and influence of his wealth by endeavouring earnestly and zealously to remove the cruel wrong and injustice that has been and is being inflicted on the so-called degraded classes. Those that minister to his hundred daily needs and yet are despised, hated, neglected and treated like lower animals by him and his community for the mere chance of their having been born low caste, should have awakened in him the outcry of an awakened conscience. He has left it, however, to the spread of education among these depressed classes, and to the masses reaching to that stage of advancement when they would wring from the high-caste man that regard and consideration for his fellow-being of

the low caste which humanity demands from one human being to another.

It would be a bright day for our country when its wealthy and affluent men would realise the truth that mere pecuniary aid which does not involve any great sacrifice of self-love on their part, is at the most but an imperfect beneficence; that its perfection cannot be attained except by personal exertion for the peoples' cause and personal kindness towards them—an exercise of beneficence which when exerted by the great, and the wealthy, goes a great way in befriending and protecting the rights of the weaker party and the uplifting of the dark veil of those social evils which are such an impediment in the way of true advancement of a people. It would be a bright day when our rich man fortified by a sound and thorough education and possessing the healthy traits of a strong character, would go among the people working with them and for them, personally exerting himself in their cause, and winning their true esteem and confidence by his personal kindness towards them. Then he would have the noble reward of a noble life, a people's love.

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THE DRAMA OF BROWNING.

BY

MRS. HENRY WARD LOWRY, B.A.

THE object which I have kept in view in this paper on Browning's drama is to bring out what seems to me his great charm, namely, the power which he has of living in his characters and of making his readers, or at least his sympathetic reader, do the same.

Browning looked at life and studied life in all its phases—and from all points of view, consequently he saw much that was grand and noble, and he depicted it; he saw also much that was contemptible, that too he depicted.

He was possessed of a very keen sense of justice, and by no means considered that a man was necessarily a criminal who did what is accounted wrong either in the eyes of the law or of public opinion.

He investigated the circumstances of every case, he took into account the emotions and feelings, he considered the motives and the combination of events, the whole environment in fact and position of the supposed evil-doer, and gave the man as far as possible the ideal of a fair judgment in the heart of the reader. Consequently some people shake their heads and affirm that his teaching is harmful, or what we call "dangerous doctrine".

The real statement of the case seems to me to be nothing more or less than this—that his poetry gives a representation of what actually does occur, and that daily, in our very midst, if we only cared to look for it.

He is not yet the poet of the people; but he will be one day, for they will find out that he has something to say to all sorts and conditions of men.

The weary soul will take comfort and be strong again when it finds it is not alone in the fight,

but that already its very experiences have been put into verse by a mastermind, and a sympathetic poet.

People will find that Browning had the greatest of all divine gifts, namely, sympathy, not the ordinary social sympathy which consists of cambric handkerchiefs, doleful looks and up-turned eyes, but the divine power of entering into the circumstances and feelings of the man or woman to whom he speaks.

This gift of sympathy is very rare even in poets, who generally move in some particular groove best suited to their own natures.

Now Browning was the poet of Human Nature.

"He looked on nature unashamed,
"Saw it now bestial now divine".

He began by realising the difficulties which beset every man or woman who lives and is not content with existing.

His whole soul went out to them, and he wrote—

"God has conceded two sights to a man,
"One of man's whole work, time's completed plan,
"The other of the minute's work, man's first step,
"To the plan's completeness". (Sordelle.)

And in "Saul"

"What steps my despair?
"This, it is not what man does exalts him.
"But what man would do".

In reading Browning's drama perhaps the first feature that one notices is the new manner which he has developed.

Of Drama in the English sense of the word there is none. The action of the play is not the striking feature. It is the purpose.

Browning is didactic, but in such a way that although the reader must be perfectly conscious that he is having a lesson set before him, yet the beauty of the thoughts in which the lesson is set, and the deep interest which the characters arouse, make him feel that he too is living through the crisis and gaining the experience of the actors.

Browning seizes on some great incident which made the turning point or crisis in the lives of

his characters, makes that the lay figure on which to hang his thoughts and lessons, moral or intellectual.

The great moving principle of life according to Browning is Love, and in his dramas and dramatic idylls he has portrayed its workings under, I think, almost every possible condition.

There is the love of the statesman for his King. We find Strafford, whose soul is his King's, and who is on the eve of the great success of his career, giving up life, fame as a minister and a general, and, hardest of all, his friend to whom he had been the ideal of all that is true, all for his King.

The tragedy of "Strafford" turns on the impeachment and condemnation of the man whose name it bears.

Strafford has served his King and has been true to him all through his varying moods and still more varying plans, so Strafford must die.

When the play opens England is without a Parliament, the blood of the English people has been stirred by the imposition of ship money. Charles has dissolved Parliament and has determined to subdue the Scots by force. Strafford has been summoned from Ireland. He is weary and worn, but the King needs him, so he comes.

On his return Lady Carlisle, a lady of the Queen's household tries to break to him the ill-feeling of the people.

She says :—

"I said but few dared carp at you."

and he replies

"At me! At us I hope. The King and I.

"He is surely not disposed to let me hear

"The fame away from him of these late deeds,

"In Ireland? I am yet his instrument.

"Be it for well or ill? He trusts me, too."

In vain Pym tries to win him back to the popular cause, in vain does Lady Carlisle warn him of the danger of a blind obedience to King Charles. He leads the Army to the North, is beaten, discovers the popular party is in league with the

Scotch, returns home bent on impeaching it, only to find himself impeached.

Charles, who might by a single word have proved Strafford innocent, with his usual selfish weakness, withholds that word, and just to gain a short respite for himself sacrifices to the fury of the people his most loyal subject.

It is Pym who loved Wentworth best, Pym, who was Wentworth's greatest friend and one of the few men in England worthy to be his friend; for he too was loyal to his cause as Strafford to his King, who demanded the signature.

Lady Carlisle forms a plan for Strafford's escape, but it fails at the last moment, and we see him led away to execution.

There is no great strength in the situations of the play, the scenes are not dramatic triumphs, they are rather triumphs of intellect, of the soul's deepest and truest passion over the sordid selfishness of the world.

Strafford believes in Charles to the last. Loyal himself, he cannot understand disloyalty in his King; and what greater loyalty exists than that due from friend to friend, and surely Charles and Strafford were friends as well as King and Minister.

When he can no longer doubt that the King is sacrificing him to the people, his one thought is to shield Charles' dishonour from his children.

"Go William, Anne, try over your song again

"They shall be loyal, friend, at all events".

Let us look at Strafford's farewell speech to Belfour, and then his farewell to Pym when he hopes to meet again free from the turmoil of political strife.

King Charles—Come with me, Strafford!

You will not fear at least!

Strafford—Balfour, say nothing to the world of this!

I charge you, as a dying man, forget

You gazed upon the agony of one

Of one—or it! Why you may say, Balfour,

The King was sorry. 'Tis no shame in him.

Yes, you may say he even wept, Balfour,

And that I walked the lighter to the block

Because of it. I shall walk lightly air!

Earth fades, heaven breaks on me—I shall stand next

Before God's throne; the moment's close at hand
 When man the first, last time, has leave to lay
 His whole heart bare before his maker, leave
 To clear up the long error of a life
 And choose one happiness for evermore.
 With all mortality about me, Charles,
 The sudden wretch, the dregs of violent death
 What if, wreathed the opening angel song,
 There penetrates one prayer for you? Be saved
 Through me!

Pym:—Have I done well? Speak England! Whose
 sole sake

I still have laboured for, with disregard.

To my own heart.—for whom my youth was made
 Barren, my manhood waste, to offer up
 Her sacrifice, this friend, this Wentworth here.
Stoffo d, I have loved England too, we will meet
Pym; as well die now! [then]

Entering a new field of thought, we find in the
 piece entitled "A Blot on the Escutcheon" the
 passionate pleading of a brother for the tribute
 due to a brother's love.

There is a much shorter drama touching on the
 simplicity and directness of action required by the
 mediæval code of honour.

Lord Mertoun has fallen in love with Mildred
 Tresham, his estates adjoin those of Lord Tresham,
 her brother. His name and unsullied reputation
 leave no obstacle in the way but his youthful
 reverence for Lord Tresham makes him hesitate
 and causes him to drift into a secret intimacy,
 with Mildred, which leads from its secrecy to
 serious complications and dire tragedy.

Then his shyness vanishes and he proffers his
 suit to the Earl. It is well received but Mildred
 awakening to full womanhood is overwhelmed with
 remorse and cannot make up her mind to meet
 him as a stranger before her brother.

They arrange to have one last interview for the
 following night. In the mean time, Gerard, an
 old retainer of the family has witnessed the
 midnight meetings, but has not recognised Lord
 Mertoun.

After a struggle between his duty to the
 family tradition and shame for his mistress, he
 tells the Earl all he has seen. Lord Tresham
 calls his sister and pleads with her thus:

Tresham—Mildred here is a line. (Don't lean
 on me: I will English it for you.)

"Love conquers all things" .What love
 "Mildred,—True love.
 "Tresham,—I mean and I should have said,
 "whose love is best of all that love, or that profess
 "to love?"

He assists her confession and promises to help
 her to marry the man she loves, but she will not
 betray his name. The Earl does not connect
 Mertoun with her lover, he is stung by the
 blot, as he supposes, on the family honour, by the
 sense of misplaced trust, and torn asunder by his
 love for his sister and the desire to avenge the
 insult to his name.

He surprises Mertoun on his way to
 Mildred, challenges and kills him. Mertoun
 dying pleads his youth, his manly reparation
 and reproaches Lord Tresham for cruelly setting
 his foot on two young lives.

Mildred is waiting for her lover when Lord
 Tresham enters his empty scabbard telling its
 own tale.

There are mutual reproaches.

Then the cloud lifts, the brother and sister
 are one again. She dies of grief and he has
 taken poison.

Mildred—

Ah, Thorold! Was it not rashly done to
 quench that blood, on fire with youth and
 hope and love of me—whom you loved
 too—

Browning in every situation is supreme.
 He lives in his characters and we feel that in the
 words of every one of them he is giving out his
 own feeling and is living over again, in their
 struggles, those of his own soul.

He was no writer for public opinion; he studied
 life and gave us what he found there.

All his works are written with the grand pur-
 pose of raising the tone of life, not by putting
 before us merely an ideal, faultily faultless, but
 by showing us the consequence of setting aside our
 better impulses, he shows us the harm and piti-
 able misery that often results from caring too

responsible to himself and to the world, for the way in which he treats the intellectual powers of his neighbour. Murder of a man's soul is a greater crime than murder of his body, and yet how often are souls murdered, by the careless, cynical want of appreciation of those friends who might so easily foster and develop their most beautiful capacities.

This is the theme of "Waring" told in a semi-allegorical style

Waring is a restless, sensitive, ambitious man who has planned much and achieved little, and whom his friends regard as somebody to be pitied.

He leaves them in disgust and they then begin to wonder if after all he may not have had a soul, and to picture all sorts of honours for him.

At last someone says he has seen him and all are eager for his news.

He had come up in a small smuggling vessel to offer help to the big English ship which was making her way to the Bay of Trieste.

They disdain his help, and Waring went laughing off into the sunset, and left the big ship to follow or not as she could.

Just so Waring had left his friends, in their cold, impassive ignorance, and had gone to seek life and warmth in the East.

The rest is left to fancy.

Perhaps his star rose again in the East where there is still room for thought and belief.

One lesson at least it conveys, and that is to hold on our course with steadfast aim, regardless of the jibes hurled by the madding crowd, who regard heights to which they can never attain, with envy, and would fain bring down all loftier spirits to their own level.

Browning knew, and has expressed very beautifully for us the truth of :-

"How far high failure overleaps

"The bounds of low success.

A Session of the Congress in London.

BY

MR. JEHANGIR ROMANJEE PETIT.

THE idea of holding a session of the Congress in London is essentially an old one.

Suggestions to this effect were made at various times by various people; but, for more persons than one, it was wisely considered desirable to abandon the idea which never advanced beyond the elementary stage of a mere suggestion.

The present however is said to be a fit occasion when the old and long cherished proposal may be filtered into action. We are told that the British Public is now in an attitude of inquisitiveness about Indian affairs and that there is a general cry in England for a more extensive knowledge on Indian subjects. There is no doubt that the mind of the British Democracy was never more ready, more eager and more anxious to receive correct impressions about things Indian than it is now. It cannot be denied, at the same time, that it is the duty of those engaged in public life in this country and of those who have her good at heart, to do everything in their power to satisfy this attitude of eagerness and inquisitiveness for a wider and correcter knowledge of Indian affairs on the part of the British Public. So far, all in this country are agreed. But how and by what means this end is to be attained is a matter which should be most carefully and patiently considered.

In order to do this, it would be necessary first to ascertain the causes which have led to this sudden awakening of interest in Indian affairs. A careful examination of the march of recent events both in England and in India is enough to convince even the most casual student, of the fact that this interest in Indian affairs has been generated in the first instance by the extraordinary developments in this country and secondly

y the two visits to England of the Hon. Mr. G. K. Bokkale and of the extremely favourable impression he succeeded in creating in the best circles of England—both political and non-political. None knowing the facts can deny the truth of this statement.

The former, though in a way an unfortunate reason, is absolutely beyond the control of public men in this country. It is the natural outcome of certain important causes, and can disappear only with their removal. At any rate, they are such as do not directly concern us in the present discussion and may therefore be safely left out of account.

The latter, however, is a reason which must be thoroughly weighed and most carefully examined, side by side with the proposal of having a session of the Congress in London. We must see clearly before us the good that deputations of this kind have done in the past and then decide if it would be more desirable and more in the interests of the country to send another deputation consisting of some of our best men to proceed to England than hold a session of the Congress there. In the opinion of this writer, if these two proposals were to be considered carefully one will have no hesitation in deciding in favor of a deputation.

Then comes the last and perhaps the most important consideration,—the question of finance. If a deputation consisting of about 4 or 5 of our most eminent men, one from each important centre, were to be sent to England it would cost about Rs. 25,000/- at the utmost,—a sum, which when compared to the incalculable good that could be done thereby to the country, would not be difficult to collect and cannot be considered exorbitant. The cost of holding a session of the Congress would be ridiculously high and such as would be absolutely incommensurate with the degree of good attained. It is difficult first of all to understand exactly how many delegates from India would be considered to form a

"session" of the Congress. If a Congress means at least one hundred delegates from India, who must at least stay for a month and come back, it means Rs. 1,20,000 calculated at an exceedingly moderate average rate of at least twenty rupees per head per day from the date of sailing to the date of return. This will of course include passage and everything else; but the expenditure proper, incidental to the holding of the Congress, advertisements and so forth must be separately considered. For these, at least Rs. 50,000/- more will have to be provided.

The grand total of Rs. 1,70,000 hardly seems a figure which the country would be prepared to spend on an enterprise of such doubtful utility. The undersigned has some experience at the collection of funds for public purposes; and is in a position to say that, if not impossible, it would be most difficult to collect that sum. But, even if collected, it would be a sheer waste which could be ever so much better spent in the country itself for its welfare and advancement in ten thousand different ways. Rs. 25,000/- for a deputation can certainly do much more for the country than Rs. 1,70,000 for a Congress Session in London.

On the whole, every thing considered, the suggestion of holding a session of the Congress in London, if not doomed to failure, is enveloped in grave doubts; or is, at its best, problematic of success; whereas, the idea of sending a good and capable deputation—as a tried method the success of which is assured—is at once an effective and practical alternative.

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much for what the world says rather than obeying the heart's warm motion.

What higher ideal of truth and loyalty can we have than that of Strafford, what more earnest warning to beware of the hasty impulse of mere passion than the one which is conveyed in "The Blot on the Escutcheon," ending as the poem does in the utter wreck of three lives.

There too he shows what wrong can be done by headstrong overzealousness even in a good cause, and Lord Tresham dies reminding his successor that if ever another blot arises, vengeance is God's.

In "King Victor and King Charles" we have on the part of the Father, King Victor, the struggle between right and a natural inclination to tyranny, and in the son, between right and what he deems filial duty, the latter prevailing.

King Victor has abdicated in favour of his son but immediately repents and demands his throne again. King Charles refuses, and his father begins to plot against him. Charles finally gives in, but King Victor is dying and friendless. Polyzena, King Charles's wife, strives to uphold him in his duty, but when the guards bring in his father a prisoner his outraged piety revolts and he restores the Crown.

"In a Balcony" is a dramatic fragment full of feeling, and with infinite capacity for development. There, as in "Waring", the reader is fired to thought by the story being left incomplete.

The chief persons are Constance, Norbert, and the Queen. Constance is the Queen's relation and protégé. She is loved by Norbert, and he has entered the Queen's service to be near her.

His diplomacy has been crowned with success and has secured for his mistress a double crown.

The scene is a balcony outside the palace, which is ringing with the festivities intended to celebrate the event.

Norbert thinks he may well claim the Queen's

consent to his union with Constance as a reward for his services. Constance begs him to temporize or at any rate to ask the favour so that the Queen may take it as a tribute to herself. She has been starved for want of love, she must not be too rudely waked up to the fact that she has not been served for herself.

Norbert who is blunt and honest, does not approve this method but at last allows himself to be over-ruled.

The Queen had guessed Norbert's love for Constance, had been ready to sanction it, but her heart too was still alive to the sense of love and Norbert's apparent profession of love to herself fills her with maddest joy.

She comes and makes a confidante of Constance, who at once sees the fatal mistake and determines on self-sacrifice for the sake of her Queen and Benefactress.

Our interest here is torn in two directions and is held for the time being by each speaker. Constance's youth, beauty and simplicity sways us now, now the poor loveless Queen who has striven hard and successfully to be a Queen, conscious always that she is sought only for her power and favour. She thinks she has found love and is willing to sacrifice every thing to the divine passion, only to wake up to the consciousness that she is the victim of a mistake terrible in itself, and which she believed to be a plot to insult her.

Listen to her impassioned expression of the misery of a soul deprived of the power that alone can give it full life.

Queen.—Constance, he came—the coming was not strange?

Do not I stand and see men come and go?
I turned a half-look from my pedestal
Where I grow marble—"One young man the more!
"He will love some one; that is ought to me."
"What would he of my marble stateliness?"
There have been moments, if the sentinel
Lowering his halbert to salute the Queen,
Had flung it brutally and clasped my knees,
I would have stooped and kissed him with my soul.

Constance tries to make the sacrifice of self which alone could save the Queen her heart-pangs.

but Norbert will not sell his soul's life for power, he will have his love, and take the material consequences. "Night closes in on them amid the ominous tramp of the feet of the guard."

Setting aside the time honoured usage of making every thing come right in the end, Browning leaves us as we are so often left in life, to reason out our position as best we can, or calmly to await the will of Destiny.

Coming to the poems which are not strictly dramatic in form, but which deal with some incident in the soul's history of two or more individuals mutually acting on each other and producing progress or arrest in their development, we find Browning with his usual unconventionality advocating a right disregard of social and religious surroundings.

One of the most striking is *Ivan Ivanovitch*. The story is simple enough in itself—merely that of a woman who had gone from her village with her husband to some other sphere of work, and on returning with her children, without him, was attacked by wolves. One by one she sacrifices them to the fury of these savage beasts, and arrives in her sleigh unconscious.

Ivan Ivanovitch restores her to life and hears her story. She tries to hide her guilt, tries to make up a lie, but betrays herself, and Ivan surmises the real truth;—without a word he lifts his axe and her head falls from her shoulders.

Then he goes on with his work.

The people appeal to the pope of the village who decides that Ivan was right. They flock to tell him he is free.

"How otherwise?" asked he.

Browning raises the mother's art above mere crime and depicts her, wanting in maternal instinct, and helpless before the fear of pain.

Nothing can exceed the vividness of his description,—he makes you imagine you hear the pad of the wolves and almost feel their breath on your face as you read.

There is a struggle between civil law and the higher justice which rises superior to law, and Browning gives the victory to that justice.

Ivan Ivanovitch has no doubts as to his action. He is God's instrument and knows it.

The idylls have all some definite purpose, some point in human ethics to elucidate.

"Ned Bratts" is perhaps open to the criticism that it blends the ludicrous with the solemn, but it is only true to life, and the half-pathetic, half amusing tale of Ned Bratts, as to how he became converted by reading 'the Pilgrim's Progress,' is a very vivid, and I think, true description of the thoughts that would arise in the mind of an un-educated and naturally coarse man, when he felt impelled to leave his wicked life and yet was half deterred by the consequences of a confession.

It is supposed to be founded on fact, and the nucleus of the story is to be found in Bunyan's "Life and death of Mr. Badman."

The lifelong misery that may arise from one moment of Moral Cowardice is thrillingly described in *Martin Relph*.

The greatest charm of all these idylls is their realism. It is impossible to read them calmly. The intensity of feeling generated by each incident is so vividly put before us, that we feel that we too are present, and actuated by the same impulses.

They all have for their basis traditions of historical episodes, but the stories least of all claim our attention, it is the action of the soul, the promptings of the spirit, and the results arising from taking this course or that.

They all require careful study. Browning's poetry is not for casual perusal. After many readings when one has become familiar with the particular train of thought to be developed in the various poems one returns to them, as to converse with an old friend on some topic of deep interest.

In "Waring", Browning brings us into close communion with every day life. Every man is

SINGLE PLANTING OF PADDY.

BY

MR. H. C. SAMPSON,

Deputy Director of Agriculture, Madras.

FOR sometime the Agricultural Department has been advising ryots to adopt the system of planting paddy with single seedlings. In the Kistna Delta this is and has always been the ordinary practice and few better paddy crops are to be seen in the Presidency. Single seedling planting has also gained a footing both in Tinnevely and in the Tanjore Delta and in both these districts some thousands of acres are now planted in this way.

Ten varieties of paddy which are cultivated in the South of the Presidency in the Samba and Pisanum seasons, were last season grown by planting with single seedlings. With the exception of the Jeetaka-Samba (a very fine paddy which makes up for its low yield by the excellence of its grain) all have yielded better than the local Samba grown by ryots, in the ordinary way but with similar manuring yielding, on an average for 9 varieties, half as much again as was obtained by ryots in the locality. This however is not the end of single seedling planting. It is found that seed saved from a single planted crop is much superior to seed saved from a crop planted in bunches of several seedlings. The reason for this is not far to look. When a single plant of paddy is planted, it is given all the space, soil and manure which usually go to 15-20 seedlings when planted in bunches; it can easily be understood that such a plant is more robust and therefore can fill the grain which it forms much better than any of the 15-20 plants which have to struggle for existence one against another. Not only is this the case, but the seedlings raised from seed obtained from such a plant, tend to reproduce the peculiarities of its parent and if such a parent

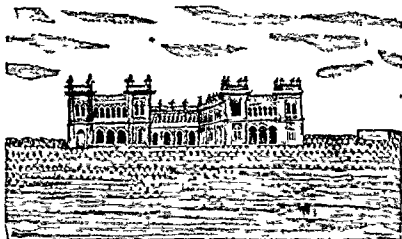
plant tillers well, the next generation tends to develop an increased power of tillering and consequently to give a greater yield. This has to some extent already been proved at the Palur Agricultural station. In 1907-08, *Garudan Samba* planted on 16 different plots gave an average yield per acre of 1952 lbs.; in 1908-09 the same plots planted and manured in the same way, gave an average yield of 2264 lbs. Only in this latter case, seed had been specially selected from those plots which had been planted with single seedlings. Hence the increase per acre of 312 lbs. can only be put down to the improved seed as all other conditions were practically identical.

Very few experiments have been made with any of the *Kar* varieties of paddy except on the West Coast where the varieties of paddy, which were tested at first showed hardly any powers of tillering. These have now been tested three years and the last two years the seed has been specially set apart from crops which had been transplanted with single seedlings. In the first year each plant had only one or occasionally two shoots. In the second year many of the plants had three shoots. In the third year nearly all the plants had three shoots and some as many as five. Thus at present crops planted with three or four of such seedlings in a bunch give better yields than singly planted crops but, as the tillering power develops, gradually the singly planted crops, though even now much superior to the ordinary locally planted crops, are overtaking in yield those planted with 3-4 seedlings.

To plant paddy with single seedlings it is necessary not to sow too much seed in the seed-bed.

To plant one acre, a seed-bed of seven cents, sown with seven Madras measures of paddy, is ample. If possible "புள்ளிடையாத்து" should be adopted in preference to "செய்யிடையாத்து." The seed bed should also be manured with well-rotted cattle manure and ashes so as to give the seedlings a good start. The seedlings should not be too old when

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transplanted, 7 days for every month of the crop may be allowed; thus for a 5-month crop the seedlings should be not more than 35 days old.

Some difficulty may at first be experienced in getting the transplanting coolies to transplant single seedlings. Therefore, until they get into the way of it, close supervision is necessary. If however the seed-beds are grown as above described the seedlings are themselves sturtly and are easily separated one from the other and not so much difficulty will be felt. As regards the distance apart at which seedlings should be transplanted, the ryot should use his own judgment. On land which produces over 1,000 Madras measures per acre a span apart, on land which produces 750 Madras measures per acre $\frac{1}{2}$ this of a span, and on land which produces 500 Madras measures or less $\frac{1}{4}$ span will probably be the best distances. Occasionally on very rich land which may normally yield 1,500 Madras measures of paddy even as much as 2 spans between the seedlings may give better results, while on very poor land the cost of single planting may be prohibitive. Further than this the department is unable to advise as so much depends on the variety of paddy, the quality of the seedlings and whether the seed has been selected from singly planted crops or not.

A Fragment on Education

By J. NELSON FRASER, M.A. (Oxon.),

Principal, Secondary Training College, Bombay.

CONTENTS:—Theory and Practice; The Ideals of Education; Psychology; Childhood and Boyhood; Youth and Manhood; What is Education? The Training of the Intellect; The Training of the Feelings; The Training of the Creative Power; Moral Training; Guilt and Punishment; The Sexual Life at School; The Private Hours of Boys; The Teacher and His Pupils; Teaching as a Profession; Education and the Individual; Education and Society; The Unsolved Problems of Education; Examinations and Cramming; The Training of Teachers; The Teaching of Science; The Importance of Little Things; The English Public Schools. RE. ONE. To Subscribers of The "Indian Review," As. 12.

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PARENTS AND SCHOOL-WORK.

BY

MR. M. CHENGAYYA, B. A., B. L.

MANY are the complaints raised against the present methods of education, and it is frequently stated that one of the worst results of the present system is the absence of systematic and sustained effort, and a spirit of irreverence and impatience of authority, believed to characterise the modern student and the latest products of University education. I do not propose to combat this accusation, though I am far from admitting its correctness without qualification. There is a good deal that must be said in praise of those that emerge year after year from our schools and colleges, and I am even inclined to think that much of their merit in point of honesty and open dealing is traceable to those very features of character that are, in their early manifestations at any rate, somewhat unmeaning and unpleasant. I shall assume for the purpose of the present discourse that the propounders of this accusation hint at an evil which exists, and that without running the risk of losing whatever is admirable in the character of educated men of the present day, we may strive to introduce into our schools the needful reforms to develop among the pupils systematic habits and steady purposes, patience and perseverance, reverence for elders and respect for authority.

We have often heard it said that the virtues named above and many other virtues equally desirable may be attained by a course of moral and religious instruction, given as a part of the regular work done at school. It is not my purpose to enter into any controversy as to the expediency or practicability of this important proposal. We may assume that the idea is an excellent one and that the scheme instead of doing any harm will, in all probability, do much good.

The strongest advocates of the scheme will, however, not argue that its adoption will prove a complete cure for all the evils laid at the door of the present educational methods. And natural as it is to look for new methods whenever the old ones are found to be unsatisfactory, there may be some wisdom in our endeavouring to discover wherein exactly the former methods are faulty and to rectify and improve them, if by this means they may be made to answer their purpose better. And there may after all be some merit in allowing the children's character, as well as their minds, to grow and develop by a sort of natural process, aided only by the loving attention and the timely guidance of the parent as well as the teacher.

In examining the present methods with this purpose in view, we are led to enquire what the true object of education is, whether the teachers and the parents in our country are performing their functions in the manner they ought to do, and whether any practical means can be suggested by which they may be enabled to discharge more efficiently their relative duties in the sacred work in which they are engaged.

The question as to the true end and aim of education has constantly exercised the noblest minds of the world, and there is no greater question than this in which the parent and the teacher, the philosopher and the practical statesman are equally interested. The view of "learning for its own sake," however admirable in conception, falls far short of summing up the practical ends which learning has through the ages been made to serve. And in view of the great struggle for life and competition in all concerns, it would be idle to contemplate the purely philosophical view of the question. The age of individual requirements and individual advancement is long past, and no member of a community can possibly dissociate himself from the rest. He has but to share the general pro-

gress of the society he belongs to, and partake in its joys and in its sorrows. His education has therefore to be such that he can "live well" not only for himself but for his fellow-men also. Nothing is more remarkable than the passage in which a great philosopher has drawn attention to this particular end of education in the modern world. He says :

"How to live? that is the essential question for us. Not how to live in the mere material sense only, but in the widest sense. The general problem which comprehends every social problem is—the right ruling of conduct in all directions under all circumstances. In what way to treat the body; in what way to treat the mind; in what way to manage our affairs; in what way to bring up a family; in what way to behave as a citizen; in what way to utilize those sources of happiness which Nature supplies—how to use all our faculties to the greatest advantage of ourselves and others—how to live completely. And this being the great thing needful for us to learn is by consequence the great thing which education has to teach. To prepare us for complete living is the function which education has to discharge; and the only rational mode of judging of an educational course, is, to judge in what degree it discharges such function."

It hardly requires mention that in any educational course that we can think of, the parent is as important a factor as the teacher, both working for the same end and each supplementing the other's labours.

With the establishment of ordered Government and Public Schools, the importance of the parent in matters educational has no doubt everywhere grown less. Education has come to be regarded as supremely a concern of the State, and free and compulsory education is seriously put forward among the foremost demands on the Public Exchequer. But it must not be forgotten that the State and the Schoolmaster exercise in this respect but a delegated function. The primary right and the responsibility rest, and must always rest, in the parent.

Training of children by their parents for some sort of worldly pursuit is as old as mankind. The younger members of a wandering tribe, early in life, accustom themselves to the marches from place to place, and to the carrying of loads in such

marches. The wood cutter takes his children to the forest to help him in his occupation. Fishermen's children learn the profession of their fathers and forefathers almost spontaneously by force of association. The dairy maid's daughter picks up her mother's work with similar ease. The professional beggar is unwilling that his calling should come to an end with him and prepares his son to take his place, when the need should arise. The existence of criminal gangs side by side the most scientific organisations for the prevention of crime, which is a fact, is only possible on the supposition that the young men are ready to take the places of those that may be removed by death or set aside owing to old age. Such are the opportunities that men and women have of perpetuating their various callings, whether they be noble or otherwise in the eye of the moralist.

Even in places where Public Schools have come to exist, the parent cannot be regarded as a negligible quantity. His opportunities for doing good or evil are even there immense. The length of time actually spent at school, even in the life of the most diligent student, is inconceivably small in proportion to the period which he spends under the care and protection of his parents. The disproportion is equally great in respect of opportunities and situations available to the teacher and the parent respectively, for informing the mind or influencing the conduct of the children in which they are both interested. Consider, again, the highly important period anterior to the advent of the teacher during which the parents are exclusively in charge of their children, and it rests with them entirely to prepare their children suitably by means of a well-planned direct education for their formal introduction to the indirect education through books.

No system of education, therefore, can be correct or complete which does not take the fullest cognizance of the rights and privileges and the natural interest and the practically unlimited

opportunities of the parents in respect of the intellectual, physical and moral education of their children, and provide for the utilization of this large and wholesome influence for furthering and supplementing the instruction imparted at school. And this is what two distinguished writers on school management say in one of their joint productions:

"The whole progress of child-life consists in a development of its mental, moral and physical powers. While the mental training is largely the work of the school, the moral training largely the work of the home, and the physical training to some extent outside the both, on neither influence alone should any of these be allowed to rest, but the sympathies and the active assistance of each should freely be given to the other."

Under the different systems of education that have prevailed in this country during the successive political sovereignties, the importance of the influence of the home has remarkably varied.

Under the Hindu kings, education in the Vedas and the Sciences allied to them was confined to the higher classes. For the lower castes, there were village schools all over the country, and the education imparted therein was of the most elementary character, sufficient, however, for the needs of the cultivators and the trading classes. There was scarcely any diminution in the parental control in the case of those that studied in the village schools. And this was so from the nature of the case. The average village extended over a small area; the school was located in a central place; the teacher was amenable to the rough and ready administration of the village authorities; and such simple instruction as was given at school could easily be supervised at home by the parents. In the matter of the Vedic and Shastric education, the system was entirely different. At a very tender age, varying between 5 and 7 years, the boy was removed to the house of a *guru*, where he remained without a break till the completion of his education, the period of which ranged between 12 and 20 years. The teacher taught his pupils, who never exceeded a very small number, with the love and tenderness scarcely distinguish-

able from that of a parent. The pupil boarded with the teacher, lived and moved as a member of his family, learnt the prescribed lessons, and rendered filial service to his *acharya*, who was at once his secular instructor and his spiritual preceptor. One may be prompted to enlarge on this charming arrangement, but suffice it to say that, in its day, it answered its purpose exceedingly well, and was besides a happy combination of the latest and the most approved principles of home influence, school discipline, and the boarding system.

The Muhammedan system of education did in no way interfere with the indigenous system, except to the extent of rendering a knowledge of Persian, the Court language, necessary for those that served in Civil or Military employ. In addition to the native schools, there were Muhammedan schools attached to the mosques and maintained by the State. These schools, however, gave only elementary education, and the ordinary education was imparted at home. Well-to-do parents engaged the services of a teacher to instruct their children at home, and those that were poor were allowed to send their children to these small home-classes.

With the establishment of the English schools commenced that dissociation of the jurisdiction of the parents from the scholastic lives of their children, which became more and more complete with the spread of Western education. The most prominent idea in connection with the English education having been its usefulness for entrance into Government service, parents were induced very early to neglect their time-honored systems of education and to entrust their children at very tender ages to the unqualified teachers of the early ill-equipped Primary and Secondary Schools. And as such schools were at the starting located in the principal towns, it became necessary for the children being removed from their homes in remote villages, a contingency which made any

sort of parental control impossible. The instruction at school was largely imparted in the English language and even Arithmetic was taught according to the English system. The result of this was that, even where the parents had the facilities for enforcing their jurisdiction they were unable to follow the new system with intelligence, and had to leave the education of their children altogether in the hands of the teachers. The weakening of the parental authority in this very important respect produced its natural result. The moral discipline of the home could not long survive the parent's loss of power and prestige in the matter of intellectual education. And in the case of the boys who for High School or University education spent nearly the whole year far away from home, the gulf between them and their parents who had not received the new education was all the wider. And when the children proceeded to their homes during the vacation, they carried the belief that they were superior to their uneducated parents and these did nothing to check this presumption partly through ignorance, and partly through a weakness, natural to parents, when they find their children doing well at school.

This decay of parental control and its effect in producing a want of high tone in school discipline and a gradual diminution among the students of respect for old age and authority became apparent sufficiently early at least to those few pioneers of education that made the formation of a good moral character no less important an aim than the giving of a high-class intellectual education, and that otherwise took the deepest interest in the welfare of the people of this land. The foremost among these in this part of the country was the Rev. Dr. Müller, than whom no one has understood the needs of our country better. It was he that established the first students' hostel in Southern India. The importance of students' hostels, as a substitute for the

disciplinary influence of the home, has since been fully recognised, and every respectable college or school has come to regard a students' hostel as an indispensable adjunct to it.

With regard to the 'institution of students' hostels, it will be admitted that under the present condition of things we cannot conceive a more suitable substitute for parental control and supervision, and a more effective agency for the maintenance of some sort discipline among the students out of school-hours, and for the growth among them of a spirit of self-reliance and co-operation in a common cause. It must not however be forgotten that the system is after all a substitute for something else, and can never be equal to that for which it is a substitute. There are certain clear disadvantages incidental to the system, which ought not to be lost sight of.

For one thing, the 'hostel system presupposes that the students eligible for admission are already of an age when they can largely take care of themselves. Next, while the chief point about the discipline at home is the individual attention paid to the children, and the variance of the methods of correction so as to suit their different temperaments, the same cannot be predicated of the best organised institutions of this class. And in so far as the discipline fails to extend to the individual students, they must be deemed to be practically without a check. Again, while we know parents to be jealous as to the character of the companions their children associate with, there is no scope for much choice in the matter where the admission of students is regulated by certain mechanical rules as to application and payment. Add to these disadvantages the expensive character of the scheme, you arrive at the conclusion that it is unsuitable to the schools in the mass, and is not to be thought of in connection with Elementary and Lower Grade Secondary Schools. There is yet another reason which renders the scheme inap-

propriate to country places. The vast majority of those attending schools in such places live with their parents, or, when they happen to live away from their parents, with others in the position of parents, whose care and attention can in no sense be regarded less efficient than that of the superintendent of a hostel. Pupils having neither parents nor guardians can of course not command the expensive life of the hostel.

These considerations sufficiently show that the most feasible and the most practical reform for restoring to its former and legitimate condition the influence of the parents in relation to their children's school-work consists not in the extension of the hostel system to all places and institutions without regard to local conditions but in improving the means and the capacity of the parents to exercise their natural jurisdiction with intelligence and discrimination. Before we consider, however, the measures to be adopted towards this end, it is desirable to note in what manner parents and teachers are discharging their respective duties in this direction. There are several important matters in which the teacher and the parent have not been able to meet upon common ground. There has not been that natural sympathy and understanding and that hearty co-operation between them, without which the object which both of them are endeavouring to shape can never assume the proper symmetry and proportions which alone can render it beautiful and worth one's possessing.

I have already indicated the popular notion in connection with English education, that it qualifies one for entrance into the Public Service. The rule prescribing a limit of age below which one should secure a permanent place in order to be eligible for a pension makes parents unduly anxious to see their children go up from class to class without a stop. Further, to the average parent who manages to educate his children at great personal and pecuniary sacrifice, the

prolongation of the period of education operates as a serious calamity. These causes amply explain the concern that parents feel, when they find any of their children not promoted to a higher class after a full year's work. And it is not a matter for surprise that even educated men feel a pang when such a contingency arises. That this natural and comparatively unimportant result in respect of a boy's work at school should affect all parents, rich or poor, educated or uneducated, without reference to the age or attainments of the boys, and without a thought as to whether it is their promotion to higher classes or detention in the old that would make for their best advantage, is a matter peculiarly characteristic alike of the principles and methods of education in vogue and of the spirit in which we appreciate such principles and methods. The teacher complains that he is greatly hampered in maintaining the standard of his instruction by the unreasonable clamour on behalf of the boys declared unfit to be put in the higher classes. The parent feels it as a grievance that, after an apparently sound instruction extending over a year, the teacher should find any of his pupils below the mark. The parent says the teacher has wasted his time; the teacher says the parent is unfit to judge. The parent threatens to withdraw his boy from the school; the teacher meets by saying that he might do as he pleased, but a change of school will do the boy no good. The parent complains the teacher's standard is too high; the teacher replies that all schools aim at one standard and that, if his standard was too high, the number of passes in his school, say at the Matriculation Examination, should never be lower than the number of candidates. The contest generally ends in the removal of the boy to another school with probably no better result, so far as the boy's proficiency is concerned, but possibly a worse, due to the change itself, though the new school might be as good as the old one.

The conflict I have herein attempted to describe is but typical of the mutual relations between the teacher and the parent.

Circumstances and situations arise daily, and even hourly, in which the teacher complains of the want of supervision by the parents of the pupils' work at home, of the lenity with which the parents regard the worst instances of truancy on the part of their children, of the most suicidal step of the parents in encouraging or conniving at the false excuses pleaded by their boys when charged with serious breaches of school discipline, of the tendency on the part of parents to agree with their boys when they plead that their constitution cannot bear the severe strain of gymnastics, and of the omission on the part of most of the parents so to regulate carefully the associations of their children outside the four walls of the school and of the inclination on the part of even the better class of parents to believe the boy rather than the teacher, when these latter happen to disagree on a point of discipline. This apparent want of sympathy and seemingly irreconcilable conflict between agencies, between whom there should prevail the best understanding and the greatest harmony have been brought about by various causes, partly sociological and partly economical. And these may be thus stated. The average parent is generally ignorant, and where the only surviving parent happens to be the mother, the disqualification is deeper. And all parents, whether educated or uneducated, are more or less amateurs in the art of bringing up children. Even educated parents are at a great disadvantage by reason of the methods of education growing more and more technical. A great majority of the parents undertake the education of their children without adequate resources, so that they can never satisfactorily meet the requirements of the present-day education. On the other part, the average teacher, sensible of the shortcomings of the parents, has little respect for their

opinions and fails to treat them with the courtesy and consideration due to their position.

For improving this unsatisfactory state of things, various remedial measures may be suggested. The subject is too large to be exhausted within the limits of a single article. But if the foregoing remarks have sufficiently indicated the causes at work, I need not detain the reader long in stating the proposals I have formulated.

The importance to education of that part of a child's life during which he puts forth the greatest amount of spontaneous activity it is impossible to exaggerate. Nothing is clearer than that everything in the scholastic education of the child depends upon the condition to which his mind and body have brought up, prior to his admission into school. The need for the parents of some elementary knowledge of how a young mind develops and how it should be trained, and how the child's observation of natural objects and domestic surroundings should be aided and directed and how best to help the healthy and symmetrical growth of his body is indisputable. We know that the aim of the schoolmaster is to impart education in all matters that concern the after-life of the pupils. Parentage is a condition through which all pupils expect to pass, and there is absolutely no reason to suppose that no instruction and training are necessary for discharging this supremely difficult function. The force of this observation appears when it is remembered that a course in psychology and physiology is given to every one who prepares himself for the teaching profession. The reason of it is clear. Dealing with young minds is an extremely delicate matter and some preparation is necessary before one undertakes this responsible task. The reason for which such training is required for a teacher of an Elementary School applies with greater force to the parents, who have to handle younger minds at even tenderer ages than such teacher.

I am alive to the practical difficulties in the way of this idea being worked out. But they do not appear to me insurmountable. It would be almost impossible to impart any such training to those that are already discharging parental functions. But there can be no objection to some degree of knowledge in these subjects being included in the regular curriculum in the schools, whether for boys or for girls. The details of the scheme may be left to be settled by experts. I content myself with the statement of the suggestion.

One important respect in which the parents can prove most helpful to the teacher is by enforcing the regular attendance of their children at school. The habit of regularity as leading to a sense of duty should be cultivated from one's youth, and if sufficient attention is paid to this consideration from infancy, its good results in his after-career would be far-reaching. The present mode of punishing boys for staying away from school does not appear to be wholesome. There is no meaning in punishing a boy for anything at an age when he can feel no sort of personal responsibility. Punishments inflicted at such an age cannot fail to make the boys callous to all punishments as they grow older. The duty of seeing that the boys regularly attend the school is primarily in the parent, and a great improvement on the existing condition of affairs will have been made, if the parent should be made effectively to realise this duty. It is worthy of note that, in a country like England, about one-fifth of the pupils at school are absent at every session, and this, in spite of the enormous agency at work for enforcing regular attendance at the Public Schools, in the shape of the school staff, the attendance Officers, the attendance Committee, and the Magistrate. In Japan, where the measures in this behalf are less rigorous, a higher percentage of daily attendance, between 86 and 94 per cent. has been

obtained at least during the last ten years. The Japanese system has thus been described :

"Where there is sickness or other valid excuse, the parent is expected to inform the school; else after six or seven days, warning is sent to him by a postcard, and if the child continues absent without explanation, the Mayor is informed and left to take such steps as he pleases. Regularity is also facilitated by the reduction of school-hours or by the closing of the school when the farmers are busiest or the weather is the worst. And it is amusing to find that children are permitted to bring a baby to school, if they cannot manage to leave it at home, some schools providing beds and even toys, for such infants."

The correct conclusion from this comparison seems to be that there is not much force or use in any punitive arrangements for reaching the parent, though he is generally the party at fault. What is required appears to be a larger appreciation on the part of the teacher of the difficulties of the parent, arising from his poverty and the exigencies of his industrial occupations and a slow moral persuasion leading the parent on to realize that he ought to overcome all kinds of obstacles in his way and do the best he can to secure his children's regular and punctual attendance at school.

The next step of reform lies in the parent being made to take an intelligent interest in the home work of their boys. As most of the parents are, through no fault of theirs, incompetent to do this, the teachers may help them by prescribing a routine as to how the boys should employ the time they spend out of school and by telling the parents as much about it as possible so that the boys' work may be supervised by the parents with intelligence and interest, and they may report to the teacher whenever the boys do not act up to the routine. Grown up boys may also be required to maintain diaries in a form to be prescribed, which should be submitted to the Headmaster or such other teacher as he may appoint in this behalf, with such remarks as the parents may have to make. By this means, a check will be provided against the boys wasting their time or associating with undesirable companions. This further appears to be the only way of securing

a well-proportioned alternation of work and play, so indispensable to a healthy growth of the mind and the body.

In order that parents may be made to trust the schoolmaster completely, and abide by his advice in matters in which his decision should be final, the schoolmaster should take them into his confidence, by freely communicating with them regarding the progress and the faults of their boys at school, and by creating as many opportunities as possible for meeting them in an informal way and discussing matters with them. One concrete way in which the parent may be made to take the necessary interest in this respect is by the Headmaster issuing periodical reports in a convenient form regarding the progress in studies and conduct of his pupils, and by insisting that these reports should be attentively perused by the parents or guardians of such pupils. The Headmaster may also follow up such reports with queries regarding the steps taken by the parents to rectify the defects pointed out in the reports. This procedure will enable the parent to realise that there is something regarding his children's doings at school which is both his interest and his right to know, and this knowledge will eventually lead him to co-operate with the teacher and to think twice before setting up his inclinations or his judgments against the professional experience of the teacher.

In order to secure the fullest sympathy and the most hearty co-operation of the parents, there does not seem to be a more desirable course than that the teacher should as far as possible pay visits to the homes of his pupils. This will afford a wholesome stimulus for the pupils observing their routine faithfully and for the parents seeing to its observance. I have bestowed a serious thought as to whether the scheme may be impracticable and whether it may entail any abnormal cost, I believe the scheme is not

open to either of these objections. Its practicability will depend upon the way in which it is enforced. It has necessarily to be regulated according to local circumstances. More visits may be needed in some places than no others; more visits may be possible in some localities than elsewhere. There may be one teacher in a school appointed to do this outdoor duty, or one or more of the teachers may undertake the task by rotation. Again, the teacher deputed to do this duty may be a member of the Regular Staff with a decent extra remuneration for the additional work and, wherever funds are available, additional teachers may be appointed to help and relieve the Regular Staff. Further details will have to be considered at greater leisure.

In the case of grown-up boys, there must be some effective means of controlling their extra-scholastic occupations. It is desirable that they should be members of small Literary or Debating Societies. Such Societies, if made to perform their function properly, promote research and independent thought, clearness of expression and sound judgment. But it is extremely undesirable that any boy should be a member of more Associations than one of this kind or that any one studying at a school should be a member of any Association not connected with that school. A rule to this effect should be distinctly laid down and boys violating it should be properly dealt with. The gathering of students possessing immature minds under circumstances in which they are not amenable to a proper check and guidance may lead to the growth of wrong and unwholesome ideas of individual and civic duty, which it may be impossible afterwards to eradicate, and which may produce the worst results in the most important concerns of life.

These are the observations I have thought it necessary and prudent to make upon this extremely important and interesting subject. The suggestions that I have put forward, as pro-

ceeding from one who is not an expert, may have to be subjected to the close scrutiny of those that can judge of the matter. I shall consider myself as having done something useful, if I have succeeded in pointing to a real and important evil and in showing that it is remediable by a proper adjustment of the existing methods of education, and that a resort to new methods of doubtful expediency is both uncalled for and undesirable. For, with the introduction of the reforms and changes indicated above and others connected with them, the gulf between the school and the home, between the teacher and the parent, will be bridged over; the operations in the one place will approximate, in principle and method, to the operations in the other; so that while at school the pupil will feel at home and while at home the child will feel as if at school. Indeed, to every one of us, life itself is a school, and the home and the public school-house but different compartments of it, separated by the thinnest of partitions, which crumbles at the touch of sympathy and which admits of the freest flow of mutual good-will and fellowship between those respectively in charge.

THE ECONOMIC CONDITION OF WEAVERS.

By

MR. P. CHINNASWAMI CHETTI, B.A., B.L.

SECTION I.

THE PREVIOUS FLOURISHING CONDITION.

I purpose to give a short description of the economic condition of the weavers in general. I shall treat of this under three separate heads, viz, (1) their previous flourishing condition, (2) the causes at work for their ruin and some methods of improving their condition and (3) some suggestions as to the working of a factory.

WEAVER.

Now-a-days, the term "weaver" is not restricted to any particular sect or caste. Weaving

of various kinds is being done throughout the length and breadth of this Presidency by all sorts and conditions of people. The term "weaver" therefore does not connote at present any particular caste; it is a compendious term which can include the Devangas, Kaikalars, Salciwars, Patnulkars, besides a host of other persons such as Mahomedans and others who live by weaving. It means now nothing more than "one who weaves" and as such, it can include anybody and everybody who makes weaving his means of livelihood. From a restricted meaning, it has acquired a wider meaning. Similar instances of words do occur.

DEVANGAS.

Now, I do not profess under the above heading to treat of all kinds of weavers, though my remarks may, to a great extent, apply *mutatis mutandis* to other classes of weavers as well. But I shall here speak of a particular section of weavers—the Devangas, or as they are otherwise called by some, inappropriately, as Jandravars, with whom I am more particularly and intimately acquainted. These are residing throughout the length and breadth of the Presidency from Ganjam in the North to Cuddalore in the South, Salem and Coimbatore in the West and Cuddapah and Bellary in the North-West. As far as I can gather they bulk large in the census population too.

THEIR CONDITION IN THE 17TH AND 18TH AND 1ST HALF OF 19TH CENTURY.

This class of weavers was in a very thriving condition in the beginning of the 17th Century which it is now impossible for us to realize. The first settlement of the East India Company on the Coromandel Coast was at Pettapoly, now Nizampatam, in the beginning of the second decade of that century (1611). It is an undoubted fact that the Company's trade in its earlier stages chiefly consisted in the export of piece-goods from India to England.

The next move of the East India Company was:

"In March 1639, Mr. Day (Chief of the Settlement at Arnegam) obtained a piece of ground five miles long and one broad on the sea-coast at what was then the small village of Madras, on which to build a town and fort. Without waiting for orders from the Court of Directors, Mr. Day at once proceeded to erect the new Factory...He gave the fortification the name of Fort Saint George. At this period there were not more than a few fishermen's huts at Madras, but to encourage the natives to settle in the English possession it was proclaimed 'that for the term of 30 years no custom on anything to be eaten, drank or worn, should be taken from any of the town dwellers'. This appears to have had the desired effect of rapidly colonizing the new British settlement. Houses for the merchants and servants of the Factory soon sprang up outside the Fort to the South and South-West which the natives called the White Town in contradistinction to their own residences in Black Town." (Page 279 Vol. II. Manual of Madras Administration.) "A large native settlement arose however outside the island formed by weavers and other people of the country and this was styled Black Town. Both White Town and Black Town were included under the general name of Madraspatnam or Madraspatam." (Page 162 of Vol. I. *ibid.*)

In giving the above brief extract, my intention is to show that the settlement of the East India Company at Madras was immediately followed by the settlement of several weavers in and around it at such an early date, because the Company did trade largely in piece-goods or country cloths whatever they were. The street in which some of these earliest settlers of weavers lived then, is called even now Salai Street, but which is inappropriately rendered into "Mint Street."

In confirmation of the facts asserted above, I have in my possession a copy of a rare old document dated 22nd February, 1689-90, (a cow) granted by the East India Company, 220 years ago, to five weavers in which it is stated as follows:—

"Upon the earnest desire and humble Petition of Arlum Gurulingam and Pammil Nagisa, etc., five weavers of the Jandravar caste to be admitted to settle and inhabit with their families and set up and exercise their handicraft trades of weaving within the city and suburbs thereof, on due consideration whereof and the future benefit and increase of the revenues of this place we do hereby give and grant to the said Arlum Gurulingam, Pammil Nagisa and to all other weavers of the said Jandravar caste with their families, etc., that are at present here, or shall come hereafter, full liberty and freedom to purchase, build and dwell in any part of the out-town from the Jandravar Street (probably Mint Street, or Govindappa Naick's Street where there were several weavers settled by that time), as far as the river

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to the westward [the present Buckingham or Cochrane canal] and to the utmost of the Right Hon'ble Company's limits to the northward and therein to have full liberty to follow their said trade and calling and to have the free exercise of their religion with its ceremonies In sign and witness whereof and encouragement to the said new-come weavers, the Governor [Elihu Yale] now hath ordered a large well to be built and given them at his own proper cost and charge for a landmark or memorial of these, their Liberties and Privileges aforesaid."

In the above, I have modernised the spelling of some of the words which are spelt in the Elizabethan way.

The location of the well referred to above, is not now clear.

The existence of this cowl clearly shows in what high estimation, the East India Company held the then weavers, because their trade largely or mainly consisted in piece-goods. Otherwise, it is impossible to believe that the trading company would go the length of building a large well for their use. To those that do not conceive the utility of a large well will understand, when I say that in the performance of the work of a weaver, much water was needed in dyeing and in making the multi-coloured twist by means of vegetable dyes.

That most of these weavers who settled first in Madras came from Arni, a village about 6 or 7 miles from Ponneri, a Railway Station on the north-east section of the Madras and Southern Maharatta Railway, is an undeniable fact, because Arni was then and long before the establishment of Madras, a large centre of weaving, as it is now on a smaller scale. Arni *Dhoties* and Arni *Muslins* were and are far famed throughout the Presidency and even far beyond it. Several thousands of looms were plying and during the best days of the East India Company, they had a considerable volume of trade in all sorts of cloths which were sent home for consumption at a considerable profit. Mr. C. S. Crole, writing 30 years ago, in the year 1879, on pages 55-6 of his *Manual of the Chingleput District*, says with respect to Arni:—

"Except weaving there are really no private manufactures of the slightest importance and as regards it even, hand-weaving is under a cloud as its days are numbered in India Formerly the produce of their looms was much sought after. The Muslins of Arni,..... which once formed staples encouraged by the East India Company and on which not a little of their trade depended are now almost things of the past. They have been elbowed out of the market in the competition with the European fabrics, Manchester goods especially, and in regard to *Muslins* and *Chintzes*, the very ability to make them has died out.

"The weaving community has fallen into great indigence for although a very industrious set of people, men, women and children all working together, they find that they cannot compete with machinery." At page 77 of the same volume, he says about Arni that it "used to be noted for the fineness of the Muslins produced at its looms."

For two or three decades after 1834, when the E. I. Company ceased to trade, private firms traded very largely in piece-goods, such as White-hall, Bainbridge, De Monte and others. These goods were exported from Madras and they were manufactured in Arni and its adjacent parts and in Madras and its suburbs as well.

From about the year 1860, there began a gradual decline with the appearance of the Manchester goods. With the British Policy of Free Trade there was no restriction as regards the import of goods from Manchester, which to use the expressive words of Mr. Crole, elbowed the country goods out of the market. Before, the weavers as a class were in a very prosperous condition. It was through weaving alone that they earned all that they wanted for their necessities of life and even luxuries. It may be, to some extent, true that their methods of living might have been more frugal than those of modern times.

But now the weavers have fallen on evil days from those high altitudes, after India has been made a dumping ground for the extra and excessive products of the machines of Germany, America and England. So, many of these weavers have found their occupation gone or going and their bread snatched away from their mouths. In consequence, some of the well-to-do weavers, as stomach pinched, have had recourse to some other

walks of life for sustenance. But the greatest number are now actually living from hand to mouth: and their condition is miserable in some of the out-lying tracts. With the spirit of the times Swadeshim is abroad. It is the only hope like the drowning man catching at a straw, but it is a frail reed at present. Perhaps, as years roll by, it may be expected to do some good. But it is a question of much time. How long is a matter that is only speculative at present. No doubt, we see around us symptoms of that spirit and symptoms of that enterprise finding expression in so many Swadeshi Marts and Swadeshi Companies. But so far they have not yet proved themselves beneficial to the bulk of the weavers whose very fringe, it has not yet touched.

SECTION II.

THE SYSTEM IN VOGUE.

I shall, in the present Section, treat of the causes that are at work for their ruin.

The community of weavers, in general, have been accustomed from time immemorial to a free and easy life unhampered by any conditions. The present system—the Factory system—under which they are asked to work, is, it must be said, entirely new to them. It is one that has arisen with the spirit of the times. It has had no counterpart in India in the past. To understand the difference between the present and the former conditions under which they worked and are still working in Madras and elsewhere throughout the length and breadth of the Presidency, some account of the prevailing system whose existence dates from the dim past should be given however briefly.

The system with which they have been habituated from time immemorial is this: The house of a weaver formed a unit and the members of his family, both males and females, whether young or old, all worked together for the common end. The head of the family whether single, or a person living with others such as brothers, sons

or nephews, gets generally from a man of position who trades in piece-goods, an order to the extent of a *korj* of twenty pieces, or multiples thereof, or sometimes fractions of the same, according to the capacity of the man taking it. This is called a *beram* or order. It is usually accompanied by an advance of money equivalent to the value of the pieces to be woven. In this advance are generally included the wages *plus* the cost of twist and of dyeing the same where necessary, or of some modifications thereof. The warp is either sized by them, or is done by specially skilled persons called in Telugu *Sarilaniradu* (sizer).

As soon as a *beram* is brought home together with the coloured slips of paper (when necessary) according to which a certain number of pieces is woven for a single slip, the several members of the family, both males and females make a division of labour. It gives work to all the members of the family from the youngest to the oldest according to the difficulty of the several processes. This is highly advantageous to the weaver, for he may hope to get a margin.

The next method which is not very profitable to the weaver is to give him piece by piece to be executed, paying him only the actual wages of weaving. In this case, the giver supplies him with the necessary warp and weft for the purpose. This will give very little scope to the members of the family. This system is called *enti* or wages. *Enti* does not apply to more pieces than two at a time called *jodu*. The weaver is given only the amount of wages necessary to work off a *jodu*. This does not and cannot leave a margin to the actual workman, but he can hope to live from day to day, like a daily labourer.

There is yet a third method. Where a family is fairly well-to-do and consists of several members, it does of its own accord business in piece-goods. Sometimes these are such as find a ready sale locally, or such goods as are saleable in the mar-

ket which after completion are sold at so much per *korj* of twenty pieces. Thirty or forty years ago several families did some such business in red *rumals* when they were in fashion in Madras and elsewhere. In this, the family itself lays out the capital and does all the work itself besides sometimes giving work to one or two persons who are paid for by daily wages or per pair or *jodu*. Such a family does not depend upon anybody's protection or favour. They pay for everything and earn all the profits. Such families are few in number. They have, in addition, in the outside villages some nets and plots of ground to cultivate. This method of doing work independently may sometimes result in profit or sometimes may end in loss according to the fluctuations of the market. But the generality of the class of weavers belong to either of the two referred to above.

FACTORY SYSTEM.

Herein lies the main difference between the factory system and the system adverted to above. This is one of the reasons why the new one has not caught on. The factory can give employment to the able-bodied only and not to the whole members in a family. All cannot leave their home and work in the factory. If all the males in the house are, on the other hand, employed likewise, the women and the younger ones will hardly find any work to do, at home. Besides, the women in the house, in an ordinary house of a weaver, will not only help their husbands, the sons or parents, but will also attend to other work of a domestic character.

Now, under the factory system, such persons will hardly find any work and time will hang very heavily on them unless they have something else to do. Further, such persons having become so habituated to the old system for several generations together, have acquired certain peculiar characteristics which are not easily forgotten. Of

course, in the case of persons who are alone in the world, or have only a few dependents, they may find the factory system convenient and profitable in the long run. But where there is a large number of men and women in a house, it is a detriment rather than an advantage.

BERAM—ADVANTAGES AND DISADVANTAGES.

Let me now consider the advantages and disadvantages of a *beram* which militates against one's going to work in a factory. The system of *beram* always enabled the weaver to obtain large sums of money in advance from the contractor, which he utilized in several ways. This, of course, cannot be expected from the factory-owner except perhaps an initial advance of a few rupees.

I shall now turn to its dark side from the point of view of the contractor. I may say at the outset from what I have seen and heard that a *beram* is not completely worked off to the extent of the money received. So, paradoxical as it may seem, you must give more to get less. You must give an additional *beram* to get back a few more of the last. This system of advancing goes on from year to year. So much so that if the contractor is so minded as to take stock of his affairs, at any particular period, it will always be found that the weaver has generally the advantage of the contractor. The weaver has already eaten more than he can pay. To disgorge the difference is a matter of the utmost difficulty which only those that have had dealings with them know it to their cost. As a middle course, the contractor whoever he may be, generally gives further orders and thus hopes to get back a few pieces of the last order in addition.

Of late to counteract the above tendency the master-contractor or merchant now, for the last, I may roughly say, ten years, insists upon weavers taking *berams*, to execute agreements that they will work off their pieces by a certain period

say two, three or four months, from date of contract, under Section 2 of Act XIII., of 1859, (Criminal Breach of Contract of Service). In the majority of instances, these agreements are most inartistically drafted giving rise to several technical loopholes for the weavers to escape. Even in cases where they are well drawn, it is rarely that the weavers conform to the orders of the Magistrates. In their anxiety to receive the money, the weavers are ready to execute any agreements that are put before them. Within the last two or three years several such cases have cropped up in the city of Madras at least.

Again, in cases where the contractor is not successful before the Magistrates, the filing of Civil Suits for the recovery of the balance of sums advanced to them, makes it much worse. In 99 cases out of 100, the contractors do get a decree, but it remains a dead letter to the end, because the weavers cannot pay back as they are too poor to do so. The want of education is, to a great extent, accountable for this deplorable condition besides other circumstances of which I shall speak hereafter. Either way therefore, the master-contractors suffer the most.

SOCIAL EVILS AT WORK.

Now, with the money so advanced at the time of *berams*, the weavers are enabled to perform good and bad deeds, such as marriages, funerals, etc. In all these, it is a matter of notoriety that the expenses are very great and some of the families are, in consequence, ruined by the excessive debts contracted on such occasions. It takes several years before they can hope to liquidate the amounts received already. In the meanwhile, it so happens that some other occurrences, good or bad, take place and the debts become enlarged. So from son to grandson, the liability goes on increasing.

Reforms in this direction to be effective, have to be introduced in several ways, and these have to come from within.

SECTION III.

SUGGESTIONS AS TO THE WORKING OF A FACTORY.

The work in the factory proceeds upon the principle of rapidity and minimum of cost of production. The weavers, as a class, have been accustomed to only one kind of loom—the pit-loom. But in a factory new kinds of looms will always be introduced according to the rapidity of human invention. The pit-loom has been in existence from time immemorial. The fly-shuttle and its adaptations are only modern conceptions.

To make a factory a success, provision has to be made for the younger ones, say from 10 to 15 years of age for a clear and concise course of instruction suitable to the factory system at a nominal fee. That is an age when new ideas are easily taken in and when they pass on to the looms to earn a living, they will work with the new ideas uppermost. In other words, they will be in a better position to understand the factory system. They should also be encouraged whether during the period of apprenticeship, or while at the looms, to work out some improvements in weaving machinery which may be suitably rewarded if proved successful.

A better course would be to establish schools of weaving for those who desire to learn it, at different centres. Only persons of a certain age should be permitted. They should at first be encouraged to learn the new methods by means of monthly stipends. No doubt it would cost much. But the benefits to be derived therefrom by the weaving classes in general are enormous. They can easily be enabled to earn a living and will understand better and explain to others as well the method under which a factory is worked. Now, the absence of any such training to suit the modern conditions of life beforehand is the cause of so much difficulty and friction that is now experienced by all factory-owners.

If some such provision is made for the giving of technical instruction in weaving according to

the rules and methods now in force, much benefit will accrue to the country at large. There is, for instance, in Madras the National Fund, which is mainly the collections made by all people. These collections are now utilised in sending up some students to Japan, America and other places to learn some of the useful arts and industries. One of such persons who has attained proficiency may be asked to teach these boys weaving both in its theoretical and practical aspects, according to the latest methods current in the industrially-advanced countries. The students being young and impressionable will easily take in any technical instruction according to the new methods and will prove most remunerative to themselves and to those who employ them. They will command a much better price in the market. By this means the Swadeshi cause will prosper. Now, as it is only those that wish to go to the factory without any incentive, it takes some time before they get accustomed to the new methods. The system itself being new they find it very irksome and arduous. But by the method suggested there is neither the waste of time in adapting themselves to the new environments, nor is there any difficulty in continuing the work.

But the question of the establishment of such schools at the different weaving centres is eminent within the purview of Government. In paragraph 4 of G.O. No. 2894, Rev., dated 17th October, 1908, regarding the Resolutions adopted at the Industrial Conference held at Ootacamund in September, 1908, it is stated: "The Director will also submit proposals for giving effect to Resolution Nos. 33, 39, & 50; that is No. 33, the establishment of Weaving Institutions, No 39, the employment of a dyeing expert, etc." Such Institutions will really be giving an impetus to the Swadeshi cause. But whether such proposals adumbrate the giving of stipends to those wishing to learn in such institutions is not clear. But to attract the members of

the weaving community and others as well stipends should be given for some time to come, under certain conditions and restrictions. Persons trained both in the theory and practice of weaving should be appointed as teachers. Provision should also be made to give the students some lessons in their vernaculars as to the uses of the various parts of loom and how they can be set right when out of order. When such students leave the school, they will have a premium placed upon them by the factory-owners. A simultaneous opening of such Institutions is not here advocated for, but at least some attempts could be made here and there to see how far they are worked beneficially. In the Teachers' College, students are trained and are given stipends. In the Agricultural College at Coimbatore, a similar practice prevails. Why not here?

Till the weavers are accustomed to the changed conditions of life, it is difficult to keep them under control and any factory opened with the view of immediate profit to the owner, must, to some extent, end in loss.

"The progressive adjustment of structure to environment in the unconscious world is necessarily slow. But when the conscious will of man, either as an individual or as a society, can be utilized for an adjusting force, the pace of progress may be indefinitely quickened. A strongly-rooted custom in a man yields very slowly to the pressure of changed circumstances which make it useless or harmful, unless the man consciously recognizes the inutility of the custom and sets himself to root it out and plant another custom in its place. So the slowness of this work of industrial adjustment has been in no small measure due to the lack of definite realization by the members of modern communities of the need and importance of this adjustment. A society which should bring its conscious will to bear upon the work of constructing new social and industrial forms to fit the new economic conditions, may make a progress which, while rapid, may yet be safe, because it is not a speculative progress, but one which is guided in its line of movement by precedent changes of environment." (Page 341, of "Modern Capitalism.") "The fact that along with the growth of the power-loom, in England "the number of hand-loom was long maintained is evidence of the immobility of the hand-weavers, who kept up an irregular and ill-paid work through ignorance and incapacity to adapt themselves to changed circumstances." (Page 236, *ibid.*)

So, for some time to come the weavers have to be taught and lectured upon such topics in season and out of season, till the newer ideas are firmly engrained in them.

Brothers In Distress: The Indians of South Africa.

By Mr. P. SESHADRI.

Beyond the surging wave,
Your men are struggling brave,
Against the servitude
Which base ingratitude
Is forcing on their head,
By pride of power led.

Over the distant main
Is heard the moan of pain;
The ocean bears its force
And spreads it on the shores
Of this their mother clime
That knows the toil of Time

The prison-bars enclose
Your men, the patient foes
Of bondage and its sign,
In life and law and line,
The martyrs face the jail
Without a pang or wail

The dreary home is born,
Of bliss and peace 'tis shorn
The woful wife in tears
With child of tender years,
Her absent lord she calls —
A dismal chillness falls

The household hearth is cold
The days of joy are told,
And Sorrow wildly broods
Where reigned in gayest moods
A happy round of souls,
A life of festive rolls.

The bleeding heart they show,
And set the patriot glow
With righteous anger's fire,
And longing, now desire
Their happiness and peace
Beyond the western seas.

The billows feel their heart,
The west-wind shares the part;
The tropic sun has known
Their woe and rending groan;
And will their brothers rest
Sleeping in silence blest?

Great England rich with power,
And Freedom's priceless dower,
The guardian of them all—
Will she row stem the fall
And by her stern command,
Bring succour to the land?

The hand that raised a blow,
A hated foreign foe,
Is friendship's honours shown;
Shall hearts that are her own,
Shall men that served the Crown,
Shall they be thrust adown?

The mighty arm that aways
A world-wide empire's mace,
Pray let the power show
With love's triumphant brow,
An empire's rights they share
And live beneath its care.

When slender bonds of race
Are drawn in kinship's ways,
Shall one be split in twain
On either side the main,
And fail to come anear
In selfishness or fear?

Let ties of blood unite
The realms removed from sight,
And brothers clasp their hands,
Suffering near desert sands,
Or in the land of palm
At ease and peaceful calm.

Cradled and suckled together,
Shall children of a mother
In manhood's golden age
Disown the common page
They writ in younger days,
And tread their parted ways?

Bred on heroic lays
An ancient mighty race
Has treasured from the past,
Will you like cravens last
The wounded honour's name
And not aspire to Fame?

No comrade hands to fight
The battle for the right,
For hearth and home and life
For honour, child and wife?
Shall fallen brotherhood
With anguished heart and sigh?

The children's shriek of woe,
Cursing their fathers' foe,
The wife in speechless sorrow
That dreads the day and morrow—
Shall all this gloom and pain
Be seen and heard in vain?

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The Date of Kanishka.

BY MR. VELANDAI GOPALA MIYER, B.A., B.L.

THE discovery in a *stupa* recently unearthed near Peshawar of an inscribed casket, and inside it, of a rock crystal receptacle, supposed to contain the seal of Kanishka and three fragments of the charred bones of Lord Buddha, adds fresh interest to the question of the dates of the great Philosopher and his royal Devotee. I have tried to show in my last paper* that Gautama died in 487 B. C. Of the various reasons adduced in support of that date, it is possible that one of them, namely, the interpretation of the words *adhatisani* or *adhatisani* and *savachkaram* or *chhavachhare*, which I understood to mean '32½' and '6' years respectively, may not be quite acceptable. The only alternative interpretation that can be given also confirms that date. The latter word may be taken to mean 'one year'† and the former may be considered as the equivalent of the modern Marhatti and Hindi word *adatis*‡ meaning 38. According to this interpretation, Asoka had been a lay disciple for 38 years and a monk for one year before the subject of this inscription was ordered to be published by him. As the coronation of Asoka (269 B. C.) took place§ within a year after his conversion (270 B. C.), and as the inscriptions in which these words occur were published after the lapse of (38 + 1 or) 39 years after his conversion and of 256 years after the Nirvana, Buddha passed away from this world in (270 - 39 + 256 or) 487 B. C."

* Indian Antiquary, 1908, p. 341.

† See Ind. Ant. 1908, p. 25.

‡ Cf. Dr. Fleet's interpretation of *Adhalasikyani* = 8 Kos. J. R. A. S. 1906, p. 401.

§ Ind. Ant. 1908, p. 343.

¶ Mr. V. A. Smith kindly writes to me under date 4-10-09. "I think you are right in the date B. C. 487 and probably right in your ingenious explanation of 543 B. C. I am now rather disposed with you to accept 28 years for Bindusara and to place Chandragupta's accession in B. C. 325 rather than in 322."

On the other hand, the date of Kanishka, who ruled over Kashmir and the Punjab, is still a disputed question of Indian chronology. It was at one time supposed that what is at present known as the *Salivahana* Sakabda beginning in 78 A. D. commenced with the reign of this king.* This theory was subsequently given up† and Dr. Fleet now maintains that the epoch of 57 B. C., either marks the accession of Kanishka or coincides with that event.‡ Dr. Bhandarkar, on the other hand, would put this ancient king to so late a date as 278 A. D.; § and Mr. Vincent A. Smith thinks that Kanishka began to reign only after 124 A. D. In the midst of these widely differing dates, each of which is supported by very respectable authority, one is often tempted to give up one's hope of ever unravelling the darker periods of Ancient Indian History.

It is not my purpose here to summarise the arguments of these and other learned authors in support of their respective dates. I shall try in a humble way to show that none of these dates is convincing and that the balance of probability is rather in favour of a totally different date. Before, however, entering upon such a discussion, I may here state in the words of Dr. Stein that "whatever date we shall have ultimately to adopt in the light of subsequent finds and researches, so much may already now be considered as certain that Kanishka's reign cannot be removed by more than a century from the commencement of our Era."

Inscriptions and coins of three kings, namely, Kanishka, Huvishka and Vasushka, have been found in Northern India, all belonging to the same group, being connected together in language, script, legends and emblems. The inscriptions of

* Fergusson, Saka and other essays, p. 9.

† Ind. Antiquary, 1903, p. 422.

‡ J. R. A. S., 1907, p. 163.

§ But see "Indian Review," 1909, p. 401, where he gives 250 A. D.

¶ Early History of India, 2nd Edition, p. 240.

• Rajat-rangini: Intro: p. 64.

Kanishka range from the year 3 to 41, those of Huvisika (Huvishka or Huks'ia) from 28 to 60, and those of Vasushka (Vasishka, Vasashka, or Vasudeva) from 74 to 98, of some era to be presently ascertained. It is rightly considered that these kings belonged to the same dynasty. As regards the order in succession of these kings, it is generally supposed that Huvisika succeeded Kanishka, and preceded Vasushka, on the throne of Kashmir and the Punjab, a view which seems to me to be incorrect. In the first place, the *Rajatarangini*, an old history of Kashmir written in 1148 A.D., refers to these very Kings in a different order. According to the author's own statement,* the materials for the work were drawn from ancient books, inscriptions and grants and that particular portion† dealing with the five kings, namely, Asoka, the three kings above referred to and Abhimanyu, their successor, is based upon an ancient work called *Chhaullakara*. The *Rajatarangini* states; "Then there were in this land three kings, called Husika, Jushika and Kanishka, who built the three towns named after them. That wise king Jushka, who built Jushikapura with its Vihara, also founded Jyannamipura. These kings, given to acts of piety though descended from the Turushka race, built • • many *Mathas*, *Chaityas*, and others." That Husika, Jushika and Kanishka correctly correspond respectively to Huvisika, Vasushka and Kanishka of the inscriptions is admitted by scholars; and unless there are strong and convincing reasons to the contrary, the order of these Kings as given in the chronicle of Kashmir has, in my opinion, to be accepted.

Secondly, in the Kharoshthi inscription discovered at Aru by Dr. Stein and deposited in the Lahore Museum,‡ the name of Kanishka's father is given

as Vasishka, who, in my opinion, is the very king called Jushka in the chronicle and named variously as Vasushka, Vasashka, Vasishka and Vasudeva in the inscriptions and coins.* Thirdly, that the dynasty came to an end with Kanishka is also hinted at in the legend published by M. Sylvain Lévi. It goes on to state that Kanishka in the last days of his life, greatly dejected at his not having been able to subjugate the northern region, though he had previously conquered the other three quarters, made strenuous preparations for moving his army to the north. Ravaged at this insatiable desire of his for further conquests, his people "covered him with a quilt when he was ill and a man sat on top of him and the king died on the spot."† Such a calamitous ending is more in keeping with the passing away of the dynasty than with the theory of his having been succeeded peacefully on the throne by a sovereign like Huvisika. Fourthly, the Am inscription, already referred to, of "Kanishka, son of Vasishka, of the 41st year," also shows that Huvisika, whose inscriptions date from the 33rd, or as some suppose, even from the 29th year, could not have succeeded Kanishka whose inscriptions extend up to the 41st year. It has been suggested by Mr. R. D. Bannerjee that Kanishka might have been engaged beyond the frontiers of India when Huvisika was left in charge in India, who might therefore have published inscriptions even during the life-time of Kanishka‡ But judging from the number of the inscriptions of Huvisika during that period and also from the manner in which he is therein described, I venture to believe that this explanation is highly improbable.

Fifthly, there has long been prevalent in Kashmir and the Punjab, the provinces over which these three Kusana or Turushka princes ruled, an era known as the Sapta-rshi Era, in the reckon-

* I. 15.

† I. 19 and 20.

‡ I. 170.

§ Ind. Ant. 1898, p. 50.

* V. A. Smith's Early History of India, p. 251.

† V. A. Smith's Early History of India, p. 251.

‡ Ind. Ant. 1898, p. 50.

Huvishka of the years 28 to 60 refer most probably to the years 1128 to 1160, or (1176—1128 or) 48 B.C. to (1176—1160 or) 16 B.C., and that Vasushka's inscriptions of 74 to 98 and Kanishka's inscriptions of 3 to 41, range respectively from B. C. 2 to 22 A. D., and 27 to 65 A.D.

These dates are remarkably supported by several other considerations. To begin with, one Abhimanyu* is stated in the *Rajatarangini*, on the authority of the older work *Chhavillakara*,† as having succeeded the Kushana king Kanishka on the throne of Kashmir and the interesting fact is also recorded that, in his reign, the Mahabhashya of Patanjali, the famous commentary on Panini, was introduced into Kashmir by one Chandracharya‡. After him arose the native dynasty of Gonanda (III),§ which is said to have held power over the country for a long time. Who is this Abhimanyu? It is not consistent with historical criticism to deny his existence altogether, when his reign is remembered in connection with so interesting an incident. He seems to be as much a foreigner as the three kings of the Kushana dynasty, because he is not included in the native dynasty of Gonanda, which succeeded him. In my opinion, the Yuehchi king, Wema or Hima, was the person denoted by the name Abhimanyu, which was assumed as much on account of its being the name of the foremost of the young warriors of the Mahabharata as on account of the great similarity in sound between the two names; just in the same manner and with the same purpose as the name of Vasudeva was adopted by Jushka, or Vasushka, the father of Kanishka. It may be observed that many of these foreign kings adopted the names of the heroes of Ancient India and represented on their

coins the figures of the Indian Deities. Wema is generally considered by scholars, on the testimony of coins and the Chinese Annals, to have reigned in the last decades of the first century A.D.*; and this date is in thorough accord with the one we have arrived at for the end of the reign of his predecessor Kanishka, i.e., about 65 A.D.

Secondly, it has been already suggested on the authority of the inscriptions that Huvishka reigned between 1128 and 1160, Vasushka between 1174 and 1198 and Kanishka between 1203 and 1241. It is therefore evident that Abhimanyu or Wema reigned very soon after the year 1241 of the Yudhishtira era. It is very noteworthy that this date is entirely corroborated by the *Rajatarangini*, which states that 1266 years† elapsed between Yudhishtira of the Mahabharata War and the rise of the dynasty of Gonanda III, or what is the same thing, the end of the reign of Abhimanyu. It is therefore clear that Abhimanyu or Wema must have reigned for some time between 1242 and 1266 of the Yudhishtira era or between 66 A.D. and 90 A.D.; and this date, as we have already stated, is quite in harmony with the date generally assigned to Wema by scholars.

Kanishka seems to have ruled a vast empire including the Upper Sindh, the Punjab, Kashmir, Yusufzai and also some parts of Afghanistan, and to have conquered the Chinese provinces of Yarkhand, Khotan and Kashgar. He is also said to have demanded hostages from the Chinese Emperor and Hsien Tsiang relates that the place where

* Mr. Smith's *Early History of India*, p. 242.

† I. 54. It is true that the author of the *Rajatarangini* gives a wrong date for Yudhishtira, i.e., 2448 B.C.; but this is no doubt due to his having understood the verse of Garga quoted in Brihat Samhita in that way. This is however immaterial, as we are only concerned with retying on the old tradition reproduced in this book, that after Yudhishtira began to reign over Kashmir 1266 years first Series, pp 68—77; "Indian Review." 1904, pp. 604-5.

* I. 174.

† I. 19 and 20.

‡ I. 176.

§ I. 185.

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the hostages were detained went by the name of Chinabukti. This tradition may be pure invention; but it cannot be doubted that Kanishka made extensive conquests in the early years of the Han dynasty, when it was too weak to assert its power, and before General Panchao, the brilliant Chinese Commander, began his career of conquest in about 73 A.D. and extended the Chinese dominion as far as the confines of the Roman Empire. The Chinese conquests of Kanishka are still evidenced by the discoveries of Dr. Stein in the ruins of Khotan. Thus, Kanishka's conquests extended towards the east in the Chinese territories, in the south as far as Multan and Benares, and in the west up to the Upper Sindh. But as the legend above referred to says, he was unable to conquer the northern region. The reason probably was that northern Afghanistan was then being ruled over by Wema's father, Kozulo Kadphises I. While Kanishka was engaged in the consolidation of his dominions, Kadphises I., one of the most powerful kings of the Yuehchi tribe that settled in Bactria in about 70 B.C., had already subjugated the four other clans of the same tribe, conquered various provinces to the north of the Hindukush, overpowered the last Greek king, Hermaeus of northern Afghanistan, and ruled that country, in the beginning jointly with him and subsequently alone. The conquest of the finer provinces of northern India was reserved for his son and successor, Wema. It is probable that for some time after Kanishka met with the unhappy death referred to above, Kashmir was practically in a chaotic condition, when advantage was taken of this circumstance by Wema to conquer the country. Wema was so far successful in his military enterprises that he is said even to have made bold to demand a Chinese princess in marriage and to have proceeded to conquer China. In this foolhardy attempt he seems to have signally failed, his army was destroyed, and he was forced to pay tribute by the Chinese General, Panchao; and his pow-

er and influence seems to have thereupon dwindled till either by reason of his death or of some internal commotion in Kashmir, which we are not now in a position to discover, the native dynasty of Gonarda III. came again to power in Kashmir in about 90 A. D. This inference is supported by the significant circumstance that history does not know of any successor of Wema of his dynasty as ruling over Northern India.

Thirdly, the numismatic evidence available also confirms the dates given above for the Kushana kings. The coins of Kadphises I. contain portraits of the last Indo-Greek king, Hermaeus, with titles in Greek characters. "After a time while still preserving the familiar portrait of Hermaeus", says the learned historian of Early India,* "he substituted his own name and style on the legend. The next step taken was to replace the bust of Hermaeus by the effigy of Augustus (died, 14 A. D.) as in his later years, (or of Tiberius, 14 to 38 A. D.) and so to do homage to the expanding fame of that emperor. * * Still later probably are those coins of Kadphises I., which dispense altogether with the royal effigy and present an Indian bull and a camel". Thus in any case Kadphises I. began his reign in the earlier half of the first century, A. D.; and as he is said to have lived up to the age of eighty, he may have reigned down to about 65 A. D. His coins, unlike those of his son and of the three Kushana kings, do not contain the figures of any Indian Deity, a circumstance which shows that he was a stranger to India. General Cunningham and Lassen inferred, from numismatic and other evidence, that Kanishka reigned in the first-half of the first century A. D.† A Roman coin of the year 33 B. C. was found in a *stupa* erected by Kanishka and Dr. Fergusson finding the coin

* p. 223.

† Num. Chro. Vol. VIII, p. 175. Ind. Alt. Vol. II, p. XXIV.

much worn out, thought that Kanishka should have lived somewhat later.* Wema and Kanishka issued gold coins agreeing in weight with the *aurei* of Rome and as Mr. Smith points out, numismatic evidence leads one to suppose that the coins of Kanishka and Wema are influenced by those of the Roman Empire. The coins of these two kings are generally found together and "frequently display in the field the same four-pronged symbol and agree accurately in weight and fineness, besides exhibiting a very close relationship in the obverse devices."† It may therefore be fairly inferred that Wema succeeded Kanishka on the throne of Kashmir and the Punjab. Dr. Fleet's theory that Kanishka lived in 57 B.C. appears to be untenable for this reason, among others, namely, that the similarity between the coins of Kanishka and Wema would most probably not have existed if these two kings lived nearly a century and-a-half apart. The figure of a king standing before a fire altar, first introduced by Vasushka on his coins, was copied by Kanishka and Wema; and the figures of Siva and Bull appearing on the coins of Vasushka are also repeated on the coins of the son of Kadphises I. All these foregoing details go to prove that Kadphises I. and Wema as well as Vasushka and Kanishka lived in the first century A. D. As regards Huvishka, the date herein given for him, namely 48 to 16 B.C., is in a manner supported by the inference of Dr. Fleet, who assigns him to the 1st quarter of the first century B. C. on the strength of the absence of the Roman II from the coin legends of Huvishka.

Fourthly, Dr. O. Francke and M. Levi, basing their inferences on Chinese records, give respectively B. C. 2 and B. C. 5† for the Kushana

king therein referred to and these dates agree very well with the date we have arrived at for Kanishka's father Vasushka, the beginning of whose reign could not have been later than 2 B.C. and the end, not earlier than 22 A.D.; who most probably was the Yueh-chi king of the story referred to by Dr. Francke, that communicated certain Buddhist books to a Chinese official.*

Fifthly, the date herein advanced for Kanishka receives further corroboration from the biography of Vasubandhu, written by Paramārtha (499-509 A. D.), wherein it is stated that the last Council of Buddhism, which was presided over by Vasumitra, was held in the sixth century after Buddha's Nirvana. We know from the writings of Hiuen Tsiang and also from other sources that it was held under the patronage of Kanishka, who has therefore to be ascribed to about the middle of the first century A.D.

Sixthly, we have further confirmatory evidence from the writings of Hiuen Tsiang (629-645 A.D.), who following the Buddhist tradition of his times prevailing in Hindustan, Gandhara and Kashmir, gives an interval of 300 years between Asoka and Kanishka; and as Asoka began to reign in 273 B.C., the commencement of Kanishka's reign may properly be placed in about 27 A.D., which agrees exactly with the date we have assigned to him, i. e., 27 to 65 A.D.

In this connection it may be stated that there are certain Brahmi and Kharoshtri inscriptions which are very like the Kushana inscriptions ranging from 28 to 98 and 3 to 41. There is also a "Jain inscription from the Kankali mound at Mathura of the year 299 which, in language and script, agrees exactly with the other votive inscriptions dated in the years 4 to 98 from the same site."† Drs. Buhler and Bhandarkar suggest that the Kharoshtri inscriptions of dates over 100 are

* History of Ind. and East Arch, p. 741. Max Müller's Ancient Sanskrit Literature, p. 299.

† Early History of India, p. 241.

‡ Journal Asiatique, July, 1896 to June, 1897. Ind. Ant. XXXII, p. 417 and XXXV, p. 33.

* V. A. Smith's Early History of India, p. 251.
† J. R. A. S., 1903, p. 56.

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nearly contemporaneous with the Kushana inscriptions. I may be permitted to state with reference to these and other various ancient-dated inscriptions discovered in the Land of the Five Rivers as well as near Muttra, that most of them refer to the Yudhishtira or Kali era of 1176 B.C., which was then current throughout Northern Hindustan, with the figures for thousands, and sometimes for both thousands and hundreds, omitted. I would therefore refer the Mathura inscription of 299 (1299) to 123 A.D., the Takht-i-Bulo inscription of Gondophares of the year 103 (1103) to 73 B.C., the Taxila copperplate inscription of Patika of the year 78 (1078) and Sulasa's of the year 72 (1072) to 98 and 104 B.C. respectively. The date assigned as above to Gondophares is confirmed by the fact that his coins have been found by Dr. Ferguson to be much older than those of Kanishka,* and it may be stated as a necessary corollary to this date, that the legend of the mission of St. Thomas cannot be taken seriously.

With the greatest deference to the learned scholars, I may therefore submit that the dates assigned by Mr. Smith and Drs. Bhandarkar and Fleet, namely, 127 A.D., 278 A.D. and 57 B.C. respectively, cannot be correct. Mr. Smith thinks that the Kushan era is the modern Kashmir Saptarshi era with 32 hundreds omitted and Dr. Bhandarkar would refer it to the Saka era with two hundreds omitted. There is no reason to suppose that the current Saptarshi era of Kashmir was ever current before the fourth century A.D., or that the Saka era was ever counted with the figures for hundreds omitted. Recognising this difficulty, Dr. Bhandarkar has recently modified his opinion and states "that Kanishka used an era of his own, but its initial date must be such as will make the last of his successors contemporaneous with Chandragupta II, who overthrew him; that is to say, that the initial date should be about

260 A.D."* I may, however, be permitted to state that there is nothing whatsoever to show that the Gupta emperor had anything to do with any Kushana king, or was even a contemporary, and that the various reasons already advanced prove that the conclusions of Dr. Bhandarkar, as well as those of Mr. Smith, are far from being correct. Neither can the era of the Kushanas be referred to any of the eras, Nirvana, Maurya, Samvat or Saka, for none of them is reckoned with the figures for any of the digits left out. It is moreover not to be expected that either the Malwa era of Samvat or the Deccan era of Saka could have penetrated into, and much less have been current in, so isolated and distant a province as Kashmir. Nor can it be supposed that Kanishka or any other Kushana king founded either of these two eras, for they originated, as will appear from my next paper, under totally different circumstances. Besides, it has not been shown that the Kushana empire extended beyond Muttra and Benares in the south or that it included such distant countries like Malwa and the Deccan, in the former of which the Samvat era obtained the widest currency, and in the latter, the Saka era.

Professor T. W. Rhys Davids raises in this connection a very interesting question in his learned work on *Buddhist India*,† namely, the connection between the date of Kanishka and the use of the Sanskrit language for literary and inscriptional purposes. He says: "By the unanimous testimony of the best authorities we have, * * * Asvaghosha, the author of the *Buddhicharita*, (a poem in pure elegant Sanskrit on the life of Buddha) lived in the time of the most famous of the Kushan kings, Kanishka. * * * Now at what period in the history of Indian literature could such a poem have been composed?" He proposes to answer the question by assuming that "the

* "Indian Review", 1909, p. 405.

† p. 314.

oldest inscription in pure Sanskrit," that of Rudradaman at Girnar of the year 72, belongs to the middle of the second century A.D. Therefore, according to him, even if Asvaghosha's poem be the very earliest literary work written in regular Sanskrit for the use of the laity, it can scarcely be dated earlier. He further tries to confirm this argument by reference to the three extant commentaries on the ancient canonical books composed in Sanskrit at the Buddhist Council held under the patronage of Kanishka. All these in his opinion point to the conclusion that Kanishka could not have lived earlier than the middle of the 2nd century A.D. It is not necessary for my purpose to refer the learned Professor to the ancient epics, the Ramayana and the Mahabharata, some portions of both of which at all events are admitted by most scholars to have existed two or even five centuries prior to the beginning of the Christian Era,[†] or to the probability that Asvaghosha's work is ambitiously modelled on these earlier works. Nor is it even necessary for me to draw attention to the fact that an elaborate commentary on the ancient Grammar of Panini, the Mahabhashya of Patanjali, might not have been, as it was, written in the second century B.C., if compositions in literary Sanskrit were then absolutely unknown. It is sufficient for me to state that the date given by the learned professor for Rudradaman's inscription is incorrect; and if, as I shall be able to show in my next paper, the correct date for the Sanskrit inscription is 15 A.D., it is clear that between 27 to 65 A.D., the period of Kanishka's reign, Asvaghosha could well have composed his poem and the Council, their commentaries.

IN AND AROUND BHUVANESVAR.

BY

MR. C. HAYAVADANA RAU, B. A., B. L.

A MONGST the most interesting places on the East Coast of India, a prominent place must be given to Bhuvaneshvar, which lies on the Railway line between Puri and Cuttack. It is about 30 miles north of Puri and 18 south of Cuttack. It is now a small place with a population of but 3,000 souls. During ancient days, over two thousand and more years ago, it was apparently a considerable town. It has been plausibly conjectured that near it was Tcsali (now marked by Dhauli, where Asoka's Edicts are found engraved, about 4 miles south-east of Bhuvaneshvar) to the Magistrates of which Asoka, the great Buddhist Emperor issued his special edicts (256 B. C.). Apparently, the town was a big one and even now Bhuvaneshvar, as described in the place to Hindu pilgrims who frequent it, is at least four square miles in area. The grandeur of its architectural remains and their antiquarian character make it one of the most interesting places in all India. The remains may be described under the three heads of:—(1) Jain rock-cut remains in the Khadagiri, Udayagiri and Nilgiri hills, three miles north-west of Bhuvaneshvar; (2) Bhuvaneshvar Temple, of which we publish a photograph, and the numerous temples surrounding it and (3) the Dhauli rock on which the Asoka Edicts are found engraved. The last of these, chronologically, perhaps, the earliest to come into existence, may be dismissed in a few words. They are cut on the Aswatthama Rock, to the south of the village of Dhauli. It occupies a space some 15ft. long and 10ft. high, is deeply cut, and is divided into four tablets. Just above the inscription, is a terrace measuring 16ft. by 14ft. on whose right is the footprint of an elephant, 4ft. high,

[†] E. W. Hopkins' Great Epic of India, p. 390; Imperial Gazetteer, 1908, Vol. II, p. 243-7; Professor Macdonell's Sanskrit Literature, pp. 285-297.

cut out of the solid rock. "If," as has been remarked "it is of the same age as the inscription (and there are no reasons to think that it is not), this is one of the oldest carvings in India." Originally designed as an emblem of Gautama Buddha, the elephant has now been, for many years past, an object of great popular veneration. Several natural caverns and artificially cut caves, some finished and some but begun and in one case with an inscription, may be seen on the hill to the north of the village. The Edicts cut here may all be read in translation in Smith's *Asoka*, in the *Rulers of India Series*.

The rock-cut caves of Khandagiri and its sister rocks come chronologically next in order and deserve the careful attention of the visitor. A road from Bhuvaneshvar takes him to them, and being only 3 miles from them, are easily reached. These caves number 66 on the whole, 44 in Udayagiri, 19 in Khandagiri and 3 in Nilgiri. The most remarkable of the Udayagiri group undoubtedly is the one known as the Ranihansapura (or Rani-gumpha) cave, which means the Queen's Palace. It is perhaps one of the earliest to be cut, and is besides the largest in size and the most elaborately carved. It comprises two ranges of rooms on three sides of a quadrangle, leaving the south-east side open. This great cave was apparently cut in honour of the Jain Tirthankara Parsvanatha, scenes from whose life are portrayed in vigorous figure sculpture on its hewn walls. That is the opinion of Messrs. O'Malley and Mon Mohun Chakravarti, who have given an excellent account of the remains in their work on Puri, and certainly the whole of the figure-sculpture in it supports them.

The Khandagiri group of caves lies to the west of the road. Beginning from northwards we first notice the two caves named after the Tatwa bird carved on the arch above. Both contain inscriptions, from one of which we may

infer that they were occupied by attendants. We then pass on, towards west to the open Tentuli cave, thence south-eastwards to the double-stoned cave known as Khandagiri cave to the south of which is another cave, called Dhangarah, with an inscription in shell characters, which, though yet undeciphered, are said to date back to from the 7th to 9th Century after Christ. Further south is the Navamuni cave, consisting of two rooms with a common verandah. On its architrave, inside, is an inscription, set down by Messrs. O'Malley and Chakravarti, to about the 10th Century A D, which speaks of a Subhadrachandra in the eighteenth year of the increasingly victorious reign of Srimad Udyata-Kesari-Dora. The eastern room of this cave has cut on it in relief figures of the ten Tirthankaras and their consorts are below them. Similar representations are seen in the Birabhuji and Trisula caves, lower down south. Still further south, passing certain broken caves, we reach the double-stoned Lalatendu cave, named after a king of that name, and containing carving of Jain Saints and beyond it is the pool known as Akasa Ganga. Retracing our steps to Birabhuji and ascending the steep steps we reach the Ananta cave to its north-west. It is really a long room, some 24 ft. long and 6 ft. high, with an arched ceiling. On its back wall, besides the usual holy symbols, we find a much-worn image, possibly representing the Saint Parsvanath and on the front wall are cut out various carvings, whose exact connection to one another is not yet clearly known. Immediately to the south of this cave and west of Birabhuji we ascend to look at the modern Jain temple on the crest of the Khandagiri. It is in the well-known Orissa style in the sanctuary of which are embedded, in a raised wall behind a masonry wall in it, five images of Jain Saints. Behind this temple, there was apparently an older Jaina shrine now marked by a terraced platform, containing numerous votive stupas scattered on it.

We now come to the great Bhuvanesar Temple and those round about it. (See Photograph annexed.) It is a typical Orissan temple and both its magnitude and magnificence make it one of the finest examples extant of the pure Indo-Aryan style in India. In Orissa, this style, to quote Fergusson, "is perfectly pure, being unmixed with any other, and thus forms one of the most compact and homogeneous architectural groups in India." Orissan architecture differs essentially from Dravidian architecture, with which we in Southern India are so familiar. Unlike in our temples, the towers in Orissa assume a curved outline, show no traces of any storeyed or even step-like arrangement and are never surmounted by a dome or anything akin to it. Every temple in Orissa is, further, absolutely styilar, and consists of two apartments, both cubes in plan and standing one in front of the other. The upper one has a tower above it and enshrines, like our vimanas, the images of the chief gods or goddesses. The lower one in front, is usually a porch with a pyramidal roof. In both apartments, pillars are absolutely done away with. Occasionally, as in Bhuvanesar, a wall may go round the temple, but it is not an essential feature of this style of architecture. As actually at Bhuvanesar, there may be other temples within the enclosure walls but they are always kept subordinate and the chief temple itself towers over every thing, giving, as Fergusson observes, "a unity and purpose to the whole design, so frequently wanting in the South." All these peculiarities, the great temple of Bhuvanesar exhibits in such a marked degree, that it may safely be taken as typical of what one may expect to find in all Orissa. The original temple, according to Fergusson, consisted of the inner sanctuary surmounted by the tower and the porch towards its front. The sanctuary, which contains a *rayambhu linga* (a large natural block of stone seated on the *yoni*, cut and

shaped in the usual manner), is 42 ft. square. The tower above it some 66 ft. from angle to angle and 75 ft. across the central projection.

There are numerous other temples in Bhuvanesar which are worthy of attention. The Vindusagar Tank is also of special interest to Southerners. It is 1,300 ft long and 700 ft. broad, with a depth of water varying from 6 to 10 ft., and strongly brings to memory the great Teppakulam at Madura. Parts of it are out of repair and perhaps these will soon catch the eye of the Archeological Department.

[For the purposes of the above sketch, I have freely utilised Mr. Sterling's Account in *Asiatic Researches* Vol. XV.; Hunter's *Orissa*; Rajendra Lala Mitra's *Orissan Antiquities*; Fergusson's *History of Indian and Eastern Architecture*, and lastly the excellent *Gazetteers* of Puri and Cuttack by Messrs. O'Malley and M. M. Chakravorthy.]

INDIAN EDUCATION IN NATAL.

BY

MR. H. S. LA POLAK.

EDUCATION among the children of the indentured Indians is almost non-existent. No provision is made for it in the indenture laws of the Colony. Here and there a humane employer offers rations to the children of his labourers, conditionally upon their attendance at the elementary education classes that he provides. But these cases are exceptional, though they do credit to the kindly thought of the employers concerned.

The history of education amongst the non-indentured Indian population of Natal is a very painful one. Prior to the year 1899, the Public Schools of the Colony were open to all, without any distinction whatever as to race. In that year, however, Sir Henry Bale (he has been dubbed "Bale the Conscientious"), who was then Attorney-General and Minister of Education, and is now Chief Justice, with a

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INDIAN EDUCATION IN NATAL.

view to carrying out the colour-policy of the Government of the day, of which he was a member, stopped Indian children from going to the Public Schools attended by European children, and created a Higher Grade Indian School in Durban for those Indian children, belonging to the better class, whose parents were able and willing to pay the required school-fees and conform to European habits and customs. Whilst the Indian community did not willingly consent to this, yet, in order not to embarrass the Government by insisting upon Indian children attending schools where European children were taught, it acquiesced in the position, and patronised the two Higher Grade Indian Schools, which were, as promised, on exactly the same terms as the ordinary schools of the Colony as regards fees, staff, curriculum, and discipline, and the schools progressed rapidly with the support given by the Indian community. The girls were not affected by the new scheme, but continued to go to the ordinary schools as usual. In August of 1905, however, the newly-appointed Superintendent of Education, Mr. Madie, who seems to have been somewhat more consistent in his colour-prejudice, ordered the dismissal of all Indian infants and female children from the schools attended by European children, and established a school for them within the premises occupied by the Durban Higher Grade Indian School, teaching them separately from senior boys. About this time, too, an attempt was made by Mr. Madie to take the building set apart for the Higher Grade Indian School, and use it exclusively for Indian and "coloured" (i. e., half-castes of mixed Kaffir and European origin) children, under the name of "Coloured" School. The Indian community, however, strongly opposed the innovation and the scheme fell through. Towards the end of 1905, the girls and infants, who had been dismissed from the other schools and sent to the Higher Grade Indian School, were also dismissed summarily from this school. The community made a further protest and these pupils were re-admitted, in February, 1906, and were taught, as before, separately, by a competent lady-teacher. All went well until August of that

year, and the total strength of the school, in these favourable conditions, rose to about 250 pupils, some 30 of whom were girls. At this time unfortunately, a new Assistant Inspector of Schools was appointed, of Colonial birth, who appears to have been affected by violent anti-Indian prejudice. He gave notice of dismissal to all the infants, and insisted upon the senior boys and girls being taught together, but the Indian community, with its traditions of sex-separateness, strongly protested, and the order for dismissal of the infants was withdrawn; though the co-education of boys and girls continued, notwithstanding repeated objections on the part of the community. As a result of this indiscreet policy on the part of the Government, the number of girls attending the school has been reduced from 30 to 6 small children. In August, 1907, a new order commenced. The Infants' Class and Standard I. were abolished, and the school, shorn of these two classes, started from Standard II. The community, in July, 1908, again petitioned against this, but their protest was ignored by the Government. Shortly after this, the Colonial Secretary moved, in Parliament, that the vote for the Higher Grade Indian School be reduced by £ 675 and that the item of £150, hitherto allowed for the training of Indian teachers, be deleted. This was carried without a word of dissent on the part of any member, nobody, apparently, appreciating the seriousness of the position—for, though every legislator of Natal, in theory, guardian and trustee of the interests of the unrepresented Indian community, in practice, he entirely ignores those interests. The reduction of the vote for Indian education was made allegedly on grounds of economy; yet, simultaneously, the Colonial Secretary obtained an increase in the vote for Native [Kaffir] education of £1,000, with an additional £250 for Native Training Institutions. In view of this reduction in the Indian Education vote, the Minister of Education issued instructions to dismiss all children above the age of 14 years from the Higher Grade Indian School, in October, 1908, an order that meant that forty to fifty Indian children at this school

alone would be deprived of educational facilities seeing that there was no other public institution where they might prosecute their studies. Meetings were called by public representative bodies of the community and strong resolutions of protest were recorded and forwarded to the Government, who, as usual, ignored them. On the 21st October, the Government were asked to receive an Indian deputation on the subject. This they refused to do on the ground of "pressure of public business." Three days later, they were asked to suspend the notice of dismissal pending further enquiry. This request, likewise, was rejected. The community, driven to desperation by this attack upon the future welfare of Indian children, then made an *ex parte* application to the Supreme Court for an injunction against the Government, restraining them from dismissing the children. The application, being an *ex parte* one, was refused, and the community thereupon prepared to make another application in proper form, when the Government, on the 30th October, withdrew the notice and ordered the re-admission of the children. On the 23rd December last, however, the notice was re-issued with an intimation that, as from the 1st February, 1909, children over the age of 14 years would not be re-admitted to the school.

So soon as it became evident that the community were determined to fight the matter to the bitter end, the Government issued a series of Regulations in terms of the Education Act of 1894, prohibiting Native (Kaffir), Indian, and "coloured" children from being admitted to schools other than those specially provided for them; declaring that no free scholars should be admitted to Indian schools and no pupils over the age of 14 years would be permitted to attend any Government school for Indians; stating that no pupils under Standard II. should be admitted to an Indian school under European teachers; declaring that no subject not included in the standard syllabus for Primary Schools should be taught during school-hours in any Indian school in charge of European teachers, and providing that no pupil who had passed Standard IV. should remain at an Elementary Indian School.

A petition was at once forwarded to the Government, objecting to these Regulations on the following grounds: that they were calculated to inflict grievous hardship upon the Indian community, they threatened the future of Indian education in the Colony, and they represented a breach of faith with the Indian community on the part of the Government. The clause prohibiting Indian children from attending schools other than those specially provided for them, was attacked as

A direct violation of the definite promise made by the Government, in 1899, whereby Indian parents sent their children, not by reason of any legal disability, but as a voluntary act, to the specially provided Higher Grade Indian Schools, which were to offer the same teaching facilities, to be as highly equipped, and as adequately staffed, in every respect, as the schools attended by Europeans.

It was pointed out that

Whilst the act of grace, performed by the community in 1899, was carried out in order, so far as possible, to bring about a modification of race and colour-prejudice on the part of the white Colonists, its good faith has been presumed upon, and advantage has been taken of its moderation to impose by indirect means, a legal disability upon Indian children.

It was strongly felt that "such a disability should have been imposed, if at all, only by the agency of an Act of Parliament, which would have been subject to the Imperial veto." Here we have one more example of how South African Ministries govern British Indians, amongst other non-European peoples, by Regulations, which do not need to be reserved for the expression of the Royal assent, as is requisite in the case of Acts of Parliament differentiating between the European and non-European sections of the community to the detriment of the latter.

It was further pointed out that

Whereas no age limit exists compelling European children to leave school, and the age limit to leave school, for children attending Coloured Schools, is fixed, at sixteen, the age fixed, for children attending Indian schools to leave is fourteen; furthermore, whilst no restriction is placed for the admission of free children in other schools, the children attending Indian schools are denied the benefit of free admission.

The provision made, that no Indian child who had not passed Standard II. could attend an Indian school where tuition was given by a European Staff, but that such a child must attend what is called an Elementary Indian School, was condemned as being

In direct conflict with the promise made by the Government, in 1899, whereby the teaching, equipment, accommodation and discipline of Indian and European schools should be alike.

The fact was emphasised that

The Elementary Indian Schools are nothing but the old indenture schools under another name and another authority, and that they are old, badly-built, badly-ventilated, badly-situated buildings, affording entirely insufficient accommodation, incompletely equipped, with unqualified teaching staffs, and lacking in effective discipline, and that these defects are fatal to the welfare of Indian children of tender years whom it is sought to send to these institutions.

A further clause of the petition stated that British Indians in Natal

Feel keenly that, ever since 1905, efforts have been made steadily to render nugatory all attempts made by the Indian community to further its higher development and intellectual progress through the efficient training of its children and that the Government have entirely failed to appreciate the growing needs of a community, many of whose children are born in the Colony, and who know no other home than this.

It was also declared that the Regulations were regarded by the community as detrimental to its welfare, and "a source of constant friction and of communal humiliation." The usual reply came saying that the Government could not see their way to accede to the petitioners' request.

It is clear that the Natal Government have made, during the last four years, a deliberate attempt to destroy Indian education utterly. The Regulations are a fraud upon the Natal Indian community, and show a contemptible desire on the part of a powerful Government to go behind distinct and definite pledges and solemn assurances, made by them to it. Every thing possible has been done to ruin the success of the Durban Higher Grade Indian School, even to the removal of its Headmaster against the wishes of the parents of the pupils attending the school. Apparently, it has been the Government's intention to degrade the school to the low level of its own Government Indian Schools, the miserable quality of the instruction wherein is a matter of shame to the whole Colony. The only remaining hope for the community is to render themselves independent of the public schools, to found their own educational institutions staffed by highly-qualified Indian teachers, capable, too, of instruction in the vernaculars. Will India help?

CURRENT EVENTS.

BY RAJDUARI.

EUROPE.

BUT another month of quiescence which is, indeed, a fairly hopeful sign that nothing stirring or unusual in Continental politics is likely to occur during the Winter. Of course; the untoward may happen. There may be a bolt from the blue sky. But that is always to be anticipated. It was only in the south east corner of Europe that there was a little storm in a teapot which made some hissing noise till it lasted. Greece was in a state of ferment. The modern Hellenes are nothing if not of an ardent temperament. They are more excitable than the Gauls. At first there was a quarrel between the King and the people. The latter were of opinion that the element of Royalty was a great deal more preponderant in the Army than necessary. The King of the Hellenes was at first for a *non possumus*. But wiser counsel prevailed and some of the Princes gave up their Commission in the Army. So the ferment was subsiding. But meanwhile the contagion spread to the Navy members of which bitterly complained of too many incompetent Admirals and Vice-Admirals eating off their own heads; also of gross patronage and favouritism and so on. A young man, of the Greek aristocracy, named Lieutenant Typaldos, put himself at the head of what would elsewhere be called a "mutiny". With certain congenial adherents he succeeded for a while in doing as he liked in the *Perceus* with some of the tiny gunboats there. Then the Admiralty pursued this gallant but audacious son of Neptune who for some days kept at bay. At last, finding his position too uncomfortable, he gave up playing the game of the leading Naval revolutionary and surrendered himself. The populace will not like to see him punished as he is their prime favourite;

Moreover, they think that his dash has had a good effect on the Admiralty. The many abuses which have crept in there are about to be soon swept away, so that serenity is returning and Greece is once more at peace with herself.

Crète, too, is quiet since the Crescent has again been flaming gaily in the breezy but warm atmosphere of the Archipelago. Here and there an "Extremist" tries to raise a little cry but to no purpose.

Asiatic Turkey is also quieting down and the Pashas are active in putting down all anarchy and disorder. The Sultan did wisely in taking a journey to Brusa. His presence confirmed the sceptics who were still in doubt whether the Hamelian regime had really passed away. The flying visit of Mahomed V. dispelled that scepticism. Here was the new Sultan in flesh and blood and none could be deceived. He had his birthday the other day which was celebrated in the streets of his capital with great éclat. So far as to the outward pageant of Ottoman Royalty. But it is satisfactory to note that the Turkish Parliament is busy with its constitutional work. The Army is almost wholly reformed; and they have taken to the re-building of the Navy in right earnest with certain English Naval Officers, specially selected at their elbow. But the chief work which has occupied the Parliament is the rehabilitation of Turkish finance. Thanks to Sir Babington Smith and his colleagues in the new State Bank, financial affairs are being closely scrutinised and placed on a broad and solid footing which bodes good for Turkey in the near and immediate future. The large loan of nearly 7 million £ has been well floated in Paris and London where there is any amount of sincere sympathy for Turkish well-being. Indeed; the stars in their orbit seem to smile on the Committee of Union and Progress which, it is gratifying to note, has recently ceased to be a secret association. So that things are going as merrily as could be desired. Taxation is being most

equitably adjusted and the revenue is collected with regularity and honesty. The Army and the other departments are paid pretty punctually. Only the Courts of Justice and other internal departments of the State require to be thoroughly re-organised. But that re-organisation is soon bound to come. With improved finances all other domestic reforms will come in easier. The Bagdad Railway Terminus question, which had so long been pending, has already been settled. Even the great irrigation scheme projected by Sir William Wilcocks is taking practical shape. That great Engineer has just crossed over to England to form a syndicate of capitalists who would see the great work thoroughly carried to completion. It will be the grandest triumph of engineering skill and a trump card in the hand of the Ottoman. But it is yet too early to anticipate the eventual potentialities of this beneficent scheme which is certain to revive Asiatic Turkey and once more convert it as the great garden of Western Asia.

Coming to Russia all that can be said about it is that the policy of repression is still going on albeit a little subdued. But there is the fact of over a thousand sentences of execution during the last two months and well-nigh five hundred actual executions. These tell us what the dismal internal condition of Russia is. Mon. Stolypen may be a successful Minister. But he has not yet displayed that consummate statesmanship which leads to the real success of the Government. It is only when the country is ruled by a velvet hand rather than by a mailed fist that we can congratulate Russia on having entered the comity of nations. The Tsar's recent pilgrimage to Italy by a circuitous route has not been spoken of highly though it is true that it has been contributory to a better understanding with that Power on the Southern Mediterranean Sea. Russia is not yet liberalised and there is no hope of its being liberalised so long as there are Ministers at the helm of the type of Mon. Stolypen.

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Austria, though quiescent, has not yet done with its internal troubles. The Hungarians are keenly intent on working out their economic salvation which includes independent State financing. This is offered by the Austrian Ministry. More than one *pour parler* has already been held but without avail. They say only the aged Emperor is competent to bring about a pretty satisfactory solution. It was reported that Count Andrássy was sent for but nothing further has been heard about him. The Dual Monarchy is on the horns of a dilemma and the dilemma could only be solved when the Emperor is gathered to his majority. That occurrence will be the signal of a civil war; and that war will finally determine the complicated issues which have now so long been hanging in the balance.

They are said to have overcome the *emeute* in Barcelona. King Alphonso is visiting some of the important Spanish towns while his brother of Portugal has also set out on a royal pilgrimage to Paris and London. Hispanica and Lusitanea are no doubt negligible at present in Continental politics, and so long as the Royalties keep the population in good humour they are bound to reign. But it is impossible to say what a day may bring forth and when Republican Government may supersede these worn-out and effete Monarchies.

France is exceedingly quiet and well it may. Aviation seemed to have been the principal event which has interested, amused, and instructed the Frenchmen of all shades of opinion. The future science of war beguiled their attention more than any possible war. Internal politics are quiet. M. Pichon is doing his work unostentatiously.

Germany has been greatly exercised by the story of embezzlement of a gigantic character going on for years in the Naval Arsenal at Kiel. The Emperor has been greatly scandalised and is already busy interviewing High Admirals. It is strange that in a highly-bureau-

cratised Government such scandals should have been allowed to continue so long. Apart from this it may be said that the high fever of the Dreadnoughts has greatly abated. The temperature is evidently going down, while the German Ambassador at Washington has just declared that his master has no intentions as to spread eagles abroad. Germany only desires to protect her foreign commerce. So be it, says the Briton, who is rejoiced at this latest declaration of the Ambassador on behalf of his masterful master.

Coming to Great Britain, we may say that after some fifty sittings and more, the faithful Commons have passed Mr. Lloyd George's Financial Bill by an overwhelming majority, without counting Irish votes, the Irish party as a body having refrained from voting. The Commons have adjourned till the 23rd. The ball has now been set rolling in the gilded Chamber where the young hot-headed peers, who are the sons of their illustrious fathers, are having a game of flinging aside the Bill. Lord Lansdowne is in a wavering mood and so is the leader of the Opposition in the Lower House. All sorts of conjectures, some pious, some militant, are being made; while the partisan papers are screaming aloud one suggesting one thing and another another. All these show that the Lords are still undecided and have no definite policy to pursue. They are too timid to discuss it in all seriousness, mutilate it, and send it back to the Commons; and they are too half-hearted to establish a *via media*. At the best they are like jelly-fishes and so we need not be surprised that a kind of jelly-fish conclusion is arrived at after a fortnight's anxious parley. Of course, the nation at present thinks of naught else. They are all eager for the coming fray of the General Elections. So it is wise not to forecast even though the coming event may cast its faint shadow beforehand. But the latest news is to the effect that the Lords have decided to move a resolution to the effect that

they are unable to accept the Bill until the country has been consulted. Woe be to them!

ASIATIC POLITICS.

II. High Asia (of course we always exclude India from our review) it seems that the Chinese and Japanese have come to a mutual understanding about Manchuria. So, too, has Russia, while the Americans, the Germans and the English who are partially interested in the Manchurian Railway seem for the present to be satisfied. But there is a deal of trouble for the Japanese in Korea. Already the Korean feeling has displayed itself in the cruel assassination of Prince Ito, the greatest statesman which the Empire of the Mikado has produced in recent times. None can deny the ability and statesmanship of the deceased Prince. But in the interest of truth it must be said that the Prince, though ruling consummately was too high-handed. There was loss of the conciliatory policy and more of the bahdaring which is sometimes to be seen among our Anglo-Indian political bahdurs. To us Prince Ito seemed to be an enlarged edition of Sir Bampfylde Fuller when sent on to Eastern Bengal to administer the new charge. In these matters we are most prone to side with the strong and neglect to enquire into the truth of the injustice to the weak. But this has been the way of the world of all Military conquests. Force, when carried too far, is apt to produce a reaction which often recoils on the head of those who have used it too rigorously but not wisely. The Chinese, meanwhile, is fast busy re-constructing the Constitution and working out his political salvation. Side by side he is duly waking up more and more to his economic regeneration also. He has rivetted his attention on opening up communications east and west, north and south, by means of Railways managed by indigenuous skill mostly but with the aid of cheap capital borrowed from the foreigners. The Mandarins and Viceroy are busy in the differ-

ent provinces heartily co-operating with the Imperial Government to make the new experiment on democratic Government a success.

Lastly, there is Persia. There have been conflicting accounts about parts of the country. Shiraz and the most Southern Provinces were said to be in a state of anarchy but the latest authentic accounts belie the earlier and alarming reports. The Mejliss is doing its work conscientiously. Anyhow it is determined to change the whole character of the Administration by placing it on a sound popular basis. Its greatest difficulty is finance. It finds it difficult to raise a large foreign loan. So it has determined to raise an internal one which, it is to be hoped, will prove successful. Given fairly good finance there is no reason why Persia should not be better governed than it has been for a century past. Anyhow we all hope to see that this country which, unassisted, has tried to dethrone a despot and work out its political regeneration, will prosper and soon take its proper position among the great Asiatic governing races.

A Fragment on Education

By J. NELSON FASER, M.A. (Oxon.),

Principal, Secondary Training College, Bombay.

CONTENTS.—Theory and Practice; The Ideals of Education, Psychology; Childhood and Boyhood; Youth and Manhood; What is Education? The Training of the Intellect; The Training of the Feelings; The Training of the Creative Power; Moral Training; Guilt and Punishment; The Sexual Life at School; The Private Hours of Boys; The Teacher and His Pupils; Teaching as a Profession; Education and the Individual; Education and Society; The Unsolved Problems of Education; Examinations and Cramming; The Training of Teachers; The Teaching of Science; The Importance of Little Things; The English Public Schools. RE. ONE. To Subscribers of The "Indian Review," AS. 12.

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G. A. NATESAN & Co., ESPLANADE, MADRAS.

THE WORLD OF BOOKS.

Fresh Leaves and Green Pastures. *By the Author of Leaves from a Life.* (Geo. Bell and Sons, London.)

This is a series of random sketches of the various aspects of town and country-life in England, as it has progressed within the memory of the present generation, from the pen of a cultured man of letters. The various topics are dealt with in a bright and picturesque view of informed historic enthusiasm, and forms a collection of very readable papers. The get up of the book leaves nothing to be desired.

Open Country. *By Maurice Hewlett.* (Mac-Millan's Colonial Library.)

This book of fiction will be *caviare* to the average reader. There is no proper plot and no story; the interest of the subject-matter being some brilliantly terse reflections on men and things by the simple lover Senhouse sent to a fresh and innocent girl whose acquaintance he makes in a romantic way. Senhouse naturally becomes a friendly counsellor to Miss Sanchoia Percival and the letters from the former to the latter, clear and unconventional as they are, make the fascination of the book.

Sailing for Amateurs. (*Health and Strength* Ed. 16.)

This little Manual is a record of what the compiler, Mr. H. H. Heather, has himself done for many years, and will be found of great use to those in India who are fond of and have the opportunity of using boats. He only speaks of small boats of 10 tons and under, and even with these, cannot give such a comprehensive description as he would like. It is an illustrated book and is pleasant reading for all lovers of sailing.

English Impressions. *By N. G. Welinkar, M.A., LL.B.* (Tripathi & Co., Bombay.)

This is a re-print of Seven Lectures delivered to the Students' Brotherhood, Bombay, by Prof. Welinkar on his return from an extended visit to England.

England has been interpreted by other Indians before; but never with the same discrimination and intelligent aptitude for going down to and exhibiting the few *motifs* of the complex symphony of English civilization. The others have felt English ways and manners bearing down on them as big, uncomfortable, crude facts which they wished they could keep at arm's length and analyse but could not. Mr. Welinkar has succeeded where his own countrymen have failed and that is the primary virtue of this book. It tries to interpret England but it interprets and expresses more the feelings of those who have found themselves helpless before the unco' manners and strange superstitions of England. No one but an Indian could have written this book or shown the same wealth of suggestiveness, perplexity, philosophic acumen and warm idealisations.

Practical Cricketer. (*Health and Strength* Ed., 12 Bursleigh Street, Strand, W. C.)

Mr. J. N. Crawford, of the Surrey Cricket Club, has written a practical book for the instruction of the cricketer, which is certain to be read with interest. The author's aim has been to the different points of the game in a manner that the aspiring cricketer, adult or juvenile, will find lucid and serviceable. The general hints are supplemented in many places by practical hints derived from experience and observation. Important points are illustrated by Photographs of which there are thirty. Mr. Crawford, who was a member of the English team that visited Australia and South Africa two years ago, has handled his subject in a very thorough manner, and the book can be safely recommended to the Cricket-loving public.

From Edinburgh to India and Burmah.—

By W. G. Burn-Murdoch. (Geo. Routledge & Sons, Ltd.—12s. 6d. & G. A. Natesan & Co., Madras.)

The public should be very grateful to Mr. W. G. Burn-Murdoch for having written and illustrated a very excellent book by way of describing his tour through India and Burmah in 1905, in the wake of their Royal Highnesses, the Prince and Princess of Wales. The letter-press is, on the whole, good, and, considering that the volume under review is an expanded diary, the result is eminently readable. But the author does well to apologise in advance for frequent mutilations of the King's English, and it is obvious that he is not so well at home with the pen as he shows himself to be with the brush. To him—and no doubt he is proud of the fact—English often appears to be a foreign tongue. He writes "neice" for "niece" with such whole-hearted persistency that one is almost tempted to consult a dictionary "to clear one's mind of cant," and his knowledge of the use of the possessive plural is of the loosest. It is plain that the proof-reader has not done his duty, one aspect of which is to cover up an author's weak English. But what are we to say of "Mussalmen"? And "Lacrima Christie"? And "Monte Paruasse"? Surely Mr. Burn-Murdoch had some kind friend—an Englishman, perhaps—who could have put him right in such trifles as these! Had he devoted a little less time to variations of local patriotism and rather tiresome outbreaks of quite unnecessary loyalty induced by apparently infrequent incursions south of Tweed, and devoted a little more to the furnishing-up of his book, the latter part of which is very weedy and shows signs of carelessness and impatience, we should have had a much more readable work. However, it is, perhaps, ungracious to criticise details when the whole colour-scheme is admirable. Mr. Burn-Murdoch writes as an artist, to whom the East is rich and living, and not sad and sombre as it is to too many

English (British) men and women who go about with their eyes half-closed with supercilious glance at what they do not understand and therefore cordially despise. Our author has an occasional fling at the genial Anglo-Indian, who feels like a "King in Exile," and who won't allow that any one has a right to write or say anything about India who has not lived here a life time and who is then too old and out-of-date (even in this ancient land) to be worth listening to. But why waste time on "Kings in Exile"? They choose their lot in life, and don't find it a bad thing after all. Though it is true, some of them have acquired such a sympathetic knowledge of the country, its people, habits, and customs, that, after a ten years' sojourn, they are still convinced that every Hindu is a Brahman, and every Brahman disloyal. But Mr. Burn-Murdoch's pen-pictures atone for a good deal that is lacking in that sympathy which a tourist can scarcely be expected to exhibit. He evidently felt himself in Dover, whilst in India and Burmah, and his book drips with colour. He likes the Indian well enough whilst he is in India, but when he reaches Burmah, he begins to compare incomparables—the Mad-rassi and the Burman, not at all to the advantage of the former. Naturally he cannot get inside men in the course of a rapid itinerary, and consequently he judges much from the exterior, frequently carrying away mistaken impressions. The impression that we derive from a perusal of the book is that our author is something of a spoilt child who delights in each new plaything as it comes to him more beautiful and bright than the last, which he accordingly casts aside with disgust.

Perhaps the most enjoyable part of the book is the description of the trip up the Irrawadi River and the overland pilgrimage to the Chinese frontier. It is alive with incident and colour. One thing only spoils it. In the land

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of the Buddhist Burman, the writer can go into raptures over hunting, shooting, and fishing. Artist as he is, there is murder in his heart the whole time, and it is his fellow-countrymen, less artistic than he, who are set to rule over one of the most artistic, peaceful, life-loving peoples in the world. The average simple Hindu or Buddhist might be pardoned for believing that a great deal of the Englishman's love of "healthy exercise" is due to his desire to acquire an enormous appetite so that he may eat far more than he ought of things that he ought not. It requires much sympathy to form a connecting link between the British butcher, with all his superficial artistry, and the wild Burman, with his reverence for every living thing.

The most interesting feature of the book, however, is the series of twenty-four admirable reproductions in colour of paintings by Mr. Burn-Murdoch and "G", presumably Mrs. Burn-Murdoch. They are a splendid tribute to both artist and publisher, and immensely add to the value of a truly well-executed book. But—will it be believed?—the author, an artist, actually writes and illustrates a book on an Indian tour with scarcely a word of the Taj Mahal! It is true he gives reasons for it, but the most potent seems to be that he went black-buck hunting when he should have been going to paint that dream in marble! Evidently Mr. Burn-Murdoch's art is but a superficial thing as compared with his lust for the slaughter of innocent things, even though he concludes with quite pretty word-picture!

"If I were asked what three scenes in the world pleased me most, they would all be white.—A ring, miles wide, of square-topped icebergs in the Antarctic, rose pink in the midnight sun, refracted and reflected in a calm, lavender sea—the white marble court and white domes of the Pearl Mosque of Agra, and the blue overhead in stillness of hot mid-day—and the Taj Mahal in late afternoon, with its marble growing grey, and the flowers in the garden closing to sleep."

The White Sister. By F. Marion Crawford.
(MacMillan's Colonial Library.)

This talented author needs no introduction to the novel-reading public, and his latest effort is eminently calculated to sustain the reputation already achieved by him. The scenes of the story are laid in Modern Rome, which has furnished the background for most of the author's past successes. The heroine Angela, the charming and beautiful daughter of a Prince, reared in luxury under the doting care of her father, is suddenly thrust out of house and home by the sudden death of the latter, when it transpires that she is not his legal heir, under the curious law of the country, which will not recognise his marriage, as it was not ratified by a civil ceremony, the said ceremony having been discarded by the Prince in his proud allegiance to the Church. The situation is complicated by the heroine's attachment to a brilliant, but penniless young officer. The latter is sent out of the country on a diplomatic mission, in which he is reported to have lost his life. In the meantime the heroine enters a Nunnery, and takes the irrevocable veil. The final complication ensues when the hero returns to the scene very much alive, and would fain bear away Sister Giovanna—the Angela that was—from her cloister, Pope or no Pope. The hero gets maimed by the explosion of a powder magazine in his charge, during which accident, he performs feats of heroism which bring him to the prominent notice of Royalty. An operation has to be performed at once, if he is to live, and he refuses to submit to it, practically condemning himself to 'self-slaughter', if Angela is to remain the bride of God. The final solution of the problem is given by Monsignor Saracinesca, who, in his admiration of the hero and heroine and out of pity for the complexities of the situation, obtains the Pope's special release of Angela from her vows. The story is highly thrilling from start to finish and the various situations, characters, and developments leave nothing to be desired.

BOOKS RECEIVED.

- THE PROBLEM OF EVOLUTION. By Erich Washman, S. J. Price 6s. net. Kegan Paul, Trench & Co., Ltd., London.
- STORY-LIVES OF GREAT MUSICIANS. By Francis Jameson Rowbotham. Wells Gardner, Darton & Co., Ltd., London.
- MORAL TRAINING THROUGH SCHOOL DISCIPLINE. By J. Welton, M.A., and F. G. Blandford, M.A. Price 3s. 6d. net. University Tutorial Press, Ltd., London.
- THE LIFE AND TIMES OF LORD EDWARD FITZGERALD. By Thomas Moore. Price 6s. John Ouseley Ltd., 15 & 16, Farringdon Street, London, E. C.
- CHAMBERS'S WONDER READERS. 3 Parts, Illustrated W. & R. Chambers, Ltd., London.
- CHAMBERS'S EFFECTIVE READERS. 3 Parts, Illustrated. W. & R. Chambers, Ltd., London.
- DENT'S OPEN AIR NATURE BOOKS. 4 Volumes. 8d. each. J. M. Dent & Co., London.
- CAMEOS FROM THE PLAYS OF SHAKESPEARE. By K. B. Marzban, B.A., Joint-Principal, New High School, Bombay. J.B. Marzban & Co., Bombay.

BOOKS RELATING TO INDIA.

- COSMIC CONSCIOUSNESS or the Vedantic idea of Realisation or Mukti. By M. C. Nanjunda Row, B.A., M.B. & C. M., F. C. S. Price Rs. 1-8. G. A. Natesan & Co., Esplanade, Madras.
- LAW REFORM AND LAW. By S. Srinivasa Iyengar, B. A., B.L. V. Kalyanaram Iyer & Co., Madras.
- A JUNIOR GEOGRAPHY OF INDIA, BURMA & CEYLON. By C. Mortison. Price As. 12. T. Nelson & Sons.
- ISLAM. Her Moral and Spiritual Value. By Major Arthur Glyn Leonard Lurac & Co., London.
- INDIAN FAIRY TALES. By Joseph Jacobs. David Nutt, London.
- SANSKRIT FIRST AND SECOND READERS. By S. Ramachander Nilakanta Sastry. Asst. Sanskrit Pandit, C. M. College, Tinnevely.
- RAMANUJA AND VAISHNAVISM: A Lecture by Professor M. Rangacharya, M.A. Price As. 4. The "Brahmavadin Press, Madras.
- REPORT ON THE ADMINISTRATION OF THE POLICE OF THE MADRAS PRESIDENCY, 1908. Price As. 14 or 1s. 3d. The Superintendent, Govt. Press, Madras.

India in Indian and Foreign Periodicals.

- SWADESHI INDIA OR INDIA WITHOUT CHRISTIAN INFLUENCES. ["The Dawn & Dawn Society's Magazine," November.]
- TANTIA TOPI: The Lieutenant of the Nana. By G. L. D. [The "Indian World," October.]
- MARRIAGE CUSTOMS IN THE TRAVANCOR ROYAL FAMILY. By K. P. V. Menon. ["Indian Ladies' Magazine," October.]
- THE DIFFICULTIES OF INDIAN STUDENTS. By Mr. M. U. Moore, M.A. [The "Hindustan Review," October and November.]
- THE FREEDOM OF THE PRESS IN INDIA. [The "Review of Reviews," October.]
- THE EXPANSION OF INDIA. By S. Natu Sircar. [The "Standard Magazine," October.]
- PEOPLE'S SERVICE AND GOVERNMENT SERVICE. By a Congressist. [The "Standard Magazine," October.]

QUESTIONS OF IMPORTANCE.

Educational Training for Research.

Prof. Sir J. J. Thompson delivered the Presidential Address at the British Association Meeting at Winnipeg when he dwelt on a large variety of subjects.

Sir J. J. Thompson laid much importance on the necessity for enthusiasm in research :

Now there is hardly any quality more essential to success in research than enthusiasm. Research is difficult, laborious, often disheartening. The carefully-designed apparatus refuses to work, it develops defects which may take months of patient work to rectify, the results obtained may appear inconsistent with each other and with every known law of Nature, sleepless nights and laborious days may seem only to make the confusion more confounded, and there is nothing for the student to do but to take for his motto "It's dogged as does it," and plod on, comforting himself with the assurance that when success does come, the difficulties he has overcome will increase the pleasure—one of the most exquisite men can enjoy—of getting some conception which will make all that was tangled, confused, and contradictory, clear and consistent. Unless he has enthusiasm to carry him on when the prospect seems almost hopeless and the labour and strain incessant, the 'student may give up his task and take to easier, though less important, pursuits.

I am convinced that no greater evil can be done to a young man than to dull his enthusiasm. In a very considerable experience of students on physics beginning research, I have met with more—many more—failures from lack of enthusiasm and determination than from any lack of knowledge or of what is usually known as cleverness.

About the need for co-operation and understanding between the different Universities in the Empire, the Professor said ;—

I can think of nothing more likely to lead to a better understanding of the feelings, the sympathies, and, what is not less important, the prejudices, of one country by another, than by the youths of those countries spending a part of their student-life together. Undergraduates as a rule do not wear a mask either of politeness or any other material, and have probably a better knowledge of each other's opinions and points of view—in fact, know each other better than do people of riper age. To bring this communion of students about, there must be co-operation between the Universities throughout the Empire; there must be recognition of each other's examinations, residence, and degrees. Before this can be accomplished there must, as my friend Mr. E. B. Sargent pointed out in a lecture given at the McGill University, be co-operation and recognition between the Universities in each part of the Empire. I do not mean for a moment that all Universities in a country should be under one Government. I am a strong believer in the individuality of Universities, but I do not think this is in any way inconsistent with the policy of an open door from one University to every other in the Empire.

The Land Assessment in India

BY

DEWAN BAHADUR R. RAGUNATHA RAU.

—:—:—

The following statement will be interesting to those who wish to know the truth about the Land Assessment in India:—

The Supreme Government of India, under the Viceroyalty of Lord Curzon, said in their Resolution No. 1, dated the 16th January, 1902, "nothing indeed can be more clear than that + + + the gross produce standard recommended by the memorialists (20 per cent.) would, if systematically applied, lead to an increase of assessment all round + + +". "The Madras reply says that "if Government took one-fifth of the real gross produce from its ryots, it would fully double its present land revenue exclusive of cesses but inclusive of the total charge for water."

The accounts of the Settlement Department adopted by the Madras Government in G. O. No. 697 dated 30th July, 1893, showed that in Tanjore, the wet land assessment in the Delta rose more than 28 per cent. of the gross produce.

Regarding the result of the settlement now in use, the author of the Tanjore District Gazetteer Mr. F. R. Hemingway, I. C. S., says that "the assessment in no case amounted to a third of the gross produce, and in many cases amounts to a smaller fraction."—This fraction rises to 28 per cent. according to calculation.

For the Secretary of State for India it was said in the House of Commons that "the incidence of the land revenue or the gross produce of the soil was estimated to vary between 5 and 15 per cent. in most parts of India and in no area did it exceed 20 per cent."

The writer of the Gazetteer said that from 1822-23 for nearly 40 years two rates of proportion in which the produce was to be divided between the Government and ryot, viz., 50 per cent. for all villages irrigated by rivers and 55 per

cent. for all those irrigated by tanks as the ryots' share and the remainder as the share of Government.

There has since been no proclamation of Government announcing to the ryot the liberality of the Government in foregoing a portion, a very large portion, of their share of produce in favour of the ryot demanding his grateful thanks for the same. Nor did the Press notice this remarkable surrender of the Government right to take 45 to 50 per cent. of the gross and substitute for it 10 per cent. of the gross. The unfortunate ryot, on the contrary, protested against the rise of the sum imposed by the settlement and would have been nowhere but for the accidental rise in price cent. per cent.

In this settlement, the gross produce, on the correctness of which all the subsequent calculations depend, is fixed at 26 2 Kalams, it being greater than the exorbitant average of Dabir Muri 1729 per acre, though the productive power of land has been considerably diminished, since the date of Dabir Muri, about 1750.

The correct state of things in general in this District shows that it is invariably more than 20 per cent. of the gross produce in the deltaic portion of the District. It is more than 26 per cent. in innumerable cases and in many cases 50 per cent. and in rare cases 75 per cent. of the gross.

The Government of India headed by Lord Curzon, the Madras Government and the Secretary of State, all the responsible authorities, have given various figures, leaving the cultivators to ascertain the correct figure from their own experience. It is wished that the statements made by the responsible officers of the State should always be like the Cesar's wife, above suspicion.

SRI RAMANUJACHARYA

HIS LIFE AND TIMES

By S. KRISHNASWAMI AYYANGAR, M.A.

HIS PHILOSOPHY

By T. RAJAGOPALACHARIAR, M.A., B.L.

Price Rs. 12.

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G. A. NATESAN & CO. ESPLANADE, MADRAS.

India 86 Years Ago.

Mr. G. A. Jackson writes to the *Times*:— I enclose herewith an extract of a letter written eighty-six years ago, and one of many recently discovered in the collection from which was taken "Brougham and his Early Friends." It may be considered of interest, giving as it does the opinion of the Governor of Bombay in respect to the then existing state of affairs in India. Apart from its being somewhat predictive there is a possibility perhaps, of its being accepted as of value by way of comparison to the present existing state. It was written to the late James Loch, Esq., M. P., the recipient of those taken for the above work. It will be remembered that it was to Mount Stuart Elphinstone, while acting as interpreter to General Wellesley through a great campaign, that the latter remarked in his well-known emphatic manner: "Sir, you have mistaken your profession; you ought to have been a soldier."

Bombay, Sept. 4th, 1823.

I expect John Adam here in a few weeks, which will be a real luxury. It is twelve years since I saw him, so you see the breadth of India divides people almost as effectually as the ocean. He has gained great credit by his administration notwithstanding his stifling "the infant freedom of the Calcutta Press." Of course, you are not liable enough to be misled by sounds to require any explanation of the propriety of his conduct. If we go on for fifty years without religious wars, revolts of the Army, or invasions of the Russians I have no doubt we shall see the principles of liberty and good government take root in the country; but any attempt to bring things on is the most likely to stop their progress entirely. We are educating the natives from the same feeling, but not with the same enthusiasm, as you describe at Home. Here it is a more important and more hazardous experiment than in Europe, but it is, I think, our very just duty; and it will be better for us to lose the country by the effects of our liberality than to keep it like Dutchmen and Spaniards, not that I think the immediate danger of losing the country increased by education; on the contrary, the immediate danger is much diminished; but there can be no doubt that when the natives get more extended notions they will expect first a share of their own Government and then—the whole—Believe me, my dear Loch, yours most sincerely,
—M. ELPHINSTONE.

The Great Increase of Land-Tax in India.

Mr. C. J. O'Donnell, M. P., writes to the *Daily News*:—

"May I draw urgent attention to the great increase in the taxes on land in India under the present administration? A Liberal Secretary of State has been responsible for four Budgets, and the land-tax in the past five years is as follows:—

| | |
|-----------------------|--------------------|
| 1905-06 | £ 18,129,572 |
| 1906-07 | " 19,066,832 |
| 1907-08 (famine year) | " 17,982,592 |
| 1908-09 | " 18,945,800 |
| 1909-10 (Budget) | " 20,162,000 |

an increase of over two millions sterling. In 1899-1900, the land revenue was £17,132,476, so that in ten years, the increase has been three millions, of which one million increase was obtained in six years of Conservative Government, whilst a Liberal Government, hopes to get an increase of two millions in four years.

"The most prominent fact in the Budget discussed in Parliament last Thursday is set out in the Explanatory Memorandum issued by the Under Secretary of State in the following words: 'Large famine arrears will be due for recovery, in addition to the current demand for the year, and an increase of £1,202,700 is anticipated in the gross revenue, of which £385,700 is expected in Bombay, £312,500 in the Punjab, £211,300 in the United Provinces, and £134,000 in the Central Provinces.' All these four areas have been swept by grievous famines in very recent years, and the two first decimated by plague. Yet it is from their starved and pestilence-worn populations that 18,000,000 of rupees are to be wrung this year in excess of the heavy land-taxes. And Englishmen expect loyalty. Lord Lawrence said fifty years ago that if once the Indian peasantry turned against us our power would crumble to dust. Only the educated classes seem hostile at the present time, but threats of a universal strike against the land-tax are becoming frequent. Such a movement would appear to be irresistible. Our Police and Army may be able to keep in subjection the town population, led by the educated classes, but an agrarian rising, an Indian Jacquerie, would, I fear, lead to the Imperial disaster foreseen by Lord Lawrence."

UTTERANCES OF THE DAY.

Darkness or Dawn ?

The following is the concluding portion of Mr. Justice Chandavarkar's address, in connection with the anniversary of the Prarthana Sana, delivered on Thursday, the 30th September.

A life of self-denial cannot conduce to either individual nobility of character or national greatness, if self-denial means indifference to the world and a sense of fatalism. Self-denial practised without those ideals which make for active godliness is apt to make us inactive. Western education has revived in us a true ideal of life, and we have come to believe, unconsciously it may be, in Huxley's maxim that self-assertion is the law of all cosmic process. The fact that every sect is coming forward and asking for representation on its own account, is not indeed a healthy sign by itself because it shows that we are wanting in that breadth of feeling which constitutes the essence of patriotism, that each community is pursuing sectarian lines; but it also shows that each sect is becoming active and alive to its rights as collection of citizens. When it comes forward and asks Government for rights, it shows that the first step has been gained, namely, the creation of the feeling that life imposes upon us duties and rights. Although there is that selfish instinct at the bottom of this feeling, the first step is gained, namely, that every community feels that it must assert itself. Self-assertion has been said by the Scientist to be the law of cosmic process; but self-assertion pursued for selfish ends and for mean objects must result in self-destruction. Hence when Huxley said that self-assertion was the law of cosmic process, Miss Frances Willard declared "if self-assertion is the law of cosmic process, then let us try to assert ourselves in the cause of God." The self that is asserted must be a self not of low

aims, inspired by jealousy and hatred of others but one which aims high, which hopes high, and it is only then that we shall be able to bring ourselves out of the darkness that is upon us to-day. Let us remember that by true self-assertion is meant not the assertion of the selfish man, but the assertion of the higher self which knows that God being immanent, our great duty is as far as possible to diffuse the love of brotherhood, of a spirit which shall dominate each and everyone of us. I often hear it remarked by some people among us that the Western nations are materialists and are led by mere earth-hunger. I am not concerned here to say whether that is true except to point out that when we read the ephemeral literature of the day, the conviction forces itself upon the mind that in Europe religious ideas are at a discount. But if we follow the religious literature of the day, one thing strikes a student more than another, and it is this, that the idea of the immanence of God is pervading most of the best thinkers and cultivated intellects in Europe whether it is in England or Germany, Sweden or Russia;—all the great intellects, the great philosophers, no longer think that God is one who is sitting in a certain place, but that God prevades everywhere, and they all recognise that this is an idea which the European mind—of the higher type has borrowed, and is borrowing, and will continue to borrow from the religious literature of India. The idea predominant in the Old Testament is the idea of a Jehovah who is holy,—(and holy there means separate)—who is not to be found in you, or in me, but is to be found in a separate place, a sacred place, a place that is reserved for Himself, watching the world from heaven and superintending its destinies. Christ, spoke of God as a spirit, "The Kingdom of God is within us." You have that fine expression of St. Paul's, "In Him we live, move, and have our being." But it is the great distinguishing feature of Hinduism

that it teaches with greater emphasis than any other religion the immanence of God,—call it higher Pantheism as Tennyson said, call it anything you like,—but it is the idea that God is here, there and everywhere. Europe is now trying to lay emphasis on the doctrine of the immanence of God; all European philosophers, all great religionists, all great teachers are now realising more than ever was done the fact that God is everywhere, in our hearts and in ourselves. To the people of this country this belief is not new; but it must be not a mere belief, it must be a conviction entering into the whole purpose of our lives. Otherwise the spirit of self-assertion which is conspicuous just now in all the movements in our social, political, industrial reforms and other activities, will kill us, and will lead us in darkness. While we are in a way by means of our great books teaching Europe this idea of the immanence of God, we have to learn from the West another idea, which is the dominating feature of Christianity; while we are giving to Christians this idea of the immanence of God, Christians have given to us, the idea of the doctrine of love on which Christ has founded the religion He preached. This idea of brotherhood, of the human family—the Fatherhood of God and the brotherhood of man—you find also in Hindu religious books, the Mahabharata, the Bhagwad-Gita, and Buddha proclaimed it with great emphasis. On account of the inherent defects of Hinduism, arising from caste, the spirit of love, the spirit of charity, as Christ and Buddha understood it, has not formed its predominant feature. While we are talking of a nationality, there is no oneness of spirit, because love has not formed the distinguishing mark of present-day Hindu religion. We have therefore to borrow from the Christian religion and from Buddhism the spirit of love. If we will only realise the fact that this spirit of love ought to be the guiding principle of every one of us, if we

will go to all the religions and draw from them this spirit of charity and bring it to bear upon all our activities and our doings, this darkness which is facing us just now will become the dawn of an ampler day.

The Parthana Samaj was founded for this purpose. It is sometimes called an eclectic religion. It is said that the Parthana Samaj has no religion of its own; that it borrows one idea from this religion and another from that religion. But the more cultivated minds are now beginning to feel that every religion has something to contribute to the progress of man; that it is not by means of Christianity or Hinduism or Buddhism alone, but by bringing together into one field all the grand doctrines of different religions that a new religion must be formed which will suit the aspirations of the human heart. God had manifested Himself in all countries and ages. His prophets, his saints are the bond of humanity. He had one law for all—the law of love. Not by hatred, but by love can nations live and endure. This is the need of the present age. A new spirit is abroad. Our minds are awakened—thanks to the enlightening and enlivening influences of the British rule.

But our hearts have to be expanded. We require “the expulsive power of a new affection.”—It is that alone which can direct aright the spirit of self-assertion that is now apparent in our movements. We cannot indeed say and we do not know where this current of this self-assertion is going and how long it would run as a force of sectarianism. But let us have faith in God and those of us who find anchor in the quiet backwater of the wisdom of the ages refuse to be swept along by this turbulent current of caste and sect. Let us toil and trust for love. Whether the Parthana Samaj succeeds or not, this Church will always stand as an example to all as a protest against sectarianism, as a declaration of the faith that ought to be in every one of us if progress is to be of the right character, and this Church, although it may not bring within its fold a large number of members, its spirit will go on permeating, unconsciously it may be, the heart of every Indian, whether he is a Christian, Hindu or Mahomedan, making all feel that in spite of all that we say in defence of the existing institutions, the great duty imposed upon us all is to love God and to love man, and to act in the consciousness of the conviction of the Fatherhood of God, and the brotherhood of man.

TOPICS FROM PERIODICALS.

The Mahratta Plough.

Sir George Birdwood contributes a very notable and eloquent paper on "The Mahratta Plough" to the *Journal of the Royal Society of Arts* wherein he gives a clear and succinct history of the Mahratta country and its people. He first dwells on the geographical limits of Maharashtra and its physical features, bringing out clearly the effect of these on the customs and manners, tastes and temperaments and the religious and philosophical conceptions of the Mahrattas. He gives a bird's-eye view of their history and pays a fitting tribute to the intensity, the downright fanaticism of the patriotism of the Mahrattas. He then speaks of the Mahratta *rayat* in the following words:—

When engaged in the contemplation of the creative power of the Almighty as manifested in the geography and general physiography of the Mahratta country, we are apt momentarily to regard merely human affairs and interests as altogether insignificant and contemptible, and to exclaim with the Hebrew Psalmist. "What is man that Thou art mindful of him, and the son of man that Thou visitest him."

"And yet when we come to examine the wonderful ways in which the Mahratta *rayat*, or cultivator, has adapted himself to his surrounding conditions of soil and climate, and gradually secured his economic mastery over them, it seems to us again as though the Almighty had contrived them to no other end than to subserve the purposes of man; and as if indeed the Godhead's Self was one with Nature, or the Divine Reason residing in the whole world, and its parts, and adjusting and determining them all to the abiding well-being and to highest happiness of humanity."

Later on, he dwells at great length on the ordinary Mahratta plough and the drill plough and gives a beautiful account of the agriculture of the Maharashtra. His description of the simple life of the agriculturists is picturesque. Further on Sir George observes that the introduction of the machinery of Western agriculture into India is quite impossible in the present economic condition of the country and that every attempt at it in his experience has proved a flagrant and ridiculous failure. Says Sir George Birdwood:—

The Indian plough is, in short, part and parcel of a fixed crystallised life, wherein it is the primitive and primary industrial molecule, regulating the relations and determining the dimensions and the ultimate character of the entire and indissoluble economic, social and religious system built upon it.... Thus the social aspects

of a Dakhan village are as of a large family, all living together, that united life of contentment in moderation, which is the perfection of human felicity.

Sir George then makes a contrast of the East and the West and draws a striking picture of the East as follows:—

In the division of the twenty-four hours, the Dakhan *rayat* has, for the past 3,000 years realised the vainly-hoped-for ideal of the English artisan, and at a twelfth of the cost.

'Tight hours to work,
Eight hours to play,
Eight hours to sleep,
And eight pennies (not shillings) a day.'

"He has realised also, and in its fullest security, the ideal co-operative life of the day dreams of the Socialists of the West. And is not this co-operative agricultural life of the people of India high farming in its noblest sense and conception of the term?"

"The enactments embodied in the Code of Manu and cognate law books of the Hindus have achieved this consummation for India from before the foundations of Athens and Rome, and, through all that dark, backward, and abyss of time, we trace there the bright outlines of a self-contained, self-dependent, symmetrical, and perfectly harmonious industrial economy, deeply rooted in the popular conviction of its sacrosanct character, and protected through every political and commercial vicissitude, by the absolute power and marvellous wisdom and tact of the Brahmanical priesthood; an ideal social order we should have held impossible of realisation but that it still continues to exist, and to afford us, in the yet living results of its daily operation in India, a proof of the superiority, in so many unsuspected ways, of the hieratic civilisation of antiquity over the secular, joyless, inane, and self-destructive, modern civilisation of the West; and of a truth it is in the contemplation of the practical workings of this socialistic system, of the Code of Manu that the sympathetic Englishman in India drinks deepest of the bliss of knowing others blest.

"What we call prosperity exists only in figures, and has no place in the personal experience of the vast masses making up the population of the so-called 'progressive' nations of the West.

"It merely means the accumulation of amazing wealth in the hands of a few, by the devouring, wolfish spoliation of the many; and in its last result, the bitter, stark, and cruel contrast presented between the West End of London and the East. And do Europe and America desire to reduce all Asia to an East End? "Happy India! where all men may still possess themselves in natural sufficiency and contentment, and freely find their highest joys in the spiritual beliefs, or, let it be, illusions, that have transformed their trade union organisation into a veritable *Cielian Del*.

The writer then deplores the Western civilisation which is playing havoc on the ancient civilisation of India and thus concludes the article:—

"Thus the lesson of the Indian plough, if rightly read, goes deep; and he who runs may read it; and the deepest gulf before England is that we are ourselves digging, by forcing the insular institutions of this country on the foreign soil of India."

The Ancient Sea-Borne Trade of India.

Mr. Radha Kumud Mookerji, Lecturer in Economics, at the Bengal National College, Calcutta, contributes an interesting article to the November number of the *Modern Review* under the above heading. The article throws a flood of light on the ancient sea-borne trade of India thirty centuries ago. He states that both Brahminical and Buddhist texts are replete with references to the sea-borne trade of India that directly and indirectly demonstrate the existence and development of a national shipping and ship building. In order to prove the validity of this statement he draws upon all sorts of evidence, literary, inscriptional and numismatic and both Indian and Foreign. By the production of these evidences, he proves beyond doubt the existence of India's over-sea trade and establishes the authenticity of the abundant allusions to India's glorious commercial position which she once occupied and for long maintained as the Queen of the Eastern Seas. The then immensity of India's commercial prosperity can be well gauged by the following sentences :—

For full thirty centuries India stood out as the very heart of the commercial world, cultivating trade relations successively with the Phœnicians, Jews, Assyrians, Greeks, Egyptians and Romans in ancient times, and Turks, Venetians, Portuguese, Dutch and English in modern times. A genial climate and a fertile soil coupled with the industry and frugality of the Indian people rendered them virtually independent of foreign nations in respect of the necessities of life, while their secondary wants were few. Of the latter, tin, lead, glass, amber, steel for arms, and perhaps coal and to a small extent medicinal drugs were all that India had need to import from Europe and Western Asia while to Arabia she was indebted for the supply of frankincense used in her temples. On the other hand, India provided Europe with wool from the fleeces of the sheep bred on her north-western mountain ranges, famous since the days of Alexander the Great; with onyx, chalcedony, lapis lazuli, and jasper, then esteemed as precious stones; with a resinous gum, furs, assafoetida, and musk; with embroidered woollen fabrics and coloured carpets which were as highly prized in Babylon and Rome as their modern reproductions are in London and Paris at the present day. But the most valuable of the exports of India was silk, which under the Persian Empire, is said to have been exchanged by weight with gold. It was manufactured in India, as well as obtained for re-export from China. Next to

silk in value were cotton cloths ranging from coarse canvas and calicoes to muslins of the finest texture. India also supplied foreign countries with oils, brassware, a liquid preparation of the sugar-cane, salt, drugs, dyes and aromatics, while she had also a monopoly in the matter of the supply of pepper, cinnamon and other edible spices which were in great request in Europe throughout.

As a consequence of this unique position, India is said to have been for many centuries the final depository of a large portion of the metallic wealth of the world. The writer then relates the facts of this international trade of India in the age of the Bible :—

The antiquity of this trade will be evident from the fact that it is foreshadowed even in the *Rig-veda*, one of the oldest literary records of humanity, which, as I have elsewhere shown, speaks in many places of ships and merchants sailing out in ships into the open main for the sake of riches, braving the perils of the deep where there is no support, nothing to rest upon or cling to. This sea-borne trade of India which may thus be said to have begun ever since the dawn of history and the beginning of recorded time is now also supposed by competent authorities to be alluded to in the Bible itself, the date of which Dr. Caldwell has roughly fixed at 1,000 B. C. In the Book of Genesis there is mention of a company of traders with their camels bearing spicery, balm and myrrh going to Egypt. In the days of Solomon there went from India ivory, garments, armour, spices and peacocks which found customers in ancient Syria. In the Book of Kings it is stated how the ships of Solomon came to Ophir and fetched from thence gold, plenty of almsg trees, precious stones and the like. In the book of Ezekiel which dwells on the commerce of Tyre there are mentioned commodities which are undoubtedly of Indian origin. Thus ivory and ebony included in them are characteristic Indian products and were recognised as such by classical writers like Megasthenes, Theophrastus and Virgil.

Later on, the writer proceeds to consider the record left by Greek writers of the international intercourse of India. The earliest notice is said to be that of Herodotus (450 B. C.) the father of history. Further on, he cites evidence from Ctesias's "Indika" (400 B. C.) the earliest Greek treatise on India. Still further, the writer, gives the following account of India's ship-building industry during the age of the Mauryas (from 325 B. C.) :—

It may be stated with certainty that ship-building was in those very ancient days (so far back as 325 B. C.) a very flourishing industry giving employment to many and the stimulus to its development must have come from the demands of both river and ocean traffic. Alexander's passage of the Indus was effected by means

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of boats supplied by native craftsmen: a flotilla of boats was also used in bridging the difficult river of the Hydaspes. For purposes of the famous voyage of Nearchos down the rivers and to the Persian Gulf, all available country boats were impressed for the service and a stupendous fleet was formed, numbering, according to Arrian, about 800 vessels, according to Curtius and Diodorus about 1,000 vessels but according to "the more reliable estimate of Ptolemy" nearly 2,000 vessels, which between them accommodated 8,000 troops, several thousand horses and vast quantities of supplies. It was, indeed, an extraordinarily huge fleet built entirely of Indian wood by the hands of Indian craftsmen. Arrian also mentions the construction of dockyards and the supply by the tribe called Xathroi of galleys of 30 oars and transport vessels which were all built by them.

The Naval Department under the Mauryan Kings is said to have been very well organised, being placed in charge of an office called the Superintendent of Ships.

The Ancient Greek View of Woman

Man's attitude towards woman has always been curiously unjust. Mr. George Willis Cooke, writing in the October *Claudonian* of family life in ancient Greece points out that men were responsible for social conditions which brought women into subjection. In this state of subjection women developed certain qualities which men condemned and satirized in literature.

"From Hesiod to Plutarch hundreds of proverbs, anecdotes, jokes, satirical observations, and bitter criticisms of women could be selected from the poets, dramatists, philosophers, and from the vast collections of fragments which have come down to us, all couched in an attitude of contempt. Men subjected women to conditions which made them ignorant, treacherous, and frivolous; and then condemned them for that of which they were themselves the cause. Women were not educated, and there were no schools for their regular training, and they were not expected to do more than learn to read and write. At home girls were taught those domestic duties with which their mothers were familiar. What they received beyond that was imparted to them by their husbands, as Xenophon in his 'Economics' assures us. It was no more than was necessary to enable them to manage his household and to produce healthy children for his family succession. Those women, such as Aspasia, who were really cultured, were either foreigners or of the class of 'companions' who lived outside wedlock and the customs of respectable society."

Grecian society found its highest ethical expression in the worship of the Earth-Mother. Gentile society repudiated that worship as sensual and gross. With it were associated the sexual aberrations of an undeveloped form of marriage and

the family. The looseness of morals, the sexual excesses of every kind, the depravities of an early and untrained age, were attributed to the freedom of women and the veneration of mothers. In its place there was developed the worship of the Heaven Father. It was assumed that heaven is better than earth, that fatherhood is purer and nobler than motherhood. With Heaven was not only associated the masculine principle, but creative power, divine generative qualities, and the source of authority. While the worship of Earth was regarded as gross and sensual, that of Heaven was esteemed as spiritual and divine. That which is above is excellent, pure, holy, and spiritual; that which is below is coarse, evil, degrading, and earthly. Therefore, all elevated and divine things and thoughts were associated with Heaven, and venerated as supreme. As all women are earthly, so all men are heavenly. Masculinity is in itself of the nature of Heaven. It is therefore a source of authority and entitled to rule, to family and political power. From the very nature of woman, and her origin in what is earthly, she has no capacity for, no inherent right to, rule and authority.

These ideas are unfolded and expounded in the Chinese Kings, or books of sacred philosophy and ethics; and they more or less fully express the theories accepted wherever patriarchalism was developed. In the patriarchal theory we find not merely a conception of the family and the state; but an interpretation of the universe, and a philosophy of life. It became associated with all the progressive phases of ethics and religion in the ancient empires; and it was made supreme in the family and in the state. Ancient civilization was masculine. Within its limits, and while it existed, fatherhood was the symbol of all real power and authority. The father was supreme in heaven and on earth. He ruled on earth because there were above him the fathers in heaven, who gave him right to rule, and dominion over all who were subject to his might.

Hinduism as a Historic Growth and a Living Faith.

Mr. Naresh Chandra Sen-Gupta, has an interesting and instructive article on "Hinduism as a Historic Growth and a Living Faith," in the October number of *The Indian World*. He says that the Vedic religion was extended, debased and modified with the extension of the Aryan dominion over India and looks upon the Puranas in the following light :—

"A great deal of this change must have already taken place at the time the Puranas were compiled. If we look upon the Puranas as an attempt to take stock of the religious myths, legends, tenets and rites in vogue at the time and to give them an added sanction in a purified and more spiritual form, it will be readily acknowledged then that the Puranas do represent an attempt at reform. And I venture to assert that the Puranas and Puranic literature do represent such an attempt. The name Purana implies that these were records of old times and no new-fangled legends could possibly find acceptance as old records all over India in the way the Puranas got within the short time that could be given them."

The purpose of the Puranic literature is, in the words of the writer, as follows :—

"Puranas take full account of the beliefs developed by the natural religious consciousness of man and to so manipulate them as to establish upon their basis a structure of lofty Spiritualism. For, if by spiritualism is meant the recognition of man as a spiritual principle with a moral destiny and a theory of the universe involving a supreme spiritual principle to whom reverence is due, if it means the cultivation of that instinct in man by which he will not seek the mere worldly goods but yearn for things that are of eternal worth, then it must be admitted that in spite of all the grossness and absurdity of its legends, Puranic teachings properly imbibed do lead to such a result. Viewed in the light of this result the true effect of Puranic teaching cannot certainly be gainsaid—and it can be put forward with a certain amount of confidence that the Puranas were designed to produce a higher spiritualistic atmosphere in the lives of the masses by a skilful manipulation of their religious convictions as embodied in the theories, legends and practices which had been naturally devoted by the native religious consciousness of the people."

The Puranas were intended for inferior intellects who could not rise to the heights of *Adwaita-rada* while the higher teachings of religion as embodied in the *Vedanta* were for the elect who can rise to the high and pure conception of the Brahman and of the unity of the Ego and Brahman.

The idea of the Hindu religious teachers is said to have been that a religion whose inner truths are incomprehensible to one, is of no use to him in as much as it would tend to create a parrot-like adoption of a practically meaningless jargon and would rouse no sacred feeling. And it was this principle which induced the great Hindu religious teachers :

"To give each man a religion which he could comprehend and which would call forth the requisite attitude of mind, arouse enquiry and by bringing into existence a religious impulse, lead on to a hankering after truth and step by step to the attainment of the highest form of religion."

After the age of the Puranas was over, the Tantrik forms of worship began. Thus, this process of endless assimilation of religious ideas has gone on making onward strides every day, till to day, we find in the Hindu religion a stupendous conglomeration of inconsistent doctrines and modes of worship. But among this apparent inconsistency of doctrines, runs a thread of unity and homogeneity. Hinduism lays far greater emphasis upon discipline than upon doctrine and the principal purpose of the Hindu Shastras is summed up in one word *Dharma* which means a regulation of our life and our impulses so as to produce a particular type of character. The writer then proceeds to show that the central truth of Hinduism is faith in divinity and absolute renunciation and self-surrender to God. In this central truth, is said to lie the secret of that wonderful tolerance of Hinduism. A Hindu, though an unbeliever in many of the doctrines of Hinduism, still finds in the tenets of the religion and philosophy of India, doctrines which satisfy his own soul. In spite of the manifold doctrines of Hinduism with a gulf of difference between them each, it is a real, living faith satisfying every Hindu to the greatest possible extent and making him realise the real value of the genuine spiritualism bequeathed to him by a long line of self-less seekers after God.

Psalms of the Sisters

In the current number of the *Buddhist Review* is given an interesting account of the 'Psalms of the Sisters,' the most eminent lady-disciples of Buddha and the inaugurators of the movement called Early Buddhism. There are no conventional or prescribed formulas of religious belief and emotion described in these verses but each one of the two hundred and sixty-four ascribed to brethren and seventy-three ascribed to sisters, is a personal document giving an account of some episode in the author's religious experience. The Psalms of the Sisters illustrate best in what light the monastic career presented itself to Indian women when Buddhism arose, and what were the motives which drove women from "the world" to embrace the homeless life. Deliverance and freedom from suffering, mental, moral, domestic, social, from some situation that has become intolerable, is hymned in the verses and explained in the commentary. The insight into universal impermanence in earth and heaven and the prospect of the unending round of death and re-birth, also hasten this hankering after freedom. The life of emancipation is one of both active and contemplative discipline and implies greater opportunity for regulating and concentrating both thought and deed. The condition of the lady-disciples and their mode of leading life are given in the following words:—

On entering the life of renunciation the lady-disciple, like her later Christian sisters, laid down all social position, all domestic success, and in place thereof became, not an adjunct, but an individual. Her head shaved, her dress indistinguishable from the swathing toga of the male religious, she was free to come and go, to wander alone in the forest shades, or climb and muse on mountain braes. To free mobility she could wed the other austere joy of being recognised as an unsexed rational being, sharing in the communion of mind of the Tathagatas of all time, and gaining that power of "seeing things as they really have come to be," which the Buddhist called "being awake."

Shintoism: The Religion of Japan.

In the *Occult Review* for November, there is an article on the Religion of Japan from the pen of Mr. A. M. Judd. To the question "What is the Religion of Japan?" the writer replies as follows:—

"One might be tempted to answer, "Patriotism". Devotion to the Mikado, the Representative of Heaven, seems to be the ruling passion in the breast of the Japanese; in the person and high position of his Emperor, are embodied his conception of God, his temporal ruler, his country and everything he holds dear.

With regard to the wonderful progress of Japan in every department of knowledge within the last fifty years, the writer says:—

"In that space of time she has risen to be counted against the great Powers of the World, fully equipped with all the latest modern improvements in commerce, in finance, in warfare and in government. She has adapted to her needs much that Western progress has evolved, and has displayed excellent judgment in selecting the best that each Western country could give, but the essential elements in Japanese life, Western civilization does not appear to have touched."

He then cites examples showing differences in the conception of morality between the Western nations and the Japanese. The English spurn suicide as a cowardly act, while the Japanese embrace death by suicide rather than surrender to an enemy with everlasting disgrace. This is the spirit that pervades all ranks of the Japanese army and navy and it is no wonder that the sturdy little islanders prove themselves a formidable foe. In Japan, Buddhism and Shintoism exist side by side without clashing with each other. The great mass of the people probably profess Shintoism, but few Japanese profess either religion exclusively. The Japanese gods can only be counted by hundred myriads and they are the reputed ancestors of the Mikado and deified heroes. Hero-worship and ancestor-worship thus form part of the Japanese religion. The writer then describes Shintoism in the following words:—

"Its creed may be defined as a belief in the continued existence of the dead and a belief in the divine origin and divine right of the Mikado. Shintoism is remarkable for its lack of public services, the severe simplicity of its ritual and the absence of idols in its temples. The priests are not celibate and may take up any other calling. They recite prayers and praises and present offerings of rice, fish, fruits and saké.... Despite the absence of inspiration, of a code of morals and of a theory of destiny, for its priests have no code of ethics and teach no moral duty save that of obedience to natural impulses and to the dictates of the Mikado, Shinto is still the national religion of Japan, and every Japanese from birth is placed under the protection of some Shinto deity."

Crime and Punishment.

In the *Hilbert Journal* for October, Sir William Collins, M. P., has a notable contribution on Crime and Punishment which should be valuable to all countries. Sir William calls prominent attention to the defects of the present system of prison discipline in England. The fatalistic doctrine that "a certain proportion of the population must be accepted as degenerate, as anti-social, as criminal by nature and instinct", should give place to one of hope and faith in the reform of those criminals who are convicted.

The two serious defects under the present arrangements are :—

(1) There is a hiatus between the committing authority and the receiving authority, between the judge who sentences and the prison authority who sees the sentence executed. The classification of criminals is essential if the punishment is to fit the crime. The sorting of criminals, of the mad and the bad, should adequately be done. Ample evidence has been adduced by the Royal Commission on the feeble minded to prove that there are many criminals, who are undergoing prison treatment with absolutely no use, because they are feeble-minded. Their proper place should have been asylums where sympathetic treatment is given.

(2) The second defect is to be found in the fact that "the Superintendents of Prisons, whether medical or not, are usually innocent of such knowledge as is likely to be necessary in dealing with the mental and moral reform of those committed to their charge." The prisoners may be said to be physically all right: sufficient care is generally taken in prisons to turn them out to be good animals. But no serious attempt is directed to make them good men and women. Special study and experience is necessary in these officers and both are not to be found in those to whom the reformation of criminals is now entrusted.

Sir William says: "Unless we are able to evoke and recognise in each individuality (which is not prone to insanity or is mentally defective) a conscious co-partnership in the architecture of his or her own character, that is to say, a free will to choose, a self-conscious power actuated by ideals which transcend the natural and merely physical sanctions, & will animated by a sense of moral obligation fortified by faithfulness to the better choice, and of duty to the right and the disinterested good, our efforts are foredoomed to failure." Reconstruction of character is the most important thing and here it is that the 'magnetic personal influence of those in command can exert an influence almost omnipotent in its extent and depth.'

Indian Nationality.

The *Brahmavadin* for September publishes a lecture, delivered by Sister Nivedita on "Unity of Life and Type in India." She states the fundamental laws of nation-birth as follows and applies them to India of the present day :—

Any country which is geographically distinct, has power to become the cradle of a nationality. National unity is dependent upon place. The rank of a nation in humanity is determined by the complexity and potentiality of its component parts. What anyone of its elements has achieved in the past, the nation may expect to attain, as a whole, in the future. Complexity of elements, when duly subordinated to the nationalising influence of place, is a source of strength, and not weakness, to a nation.

Is there such community of life and type in India which may sooner or later serve as the foundation of a nationality? "The first treasure of a nation, geographical distinctness, India undeniably possesses, in an extraordinary degree. And her people differ widely from those that inhabit the surrounding countries. In India, as a whole, Aryan ideals and concepts dominate those of all other elements. Neither Jain nor Mahomedan accepts the authority of the Vedas or Upanishads but both are affected by the culture derived from them. The results of education under theoretic systems are visible in all peo-

ple—the Jain, the Mahomedan and the Hindu are marked "by a high development of domestic affection, by a delicate range of social observation and criticism, and by the conscious admission that the whole of life is to be subordinated to the ethical struggle between inclination and conscience." This most marked trait of Indian personality—a profound emotional development and refinement—is common to all the races and creeds of India.

The keynote of the arch of family devotion—alike for Hindu and Mahomedan—lies in the feeling of the son for his mother. So is this with the organic part played in the life of an Eastern household by the aged—one of the most beautiful features of communal civilisation.

Sister Nivedita says that the difference between the two religions lies more in customs than in doctrines, in matters of household and of men, women and the priesthood than with those interests out of which the lives of men, and activities, civic and national, are built.

The following passage in the lecture is noteworthy:—

I find an overwhelming aspect of Indian unity in the fact that no single member or province repeats the function of any other. Against the great common background of highly developed feeling, the Bengali stands out, with his anxiety and humour; the Mahratta exhibits his grimness and tenacity. The one may glory in his imagination, the other in his strength of will. The Punjabi has the faultless courage, and also something of the child-likeness, of a military race. The Madrassi has the gravity and decorum of one whose dwelling is in the shadow of a Church. The Mohammedan, wherever we meet him, stands unrivalled for his courtesy and grandeur of bearing. And everyone of these, we must remember, responds to the same main elemental motives. With all alike, love of home, pride of race, idealism of woman, is a passion. With everyone, devotion to India as India finds some characteristic expression. To the Hindu of all provinces, his Motherland is the seat of holiness, the chosen home of righteousness, the land of seven sacred rivers, "the place to which sooner or later must come all souls in the quest of God." To the son of Islam, her earth is the dust of his saints. She is the seal upon his greatest memories. Her villages are his home. In her future lies his hope. In both, the nationalising consciousness is fresh and unexhausted.

The Problem of Missionary Enterprise.

Mr. G. S. Arundale, M.A., L.L.B., F.R.H.S., Hony. Principal, Central Hindu College, Benares, raises in the September number of the *Hindustan Review*, a cry of defence against the false and abominable statement of the Editor of the *School Guardian*, in commendation of the the principle of conversion and the benefits it brings in its train. The Editor in referring to the Church Missionary Society's School at Srinagar, Kashmir, says, "1,400 boys mostly Hindus and a large proportion of them of high caste—are being changed from superstitious, cowardly, idle and untruthful beings into manly Christians." Mr. Arundale says that most of the people who are responsible for the propagation of Missionary doctrines in India entertain such an opinion of the natives. The average Englishman in England whose acquaintance with India is limited to the vague idea that she is "the brightest jewel in the British Crown" and "must be kept at all costs," sees in the Indian an uneducated beaaten to whom God has sent the priceless blessings of Western civilization and of Christianity at the hands of the English *Raj*, and if the poor Indian is slow to appreciate these benefits, that only proves his ignorance. Christianity of the type of people mentioned above is very narrow and exclusive. Such people even go the length of asserting that their intolerance of other religions is a necessary consequence of the superiority of Christianity over other religions.

Mr. Arundale narrates three causes that contributed to the success of the Christians—enthusiasm and sincerity among the workers; apathy among the Indians; self-interest among the converted. Up till now the Missionaries have captivated men of lowest castes with their charms and they have even gained entrance into the apartments of Indian ladies for the dissemination of ideas. Exceptional cases of conversion in the higher strata of Indian society are, of course, to be found,

but their number is insignificant; the lower castes, however, and notably the outcastes, have—at least temporarily—everything to gain and little to lose by conversion. Neglected by those whose brotherly duty is to succour them, they naturally turn with relief to the social status which Christianity appears at first sight to offer. There is the prospect of good food, adequate clothing and suitable employment. Conversion carries with it a claim upon Government officials and upon the European community generally, and though on principle there must be strict impartiality it is perfectly obvious that human nature cannot be altogether stifled. Thus the Indian Christian alienates himself from his brethren of the land of his birth and identifies himself with the ruling race and therefore expects extraordinary favours and concessions from Government. Even though the Government remains impartial his *Guru*, the clergyman, comes to his aid and exerts his influence to the utmost in the attainment of the wished for object. Further the true cause of the success of Missionaries is due to the apathy of the Indians. They do not care for the submerged faith while the Englishman's first duty is to look to their welfare. He urges upon us the necessity of uplifting the lower classes of people, who, if left to themselves, will in course of time adopt a foreign faith. They must be taught religion and they must be made to understand the relative worth of the two rival religions.

The remedy lies in education. The education of our people should not be left in the hands of the foreigners. Their object is simply to propagate their faith at any cost. The education of the young in the ancient ideals of the race is one of his most sacred duties and trusts—the neglect of which will be unholy. While truly recognising the blessings of the Missionaries in the matter of education, we should take upon ourselves the responsibility of furthering the cause. So far the question of apathy of

the Indians and the concomitant evils, he says, that it is better for a duty to be performed badly by the person whose business it is to perform it than that it be done by one whose duty it is not. He thus eloquently pleads for the cause of education, the management of which should rest in the hands of the natives.

Now-a-days, however, the time has come for the people to begin to take upon themselves the education of their own children in their own ways and in their own ideals. Mistakes must be made in the beginning, for no progress is possible without mistakes. It is advisable, therefore, to begin as soon as possible so that the inevitable mistakes may be over with the least delay. There is no crime in making mistakes, but there is a very serious crime in shrinking from action in order to avoid them—that is not a mistake, it is culpable negligence and cowardice, to use no stronger terms.

If it be true, as I believe history abundantly proves, that religion is an absolutely essential factor in patriotism, and that, in the religion of the race, we have the cradle of those hereditary impulses and feelings which form the large-hearted, generous, patriotic citizen, then to send the child in his early years to schools in which the ancestral religion not only has no place but is forced to give way to another creed seems of the utmost danger to the welfare of the nation. If patriotism springs forth in spite of the surroundings, it is a patriotism shorn of that steady influence which religious principles alone can give—a patriotism dangerous both to its possessor and to the country at large. Let Indian parents take warning, therefore, lest their neglect and carelessness bring a heavy retribution upon the generations of the future; let them make a determined effort to exercise effective control over the education of their own children; above all, let them insist in no uncertain voice that their own faith and the faith of their ancestors shall be given its due place in the training of character.

NOVEMBER 1909.]

INDUSTRIAL AND COMMERCIAL SECTION.

Commerce and Companies.

A BENGAL SWADESHI NAVIGATION CO.

Like the Steamship Company down south, this concern has had to run in competition with the powerful combination which controls India's coast service, and they certainly are to be congratulated inasmuch as the Directors are able to report that though "no profit could be shown, no loss was sustained." The same defect is to be found in this Company, as in many Swadeshi concerns, and that is the floating of the Company, before sufficient capital has not only been subscribed but has been actually paid. The Directors of this Company point out that the Rs. 77,225 paid away in interest would have been saved had the capital been fully subscribed and paid, enabling 15 per cent. dividend to be declared. All who read this Report, and who take an impartial view of Swadeshi enterprise, will agree with the Directors that their non-success is largely owing to "the laxity and backwardness on the part of our country people, who are not adapted to take interest in the native enterprises." It is interesting and instructive to learn that the Chittagong, Calcutta and Indian up-country passengers "never patronised this Company, being induced by the reduction of passage money made by the rival Companies;" the bulk of the passenger traffic being provided by the Coringhi coolie passengers, on the North Coromandel Coast, who flocked from all parts, and were not moved from their allegiance by the reduction in passage money offered by the rival Companies, "thus proving themselves to be true children of the Motherland." The Company is evidently crippled in its enterprise by want of capital. The selling of the remaining shares would not only free the Company from debt, but would enable the Directors to increase their fleet.

Dishonest Swadeshism.

We do not pretend to be an authority on legal matters but in our humble opinion the mere fine of Rs. 350 is very lenient punishment meted out, by the Bombay Court to Sant Ram Bhugwan, Proprietor of the Hindustan Cap Factory, who was convicted of cheating the public by the false representation that he was manufacturing caps of various kinds from purely Indian materials. He used to buy caps of cheap foreign manufacture, changed their linings for his own, bearing Shivaji's effigy, and this counterfeit stuff was palmed off on a too credulous public as a pure Swadeshi article. A fine of Rs. 350 to such a miscreant is a mere joke, a mere loss of a week or fortnight's earnings. It is rigorous imprisonment that such a traitor to the country very richly deserves. However, we cannot expect a European Court of Judgment to be very severe in awarding sentences in such matters. It is to our own social organisation we look to boycott or excommunicate such black sheep.

Adulteration of sugar is a more crying evil, and has now almost become a universal practice in India. We eagerly long to see half-a-dozen *halwais* hauled up for selling foreign sugar as Swadeshi. The trick is so common that it is really a very sad comment on the public spirit of our countrymen that no worthy Indian citizen has the time or care to take the necessary pains to bring to book some of our notorious sellers of fraudulent Swadeshi sugar.—*Indian Businessmen.*

Japanese Goods in Calcutta.

The Consul-General for Japan, Calcutta, has organised an Exhibition of Japanese Commercial Products. Considerable interest is displayed by the commercial community. The display is being held at the Office of the Consul-General, 10, Hastings Street. It will be open free daily from 11 A.M. to 4 P.M. A souvenir will be presented to each visitor during the first week.

Cattle Breeding.

In a paper on "Some Special Features of the Danish System of Cattle Breeding," Mr. Peter Aug. Morkeberg read on September 1, at the British Association Meeting at Winnipeg pointed out that Denmark, mainly an agricultural country, which formerly grew corn for export and raised very little cattle, began to turn its attention to dairy farming after the middle of last century. With the introduction of the centrifugal cream-separator and the building of co-operative dairy factories all over the country in the eighties the system of dairy farming spread to even the smallest farms and the question of improving the two national milking breeds, the black and white Jutland and the red Danish dairy cattle, became important and of interest to almost all farmers. The work had been gradually developed in two quite distinct directions; on the one hand, the aim was to encourage prominent breeders to develop herds capable of transmitting the most valuable qualities of the breed and to induce other breeders to take up this work and, on the other, the better utilization of the breeding animals from these superior herds for the improvement of cattle breeding in general. For the first purpose, Cattle Shows and "selection of breeding centres" had been found useful, while cattle breeders' Associations and Control Unions had helped in the other direction. Cattle Shows began about the middle of last century. At first all breeds and crosses competed together; from the sixties there were separate classes for the different breeds. From about 1870, the classes for single cows were discontinued and prices offered instead for collections of cows bred by the exhibitor, a feature which was still considered very important, the idea being to draw the attention to the best herds, which could more safely be done when a collection and not a single individual was shown. In 1887, the State caused special Shows to be held for bulls over three years old for the purpose of encourag-

ing farmers to keep the good bulls, for a longer time. The result had been striking, the number of old bulls shown having increased from 371 to over 1,200. A special Danish feature had been introduced with these Shows, viz., judging the bulls through their offspring, inasmuch as no price was awarded for bulls over five years old unless their offspring, which must be judged before the Show, had been found satisfactory. The judges at Shows took into consideration not only the points of the exhibited animal, but also in the case of bulls the pedigree, including information of the milk production of the dam, and in the case of cows, the milk production (quantity and quality). Selection of breeding centres—that was a systematic selection of the best herds—was another special Danish feature introduced in 1884. The herds were entered for a competition which was carried on during two whole years by a committee of judges who visited the herds on the farms five or six times, while assistants on every twentieth day during the two years visited each of the competing herds, weighed the milk of each cow, tested its percentage of fat, weighed the fodder given to each cow, and drew up the family herd-book, in which the whole herd was arranged according to maternal descent, each animal being described with its sire and dam, milk production and prizes. At the end of two years testing, the committee of judges had acquired trustworthy information as to the value for use and for breeding of the different herds. The best herds were then designated as "breeding centres," with the result that the demand was increased for breeding animals from these herds at enhanced prices. The cattle breeders' Associations had for their principal aim the purchase of a good bull. The first Association was formed in 1883. From the first, these Associations paid attention also to the cows and to the health of the herds, and they required accounts to be kept of the feeding and

the yield of the individual cows. From 1887, the State gave a yearly grant which helped the movement on. There were now 1,300 cattle breeders' Associations with 1,500 bulls, the State giving £8 per annum per bull on condition that the bulls had taken prizes, that the Committee selected the best cows of the members to be served by the bull, and that the Committee at least once a year inspected the herds on the farms as to the state of health. While the other objects of the cattle breeders' Associations had been attained, it was different with the required accounts of the feeding and yield of the individual cows. The members could not manage these, and when in the beginning of the nineties, information of the percentage of fat in the milk was included in the requirements it was found necessary to take the whole matter up in a different way. This led to the formation of the Central Union of Cow Testing Associations. The object of these was to strike a balance-sheet for each individual cow for the guidance of the daily feeding, for the weeding out of those cows which it did not pay to keep, and for the selection of cows for breeding. Farmers in a district appointed jointly a "controlling assistant," who once every 14 or 20 days visited each herd, weighed the milk of each cow, estimated the percentage of fat, weighed the food given daily to each cow, and kept account of it all. He further kept a book of the serving and calving, with all information necessary for the family herd-book. The first Control Union was formed in 1895; now there were 479 with 10,925 members and 1,87,245 cows, or over 17 per cent. of the total number of cows in the kingdom. The work was carried on by 200 controlling assistants, the State giving a grant of £14 per Union yearly. The information with regard to the yield and quality of milk of the individual cows collected by the Control Unions was taken into account in awarding the prizes at the Shows, and was also made use of in selecting the cows to be served by the bulls of the cattle breeders' Associations.

Industrial Activity in Madura.

In pursuance of the Resolution passed at the Meeting of the Industrial Conference, which was held at Ootacamund last year, the Government have decided to start a Textile School at Madura, which is admittedly an important weaving and industrial centre. Mr. G. N. Dewal, Government of India Scholar, who has undergone a course of training in the Manchester School of Technology and who is now travelling on the Continent at the instance of the Government of India, has been appointed Superintendent of the Institution as a tentative measure, but as no suitable building is available here for locating the School, Mr. Dewal will, for the present, work at Salem. He is expected to take up his duties in the middle of November.

At the instance of Mr. L. K. Tulsiram, B.A., B.L., who has lately returned from an industrial tour in Europe, some of the leading Sowrastras have decided to start a Factory for manufacturing gold and silver thread in Madura. The machinery and plant required for the industry is to be procured from Lyons. Madame Fredon, a French-woman, and two young Indians, who have been appointed to manage the Factory, have arrived at the Station. In this connection it may be stated that a new Jacquard loom, made entirely of wood, has arrived from Europe, and the work of the loom will be practically demonstrated to the local weavers shortly.

With a view to place the finances of the above Institution on a sound basis, the Managing Committee has resolved to collect a sum of Rs. 25,000 to be maintained as a Reserve Fund for the High School, and it is gratifying to note that nearly half of the required amount has been collected within a week.

Vinegar as a Swadeshi Industry.

The manufacture of vinegar will be found existing in virtually every town and village in India, and its use in some form or other is common to all well-to-do Indian households, but there are no really large and ambitious vinegar-making works, such as there are in the United Kingdom and on the Continent, and there is, therefore, some special interest in the recent announcement that a vinegar factory is being floated on the joint-stock principle in the North-West Frontier Province.

Vinegar is a dilute of acetic acid having a varying flavour. In the United Kingdom and on the Continent, vinegars used for table, medicinal and other household purposes, are prepared chiefly from malt, wine, and beetroot, where what is known as the slow process is employed, whilst for the quick method, dilute brandy or other spirit is most largely employed. Malt vinegar is an important United Kingdom industry, and wine vinegar is most largely prepared in France and other vine-growing countries. Vinegar is also largely prepared in Europe from beetroot, from the juice of other saccharine vegetables and fruits, and from sugar.

As regards India, vinegar is produced from a variety of substances. Toddy and palmyra vinegars are well known; rice, sugar and honey are also used; also dates, grapes, Bengal-gram and certain fruits. In Southern India, vinegar prepared from toddy is the most commonly used and is of excellent quality and flavour. High quality toddy vinegar is just as good as—some say better than—our own English malt vinegar for pickling purposes. Palmyra vinegar is prepared from the palmyra palm. Coloured with burnt paddy, it plays an important part in Native medicine, being prescribed for both internal and external use.

There is a kind known as husk vinegar, prepared from the husks of fried black gram and barley

boiled together, and another kind, grain vinegar which is obtained by the acetous fermentation of powdered paddy. Another very peculiar variety is that which the Natives call "six months vinegar." Water in which rice had been washed and in which various ingredients had been mixed is preserved for a period of six months, at the end of which it has resolved itself into a vinegar, which is used principally as a remedy for dropsy and other affections.

Malt and other foreign vinegars are, however, imported in increasing quantities, and it is evident that the Swadeshi eye has not yet been directed towards a field which seems to be full of promise.—*Capital*.

Important Duty on Hosiery, etc

Mr. Courthope asked the Under-Secretary of State for India:—Whether the Indian Tariff imposes an *ad valorem* duty of 5 per cent. on all imported hosiery and woollen shawls, both British and foreign; whether there is any countervailing Excise duty on Indian hosiery produced in the factories of Bombay, Cawnpore, Dhariwal, Amritsar, Bangalore, and other Indian Industrial centres; and, if not, whether this import duty is found to have any protective effect on those Indian factories.

Captain Norton:—The answer to the first question as regards woollen-hosiery and woollen-shawls is in the affirmative. No countervailing Excise duty is levied on the products of Indian woollen mills. The Indian woollen mill industry is on quite a small scale, and shows no signs of rapid expansion. The protective effect of the import duty is therefore necessarily a matter for conjecture.

New Rubber from Old.

A new German process of reclaiming rubber—recommended for its small use of solvent—consists in heating fragments of old vulcanized rubber goods with one-fifth of their weight of aniline. The recovered rubber can be vulcanized.

AGRICULTURAL SECTION.

The Revival of Agriculture in India.

In the course of an informing essay on "the revival of agriculture in India," published by Messrs. Higginbotham & Co., of Madras, Mr. John Kenny, Director of Agriculture in the Junagadh State, calls attention to a village institution prevailing in most places in Kathiawar which, he thinks, may be made the basis of a large co-operative movement. The Zampli, as it is called, is a system by which provision is made amongst the peasants themselves to raise a common fund in order to pay the batta charges of the guard of the village granary, to erect his hut, to give charity to fakirs travelling singly or in groups from village to village, to pay for the worship of the gods, to meet the expenses of deputations sent to ask for redress of village grievances, and to pay any other expense common to the whole village. For this purpose the *raiya*s meet to elect five or more of their number who are authorised, in the name of the village, to borrow money from a merchant at from 10 to 12 per cent. more or less. Money is not always borrowed, but commodities are taken, as required, on credit. When the produce is harvested the common debt is distributed among the villagers according to the extent of their holdings. It generally varies from As. 4 to Rs. 1-4-0. Every peasant has the right to check the accounts, though the Patel and leading *raiya*s settle all matters connected with the fund. It appears to Mr. Kenny that no better soil can be found for the growth of Co-operative Societies than that afforded by the Zampli. "We have," he writes, "a foundation for co-operation such as was not to be met with in Europe when village banks were first established." Mr. Kenny writes with much sympathy and insight into the condition of the *raiya*s.

New Agricultural School in Canada.

A very interesting educational department is reported in the English papers. The initiator of it is Mr. Evans, the Secretary of the Headmasters' Conference, but it has taken practical shape through the energy of Dr. Gray, the Warden of Bradfield. He has taken a large Farm in Alberta where he is establishing the nucleus of an agricultural public school. Dr. Gray explains his scheme by saying:—"I want to remove the taint that at present rests on the emigrant from England to Canada who received his education in one or other of our public schools, and I want to give public schoolboys who desire and are suitable for Colonial life an opportunity of learning what is necessary under favourable auspices, and in an atmosphere that maintains the high traditions of our best school-life. Too long has it been source of reproach to England that those of her sons of the better class whom she sends to her Colonies, and Canada, in particular, are the wastrels, the ne'er-do-wells." The boys in the school will be selected from various public schools in England and will be about 18 or 19 years of age. They will be made to labour and taught the uses and advantages of labour in a practical way, for they will get a certain amount of pay every month as beginners or "green hands." If the scheme develops into a kind of University in which public schoolboys continue together the education in such a form that they can start life knowing their business, it may be of great value, and the boys when trained and sufficiently old to take up land on their own account will become very valuable citizens to Canada. One point of the scheme should not be overlooked, says the *Times of India*. During the Winter the boys will be able to study scientific farming either at the new Agricultural College at Edmonton, the capital of Alberta, or at the great Agricultural College at Montreal, so that they will obtain as good teaching as it is possible to obtain.

A Trick in Match-Making.

Certain match manufacturers in Germany have found a means of evading half of the tax that has been imposed on their product by making their matches double ended, and thus, obtaining a larger price per box. This device is not patentable, having been applied long since to the fuse, a large-headed match for lighting pipes and cigars. It might, however, be a useful idea for the Indian match manufacturer, as with an increase of one-fourth in the length of splints and box he could produce the equivalent of two boxes. This, to persons who travel and carry matches, might prove a sufficient convenience to give this type the preference. Local match-makers might give a little more attention to the cement used to prepare the rubbing surface outside the boxes. In very damp weather this surface becomes so damp as to be useless, and is torn and destroyed by the points of the matches. There are now-a-days so many cements of a waterproof character in use that there is no need to continue the use of common paste. A brand of matches guaranteed waterproof on the rubbing surface would have an immediate preference in the market.



A Meeting of Mill-Hands at Bombay.

A Public Meeting of 2,500 Mill-hands at Bombay, passed a Resolution that "this Meeting is of opinion that the present practice, prevailing in most Bombay Mills, of paying wages two months and twenty days after they become due is, in a great measure, responsible for driving many operatives into debt, and keeping them permanently indebted, and that it is necessary that wages should be paid if not monthly at least 15 days after the monthly wages fall due." Another Resolution expressed satisfaction at the new Factories Bill, and the formation of an Association for the advancement of Mill operatives' interests was then announced.

Artificial Indigo in Germany.

Natural indigo worth about 6 crores and 50 lakhs of rupees was exported from our country every year up to the beginning of the 20th Century; India was the greatest producer of the natural indigo. It was obtained by a crude ignorant fermentation process from the indigo plant. Germany, the home of technological chemistry, wished to supplant this natural product by one artificially prepared in a pure state from coal-tar. Three steps were necessary to bring about this result:—The determination of the constitution of indigo; the synthesis of indigo; the commercial production of the synthetic indigo. It took 15 years of Bayer's life to solve the first two problems and 20 years more for the third problem, viz., to make the synthetic indigo commercially cheap. The first promising synthesis was made and perfected by the Badische. Germany exported indigo worth about Rs. 1,87,50,000 in the year 1903; the effect of this on our industry was that in the year 1904, the export of natural indigo from India amounted to less than 30 per cent. of what it had been, and now, as a matter of fact, it is being imported into India. The artificial indigo has given a death-blow to the Indian industry.

Dairy Farming in Kaira and Ahmedabad.

Considerable expansion is officially reported to be taking place in the dairy farming industry in the Kaira and Ahmedabad districts of the Bombay Presidency, a fact which is of interest as indicating development in a somewhat novel direction. A good market for dairy produce is believed to exist in most of the large towns of the Presidency.

Fruit-Trade in Sharanpur District.

An enquiry lately made into the fruit-supply of the Sharanpur District of the United Provinces has brought to light that as much as 44,000, maunds of fruit were exported from the Sharanpur Railway Station in a single season.

Candle Factories in Madras.

South India Candle Works, Triplicane, Madras, S. E.:—This Candle Factory has been recently started by Mr. V. Narayan, B. A., Chemical and Textile Engineer and Mr. A. Subramanya Aiyar, Mechanical Engineer (Madras College of Engineering) with a view to manufacture candles from the best stearine, that may suit the Indian climate. The Factory is under the supervision of a foreign-retained expert in the subject of candle-manufacture. Samples were sent to the Office of the *Dawn Magazine*; and our contemporary found that the candles manufactured burns with a bright light and was in no way inferior in finish to the foreign article. We are told that they are finding a ready sale in the Madras Presidency. The present price is said to be a little higher than usual, but the Proprietor of the Factory writes to us to say that they can sell their candles much cheaper if the public come forward with sufficient funds to enable them to start the manufacture of stearine which is the chief ingredient of these candles and the raw material for the manufacture of which abounds in India. We hope the public will take an interest in this indigenous concern and make it successful. The other Candle Factories are the *Godavary Candle and Soap Manufacturing Co., Ltd.*, Siddhantam, the *Aravinda Candle Factory*, Mandapeta (Godavary) and *Swadeshi Manufactory*, Sattara Street, Kumbakonam.

Import of Tinned Meat into India.

Hitherto the India Office has required that all tinned meat imported into India shall be guaranteed to keep its condition for two years in any climate, and that the tins shall be packed in boxes with sawdust and shavings between in order to prevent friction. The restriction as to packing has now been removed on the representation of the Australian Customs authorities, made in the interests of tinned meat exporters in the Commonwealth.

Manganese in India.

Some interesting figures are given, in the last Annual Report on mineral production in India, regarding the production of manganese ore. This new industry sprang into existence six or seven years ago, and in 1906-07 some 571,000 tons of ore were produced. High prices had set in all over the world, owing to the curtailment of production in Russia, where anarchist disturbances caused the temporary shutting down of many of the mines. India benefited by these conditions, and in 1907-08 nearly 900,000 tons of manganese were mined. But prices fell as rapidly as they had risen and 1908-09 was a year of over-production. It is calculated that stocks at the mines at the end of that year were 300,000 tons. Still over half-a-million tons had been exported and the trade was on a fairly firm footing. It is from the Central Provinces that most of the manganese is obtained, the production last year having been 431,000 tons out of a total of 674,000 for all India. Suggestions have been made for the smelting of the ore at the mines, and if this were done, the profits made would probably be largely increased.—*Pioneer*.

Swadeshi in Lahore in 1885.

As to Swadeshi, observes the *A. B. Patrika*, the first organised Association called "Swadeshi Sabha" was founded in Lahore in 1885. Six or seven years before that there had been a "Swadeshi Club" among the senior students of the town. In 1885, the Swadeshi vow (to abstain from the use of foreign things, was taken by hundreds of educated gentlemen, young and old. No less than twenty years ago the Swadeshi movement in the Punjab had a journal of its own. Swadeshi, therefore, was born in the Punjab long before the Partition agitation. There have been 'Boycotters' in the Punjab from long before the word "boycott" had come into vogue in India.

School-Gardens in the Philippines.

A Report on this subject appears in the *Philippine Agricultural Review*. It states that the work was chiefly done on Saturdays and holidays, and that willingness for this was shown on the part of all the pupils. Each owns his own plot as well as the products raised from it; seeds and manure were provided by the pupils, the former being purchased by means of contributions from the schools. The only restrictions were that each pupil should prepare the soil, cultivate the plants and save seeds according to instructions. The teaching chiefly included the giving of information on the use of manures, cultivation of plants, use of products and saving of seeds, and it was found that for such teaching to be effective, hard work and close supervision on the part of the teacher were the chief requirements.

It is believed that the gardens have been a success, especially in the matter of the inculcation of industrious habits and that of the introduction of new food-plants. In the latter connexion, the interesting statement is made that such vegetables as radishes, lettuce, beets, endive, carrots, rutabaga, kohlrabi, and turnips, which were unknown as food-plants in some districts before the establishment of School-Gardens, are now planted at the homes of the pupils.

Oil-Cake as Manure.

The demand for oil-cakes as manure in the Bombay Presidency is reported to be continually increasing, the most popular at present being the castor cake from Northern Gujrat sold under the name of "Sabarmati Castor-cake." Practically, it is said, no other manures but oil-cake and fish are purchased by cultivators in the Bombay Presidency, but the price of these has now gone up to such a point that it is believed questionable whether sulphate of ammonia cannot now compete with them, at any rate, or sugar cane. If so, it is thought that a demand might be fostered, as sulphate of ammonia is now manufactured in India.

The Census of Agricultural Stock in the United Provinces.

The Census of Agricultural Stock carried out in the United Provinces in January last has brought to light that buffalo-cows alone, of all classes of cattle, has increased since the last census of five years ago. The increase is said to be most marked in the ghee-yielding districts of the Agra and Rohilkhand Divisions and is taken to indicate a distinct advance in the organisation of the ghee industry, as for daily operations on a moderately large scale buffaloes are believed to be undoubtedly more remunerative than cows.

Horticulture in India.

PROPOSED SUBORDINATE SERVICE.

According to the *Empire*, communications have recently been exchanged between the Government of India and the Government of Bengal on the subject of the proposed subordinate horticultural service. The Local Government have been asked to take steps for training subordinates with the object of enabling them to relieve the European gardeners now employed in Bengal, to meet the requirements of other provinces, and this brought the question of Calcutta gardens to the front. At present one Assistant Curator supervises the management of gardens at Government House, Belvedere, Barrackpore, Hastings House, Dalhousie Square, Eden and Ourzon Gardens, including the new Tramway corner. "The charge," says Mr. Wheeler, Secretary to the Bengal Government "is extensive and responsible, and His Honour considers the services of a European gardener should certainly be retained and that an assistant should be given who may find a place in the Subordinate Service. The result of the inquiry is that Sir Edward Baker does not see his way to give up any of the European gardeners now serving in Bengal. Eventually he will relinquish three of them."

NOVEMBER 1909.]

Departmental Reviews and Notes.

LITERARY.

THE WORLD'S GREAT BOOKS.

One of the latest Harmsworth projects is a serial publication, to be called "The World's Great Books," which aims at giving a series of "little pictures" of "all the great works in all departments of literature." Publishers have been asked to permit the inclusion of summarised versions of works still in copyright, the recompense offered to author and publisher being permission to advertise in "The World's Great Books" at a reduced rate. The plan for reducing literature to tabloid form is not, however, meeting with the approval of publishers. We cannot imagine an author who respects himself or his profession having anything to do with this compilation.

TENNYSON: THE MOST ADVANCED THINKER OF

HIS TIME.

A writer in the *Spectator* points out the fact that Tennyson was not merely abreast of, but projected his vision beyond, the most advanced thinkers of his time. The lines:

So careful of the type she seems,
So careless of the single life;

and

The solid earth whereon we tread
In tracts of fluent heat began,
And grew to seeming-random forms,
The seeming prey of cyclic storms,
Till at the last arose the man.

Move upward, working out the beast,
And let the ape and tiger die.

were published nine years before Darwin's epoch-making volume appeared: Not only so but much of the same spirit appeared in him long before that. *The Origin of Species* was published in 1859, *The Palace of Art* in 1832, yet among the rejected stanzas in this poem were these lines:

All nature widens upward. . . Evermore
The simpler essence lower lies:
More complex is more perfect.

The spirit of the evolution movement was evidently in the air long before Darwin gave it definite form.

THE CALM OF TENNYSON.

Writing of the Tennyson centenary the *Nation* observes:

It is his singular, and a little inhuman, calm of mind which distinguishes Tennyson from nearly all his contemporaries among the imaginative writers of England and Europe—from Hugo, de Musset, Tolstoy, Ibsen, Tourgenieff, from Carlyle and Ruskin, and even from Arnold and Clough. Essentially he was fixed, like the pre-Raphaelites, in love of the past. He would not allow his intelligent but detached view of modern life either to disturb his quest of loveliness in Classical or Christian art, or to qualify his intellectual serenity. Yet he had no certitude. He had imbibed too much of the speculative spirit of his times to make poetry, as Browning made it, the interpreter of evangelical theology. Newman might never have lived for aught that Tennyson says of him; he went to the Middle Ages for his colouring, but not for his creed.

"Faith was to him, in part, an effort of Christian stoicism, a refusal to despair of good or to shrink from death."

The Rev. D. Boddington, of the Scandinavian Mission, has brought together a number of tales illustrating the beliefs of the Santals. They are translated by Mr. C. H. Bompas, I.O.S., and published under the title of "Folk-Tales" and "Legends of the Santal Parganas." The collection contains 183 tales and is the fullest repository hitherto issued of the oral literature of any aboriginal tribe in our country. The name of the author is a guarantee of the accuracy of these tales.

EDUCATIONAL.

AN EDUCATIONAL CONFERENCE.

It is proposed to hold annually an Educational Conference in connection with the Convention of the Indian Section of the Theosophical Society. The first Sessions of the Conference will be held at Benares this year in December under the presidency of Mrs. Annie Besant.

EDUCATION IN INDIA.

The *Times* in the course of an article writes about the results of Education in India thus —

As regards the training, most are agreed that it has been faulty and irregular in the past; and much that is deplorable and ugly in the last few years may be attributed to the mistakes and the false economy in our educational system; it is not fair to say that education is the cause of the sedition and hooliganism which have besmirched the fair name of India of late, and have ruined home life, and broken parents' hearts. The cause is rather to be sought in the short-sighted policy which relegated education to an inferior place in the administrative hierarchy. The educational department must in the future be regarded as the premier service of India, and money must be lavishly spent if ever we are to root out the tares which run riot in the schools of the present generation.

PRIMARY EDUCATION IN BOMBAY.

With regard to Primary Education, a Press Note of the Bombay Government states that His Excellency the Governor in Council is now pleased to sanction the following six proposals to be carried out at the expenditure shown against each:—

Expenditure.
Rs.

- (1) To raise the pay of untrained and unqualified teachers of five years' standing and over to Rs. 10 a month..... 17,328

(2) To raise the minimum pay of all trained Headmasters to Rs. 12 a month .. 4,627

(3) To raise the minimum pay of all trained Assistants to Rs. 11 a month.... 3,516

(4) To raise the minimum pay of all untrained Headmasters to Rs. 11 a month 65,560

(5) To fix Rs. 10 a month as minimum and Rs 15 a month as maximum pay of qualified but untrained teachers in Sind.. 22,000

(6) To give trained teachers in the Presidency Proper the face-value of their certificates as far as the funds allotted permit, preference being given to those with longest service..... 31,529

Total Rs.. 1,44,560

4. The whole of this charge will be borne by Government for three years, and at the end of that period one-half the cost will be payable by the Local and Municipal Boards concerned. In Sind, the sum of Rs. 1,400, which the Municipalities can contribute at present towards the cost of proposal No. 5, mentioned in paragraph 3, will be recovered at once, thus reducing the cost in the current year to Rs. 22,000, as shown against the proposal. The increased rate of pay in each case is sanctioned with effect from 1st April, 1909. The cost will be paid to the Boards in the shape of additional grants,

5. The Collectors, including the Collectors and Deputy Commissioners in Sind, have been requested to inform the Local and Municipal Bodies that the primary teachers employed under them should not receive less than the rates of pay sanctioned by Government.

6. The Director of Public Instruction has been requested to warn the untrained and unqualified Headmasters whose pay is now raised, that they will be liable to discharge or to reduction to non-pensionable pay, unless they pass the Vernacular Final Examination within a specified time to be fixed by the Director. The Director has been authorised to grant exemption from the operation of this rule in special cases.

LEGAL.

A LAWYER'S REQUISITES.

"To be admitted to the Bar a person must not only be learned in the law but possess a character of honesty, probity and good demeanour. A certificate of such character, furnished by the County Court of his residence is a pre-requisite to the granting of the license. It is the possession of the character prescribed that entitles him to admission to the Bar, allowing that he is able to pass the requisite examination touching his learning. The continued possession of character is as essential to maintain his relation as an Attorney-at Law as it is to have it in the first instance to be admitted. The office is one peculiarly of confidence not only to his clients who repose trust in his integrity but as an Officer of the Court in the matter of administering justice; his privileges and duties are such as to constantly call for the exercise of fidelity, both to his client and to the state. A lawyer without good character is not only a reproach to his profession but he brings into public distrust and is a very menace to the administration of justice itself. All Courts have as an incident of the power to admit Attorneys to their Bar, the power to disbar them for such conduct as shows they are not longer worthy of confidence. It is not necessary that the misconduct should be such as would render him liable to criminal prosecution. If it shows that he is unfit to discharge the duties of his office is unworthy of confidence, even though the conduct is outside of his professional dealings it is sufficient. If he is not honest, if he is not moral, if he is not of good demeanour, he may be disbarred and should be. His office is a very badge of respectability, a patent of trustworthiness, derived from his position on the Courts' roll of Counsel. He ought not to be suffered to pass for what he is not."

BRITISH OR AMERICAN DIVORCE LAWS.

"Britannicus," writing in the *North American Review* for September, says:—"The British have gone as far towards one extreme as the Americans towards the other; but from the standpoint of the social well-being of the community there cannot, I think, be much question that the American system is the less harmful of the two." He says:—

The Act permitting and regulating the issue of separation order was passed in 1895. In the thirteen years of its active operation it has probably been responsible for throwing on the world from 150,000 to 200,000 persons, each one of whom, in the emphatic words of a great English lawyer, is "a potential adulterer," without any legal family ties or any possibility of contracting them, and licensed by the law to indulge his or her passions with impunity. Lax divorce laws may be an evil, but the rigorous code of England is a far greater and more potent source of moral corruption. Again, there are in England some 60,000 married men and women who are certified as insane; but as the law recognises only adultery as a ground for divorce, the husbands and wives of these 60,000 lunatics are uncapably tied to them. A man may be an habitual drunkard or a slave to drugs, or sentenced to prison for life, or may desert his home and family, may refuse to contribute anything to their support, or may even decline to cohabit with his wife, and yet, under the laws to England, always more careful of the rights of property than of persons, the wife, cannot divorce him. The utmost she can do is to obtain a separation order, the chief effect of which will be to place beyond reach of the law whatever illicit connections he or she may care to form. A growing body of opinion is being organised in England against the maintenance of a system so prolific of injustice and so conducive to immorality.

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SCIENCE.

THE SPREAD OF DISEASE THROUGH DOMESTIC ANIMALS

M. P. Remlinger, Director of the Pasteur Institute at Constantinople, we see from the *Lancet*, has been pointing out the danger of spreading disease through allowing domestic animals to enter the sick-room. He smeared bouillon cultures of various micro-organisms on the coat of dogs and cats, and at regular intervals cut off a number of hairs and took cultures from them. As a result he found that the typhoid bacillus was present on the seventeenth day, and the organism of diphtheria on the twenty-fourth day, in undiminished virulence. Among the diseases mentioned by M. Remlinger as offering special danger in this way are scarlet fever, measles, diphtheria, whooping-cough, typhoid fever, and even tuberculosis.

A MILKING MACHINE.

An interesting contrivance has been invented in the shape of a milking machine in a large agricultural farm in America. Rubber funnels are fitted on to the teats of cows and connected by stout tubing to a milk-can; the pressure is diminished by a pump to about half an atmosphere, says *Nature*, when the milk begins to flow. A lengthy test has been made at the Wisconsin Agricultural Experiment Station. The machine worked more quickly and more cheaply than a man: it yielded a cleaner milk, which therefore kept better, and finally was shown to have no injurious effect on the udders or the general health of the animals. The machine, of course, requires proper attention and careful driving to get the best results but proved decidedly economical in herds of thirty cows or more. There are already signs, says our contemporary, that the agricultural labourer of the next generation will be, in the main, an engineer.

HALLEY'S COMET.

The return of Halley's comet was first announced by Professor Wolf, of the Königstuhl Observatory, Heidelberg. Professor Wolf is well known as the discoverer of many of the minor planets, that being the special department of astronomical research to which he has devoted himself. The experience he has thus obtained in scrutinising photographic plates of the heavens has stood him in good stead on this occasion, as there must have been many astronomers on the look-out for this comet. The position in which he found it agrees remarkably well with the predicted ephemeris of Messrs. Cowell and Crommelin of Greenwich Observatory. Owing to the perturbations of its orbit caused by Jupiter and Saturn, its motion is extremely difficult to calculate. These planets cause its period to vary from a maximum of 79 years to a minimum of 74½ years. The latter is the value for the present revolution, the last appearance of the comet being in 1835. At present the comet is approaching the northern limit of Orion from the south-western region of Gemini. It cannot, however, be seen even in a large telescope, being of the sixteenth magnitude and observable only by photographic means. Its brightness will increase by about one magnitude per month and towards the end of January it will probably become visible in an ordinary telescope. It is expected that by the end of April it will be visible to the naked eye as a morning star, and as an evening star a month later when it will be very near the earth. Some time ago, Messrs. Cowell and Crommelin predicted that its perihelion passage would take place about 16th April, 1910. With the observations now obtained this date can be calculated with more accuracy and appears to be 19th or 20th April, 1910. The comet was thus first observed 220 days before perihelion, whereas in 1835 it was not observed till 102 days before perihelion. This is due to the use of the photographic plate which, when exposed long enough, records the position of the faintest objects.

PERSONAL.

MR. GANDHI ON PASSIVE RESISTANCE.

What makes Mr. Gandhi beloved of all can be gathered from the definition of passive resistance that he gave the other day at a Meeting held some days ago. Said he: "War with all its glorification of brute force is essentially a degrading thing. It demoralizes those who are trained for it. It brutalizes men of naturally gentle character. It outrages every beautiful canon of morality. Its path of glory is foul with the passions of lust, and red with the blood of murder. This is not the pathway to our goal. The grandest aid to development of strong, pure, beautiful character which is our aim, is the endurance of suffering. Self-restraint, unselfishness, patience, gentleness, these are the flowers which spring beneath the feet of those who accept, but refuse to impose, suffering, and the grim prisons of Johannesburg, Pretoria, Heidelberg and Volkarust are like the four gateways to this garden of God."

AN INDO-JAPANESE ASSOCIATION.

An Indo-Japanese Association has been reorganised at Tokyo this year with the object of affording special facilities to Indian travellers, merchants, and students. It is under the patronage of Sir Claude Macdonald, the British Ambassador in Tokyo. Count Okuma is its President, there being two Japanese Secretaries and an Indian Secretary. The address of the Indian Secretary is Bombay College, 97, Hayashicho, Koishikawa, Tokyo. Prof. Jamshedji Edalji, B. A., B. Sc., formerly Acting Principal and Professor of Mathematics in the Gujarat College, Ahmedabad, is now in Japan at the above address. Mr. Shapurjee B. Broncha of Bombay has contributed Rs. 1,500 to the Fund of this Indo-Japanese Association of

SIR EDWARD CLARKE, K. C.

In spite of his sixty-eight years, that veteran lawyer, Sir Edward Clarke, K. C., is still seeking fresh fields of activity, and after having invented a new shorthand, he now comes forward with the announcement that he has perfected system of swift longhand so that people will be able to write three times quicker than by the ordinary method. All through his busy career Sir Edward has found it necessary to write extremely quickly, and he has more than once stated how much he has been indebted to shorthand. His latest invention should earn him the undying gratitude of all business men specially of those who have never studied the thousand and one difficulties connected with the various existing systems of shorthand.

MR. EARDLEY NORTON ON SWADESHI.

In consequence of certain observations which fell from Mr. C. R. Dutt, Defence Counsel in the Alpur Bomb case, Mr. Norton said:—I have repeatedly said that so far as the Swadeshi movement as a movement is concerned, it is a perfectly honest one. I find indications here of persons who were perverting Swadeshi in attempting to force physically its doctrine on merchants. This, I say, is wrong. I am far from suggesting that the movement itself was illegal or dishonest.

AN INDIAN TEXTILE ENGINEER.

Mr. S. C. Roy, the only Indian student, who was learning spinning in Japan, has just returned after fully qualifying himself as a Textile Engineer. He secured admission into one of the biggest spinning factories in Japan through the help of Viscount Nagoya, an influential member of the House of Lords. He secured the confidence of the proprietor and the manager who were very kind to him in imparting to him all their trade-secrets. He worked in the Factory over four years and a-half and learned to manufacture all the higher counts of yarn. He holds first-class certificates.

GENERAL.

INDIAN DEPORTATIONS.

Mr. George Gooch asked the Under-Secretary of State for India :—Whether, in the event of further deportations being at any time resorted to, the Indian Government will allow all or some of the opportunities of proving innocence which the new Egyptian law affords suspected persons before they are placed under Police supervision.

Captain Norton, who replied, said :—The Secretary of State can give no pledge to alter or amend the Regulation of 1818, if necessity for resort to it should unfortunately arise.

SWADESHI SPIRIT ABROAD.

The spirit of Swadeshi is spreading over Australia and the Government have embarked upon a policy of home manufactures in preference to imported goods that is bound to have far-reaching results. It would appear that there have been several signs recently that special efforts are being made to develop the manufacturing resources of Australia, especially in regard to engineering matters. Not very long ago the Australian Postmaster-General's departments called for tenders for large quantities of telephone material, it being stipulated that this must be manufactured in the country ; and further evidence of this tendency is afforded in relation to a recent contract for tram-car bodies for the Adelaide Tramways Trust. It was originally intended by the successful tenderers to have imported the cars from Philadelphia, U.S.A., but it has now been decided to have them built at a Coach Factory at Edward's Town, Australia. This anxiety on the part of the Australian authorities to import less and to manufacture more will probably lead to the erection of factories in Australia by engineering firms who hitherto have imported their goods from Great Britain.

THE UNREST IN INDIA.

Bishop Robinson, of the American Episcopal Methodist Mission, speaking at the Conference Hall, London, said he had had thirty-five years' experience in India, and expressed on behalf of American Missionaries their deep gratitude for the kindness shown them by British officials throughout the country. As regards the present unrest, he said that those among the educated classes who were connected with political agitation were a very small portion of the population, while the masses were not in any deep sense hostile to British rule, though in recent years a series of misfortunes had inclined them to listen to agitators, who were creating discontent. In so far as a spirit of nationality had been evoked by the rule of a people whose genius tended towards Liberal Institutions, it was something the British people might regard with pride, but he was of opinion that India was not at that stage of political and religious development at which Self-Government could be introduced. He deplored the purely secular basis of education in the State Schools, but was optimistic concerning the outlook of Christianity.

THE JUBILEE OF LORD CANNING'S DURBAR.

The following telegram has been sent to the Viceroy by the President of the British Indian Association on behalf of the Taluqdars of Oudh :—The Taluqdars of Oudh celebrate with great rejoicings the jubilee of Lord Canning's durbar on which occasion he revived and perpetuated the ancient taluqdari system and secured to them their old established rights. They believe they have proved themselves worthy of the privileges conferred upon them ; they have maintained an unbroken record of loyalty, as has always been graciously recognised by their ruler. They assure Your Excellency of their gratitude and deep sense of devotion to the Crown as well as to you, its august representative, and pray their humble message may be conveyed to His Majesty the King-Emperor.

POLITICAL.

TREATMENT OF INDIAN PRISONERS.

A SESSION OF THE CONGRESS IN LONDON.

With reference to the advisability or otherwise of the proposal of holding a session of this year's Congress in London, the last issue of *India* has the following: "Nothing would give the party of reaction greater pleasure than the dissolution through internal dissensions of the great Indian constitutional reform movement. But those who know India best know also that Indians are gifted with sufficient common sense not to play their enemies' game. If a Congress in London is finally determined upon, it cannot in the present condition of politics in England, be held with any hope of success until May or June next; and there is plenty of scope both for it and for the ordinary session which it was determined last year at Madras to hold this Christmas at Lahore."

A SUGGESTION FOR GOVERNING INDIA.

Mr. Campbell Walker, who has served for thirty-two years in India and has spent some three years in the State of Mysore, writes to the *Spectator* suggesting a solution for governing India. He goes on to say:—"I am convinced that if we could by degrees transform India into a congeries of Native States based on the Mysore model, governed 'in accordance with Eastern idea, and tempered by Western guidance, we should find a solution of all our difficulties in India,—cement the loyalty of its hereditary princes and nobles, provide an honourable career for its educated classes, popularise our rule with the masses, in fact, govern India through the Indians, whilst relieving our Indian Civil Service (the finest in the world) of the drudgery of routine office work, and setting them free to really govern and lead as the guides, philosophers and friends of the Indian people."

Mr. Mackarness asked the Under-Secretary of State for India:—Whether the attention of the Secretary of State has been called to the fact that by the law of England all persons imprisoned for offences of a seditious nature are entitled to be treated as first-class misdemeanants; and whether, in view of the number of British subjects in India who have, within the last two years, been sentenced to long terms of rigorous imprisonment for seditious writing or speaking, he will consult the Government of India on the advisability of assimilating the treatment of Indian prisoners in such cases to that adopted in England.

Master of Elibank:—The Secretary of State has the question under his consideration.

INDIANS IN SOUTH AFRICA.

H. S. L. Polak, has received the following telegram from the British Indian Association, Johannesburg:—

"Twenty-one persons have been arrested, including Messrs. Ebrahim Aswat, Acting Chairman of the Association and Thambi Naidu. They have all been sentenced to three months' imprisonment with hard labour. Messrs. Sorabjee, Joshi and Medh have been ordered to be deported."

Mr. Sorabjee is an educated Parsee gentleman, who first entered the Transvaal with the object of testing the right of the Transvaal Government to exclude educated Asiatics under the Immigration Law alone. He has already gone to jail several times. Messrs. Joshi and Medh were Sergeants in the Indian Volunteer Stretcher Bearer Corps that accompanied the Colonial Forces during the Zulu Rebellion in 1906, and have been awarded medals by the Natal Government. Both are educated men, but have been in jail several times. If deported, they will certainly return to the Transvaal to maintain their rights as educated men and will probably be sentenced as prohibited immigrants to six months' hard labour.